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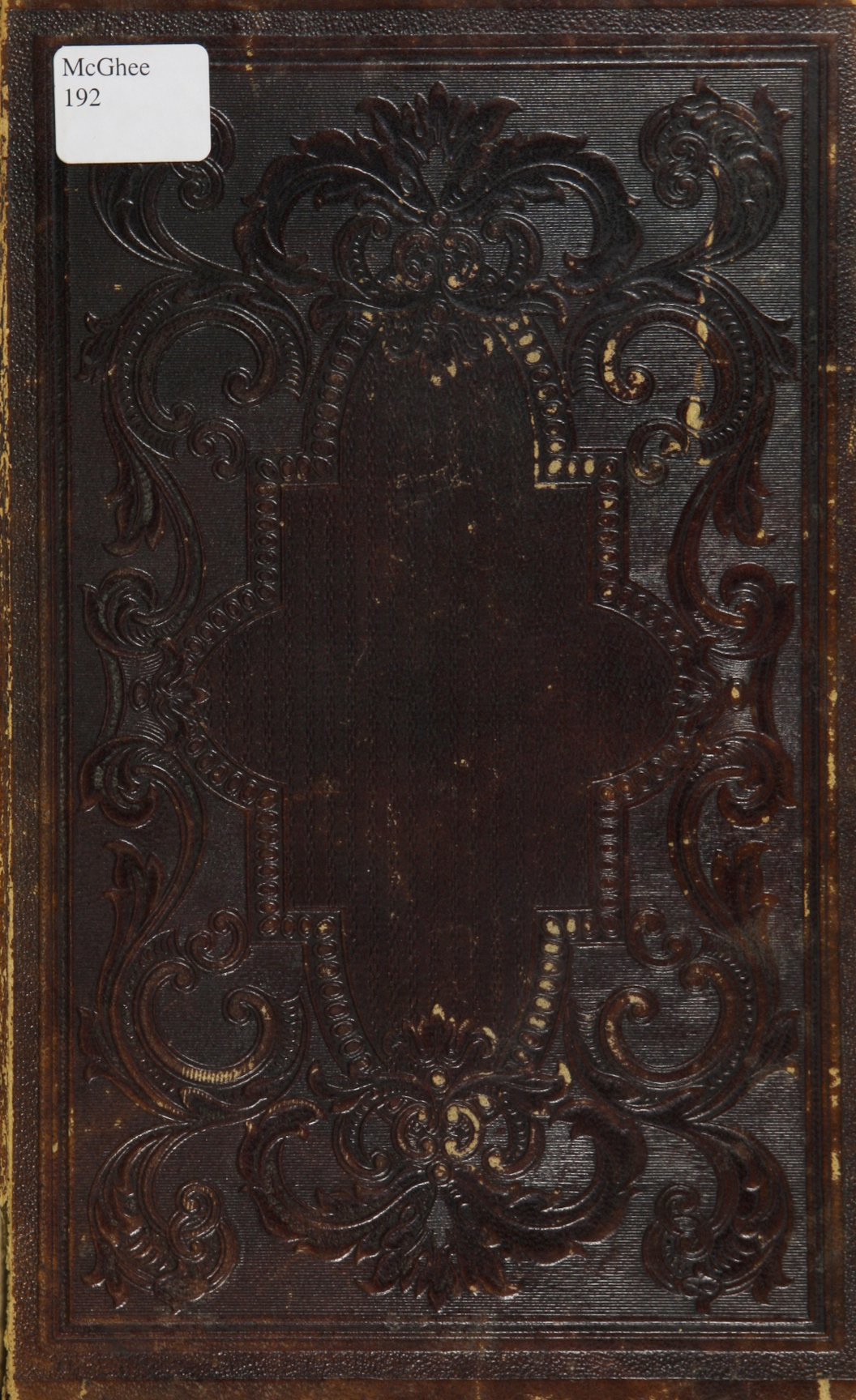

J. H. Buffford's Lith. Boston.

ISAAC EDREHI,

Son of the late British Consul at Jerusalem.

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HISTORY

OF THE

CAPITAL OF ASIA

AND

THE TURKS:

TOGETHER WITH AN ACCOUNT OF THE

Domestic Manners of the Turks in Turkey.

VOL. I.

(1855)

BOSTON:
REPRINTED FOR ISAAC EDREHI,
SON OF THE LATE BRITISH CONSUL AT JERUSALEM.
5618.

NOTE TO THE READER.

To the Respected Subscribers:

I, Isaac Edrehi, a native of Morocco, the son of the late British Consul at Jerusalem, came to America to publish a book of my father's travels. No publisher would publish it unless I could procure one thousand subscribers of good standing. Besides, the binding and engraving of a portrait of my father, the author of the work, my portrait, likewise six splendid engravings of the capital city of Turkey in Asia, it would cost me five hundred dollars in cash. Besides, the binding would cost sixteen hundred dollars, and five hundred dollars for the printing of the engravings.

I had to travel from place to place, but being unfortunate, without money, I could not get along fast enough. I have been about eight years at it. Besides, it cost me a great deal to travel, as every one knows that has tried it. As for myself, it has cost me a thousand dollars a year.

I was married about ten years ago. My wife being a foreign lady, and in a foreign country, was taken sick. She was under the care of a physician—Professor Gross, of Louisville, Ky.,—and being constantly indisposed, instead of saving money for my book, I had to spend a great deal of money for medicine and for physicians. So you will see by this what my situation must have been. I was not able to get along with my book until I could procure the above sum. At last I found a benevolent, humane and charitable firm of printers and publishers, Messrs. George C. Rand & Avery, the Boston city printers.

A few years ago, in the city of Cincinnati, Ohio, during my absence from home, the house next door to us took fire, and from that broke to ours. The store and all our furniture and clothing took fire, and we were not insured, and were left destitute. My place of residence was between Plum and Longworth streets, near Fifth. So I had to find a new list of subscribers, as the old list was burnt. It cost me extra money for travelling to complete the second list.

So my subscribers may see how much I have suffered in this country, the United States of America. So I hope you will have feelings and sympathy for my misfortunes, that I may be able to pay the printer and in-

clude the other expenses of my book, by encouraging me, and I will feel obliged for their patronage.

My father died at Jerusalem, lately, and left me some property; but that unfortunate war has lately brought a great deal of misery and distress all over the Holy Land of Palestine. By this means my father left money in the hands of the executors. I was unable to be there on account of the expense. They have taken the advantage of me. I did not receive any money at all, and was left destitute.

I remain to pray for the prosperity and happiness of all my subscribers, and all those that will patronize me in the future.

I remain, your most obedient servant,

ISAAC EDREHI,

Son of the late British Consul at Jerusalem.

PREFACE TO THE FIRST AMERICAN EDITION.

An edition of these volumes was published some years ago in Europe, by my father, late British Consul at Jerusalem. An edition being required in this country, it was my intention, before issuing it, to have introduced some modifications, to have corrected some casual inaccuracies, and, in deference to the suggestions of one or two esteemed critics, to have inverted the order of some details. But want of time and other obstacles have rendered these alterations impossible.

The purport of the book is to describe customs and localities, as they existed during the residence of the author in Turkey. Since that period no material changes have taken place, unless they be the establishment of an effective street police, and the adoption of a system of *gradual* administrative improvement. "I am not one of those," says an experienced writer, "who despair of the Turkish empire, or think it desirable that reform should *go on at a gallop;* but in a country so long the prey of corruption, bad faith, and violence, there must be some tendency towards amendment, or ruin will infallibly ensue.

There exists not a spot, from the Nile to the Bosphorus, from the coast of Syria to the Persian Gulf, from Bagdad and Jerusalem to Massoul and Erzeroum, or from Tunis to Tripoli, where there are not witnessed, daily, evidences of this *gradual* reform.

But I will indulge in no political disquisition, which would be unsuited to the preface of a work of this nature, and with the kindest wishes for the prosperity and happiness of all my patrons, abruptly take my leave.

ISAAC EDREHI,

Son of the late British Consul at Jerusalem.

J.H. Bufford's Lith. Boston.

EGYPTIAN DRUG MARKET

DOMESTIC MANNERS OF THE TURKS.

CHAPTER I.

BAZARS AND MARKETS.

In a city where, with the exception of the seraglio and the mosques, there exist no public monuments — where there are no great manufactories, no galleries of art or science to instruct the studious or to divert the idle — where the ravages of successive conquerors, both Christian and Moslem, have left few traces of antiquity or ancient splendor, and where the whole is interesting, but the details insignificant and even puerile, — those portions which would excite little curiosity elsewhere, become the primary focus of attraction.

The first point, therefore, to which strangers bend their steps, upon reaching Pera, is to the bezestans and surrounding tcharshy (markets), commonly called bazars. This vast labyrinth of inclosure within inclosure, street traversing street, and alley intersecting alley, stored with the richest and most diversified productions of Eastern industry, and thronged with a busy and heterogeneous multitude, is matter of bewilderment, even after repeated inspection; still more difficult is it to unravel this chaos, and to render a written description of it clear and comprehensive.

In order, however, to facilitate the perambulations of travellers, who may refer to these pages, I will divide the bazars into portions; and, by visiting each in succession, the description of parts, aided by the plan, will be more useful as a guide to, and explanation of, the whole.

Before commencing our peregrinations, it may be as well to explain the signification of the terms which distinguish the bezestans, tcharshys, and bazars, for retail sale, as well as other places where goods are principally stored for wholesale delivery. Bezestan, derived from the Arabic bez, (linen,) and estan, (a spot or plot of ground,) means a place where linen is sold; and such was the primitive destination of the edifice now generally called djavaheer, (jewel,) or silah, (arm,) bezestany.

The bezestans originally consisted of isolated buildings, each with four gates, opening nearly to the cardinal points. These gates were, and are still, designated after the principal trades carried on in booths immediately around or beneath their respective porches. By degrees, new shops, alleys, and enclosures clustered around the original depôts, until the whole were enclosed within walls, arched, roofed, and provided with lock-up gates and posterns, of which there are twelve large, and about twenty small. They were then subjected to nearly the same syndical laws that regulate the police and administration of the parent buildings. One difference is, however, to be remarked in these regulations. The old bezestan, opening, like all others, soon after dawn, or first prayer, (sabahh namazy,) is closed entirely upon Fridays, and shut during the remainder of the week at mid-day. Thus, when the hour for meridian prayer, (eyila namazy,) arrives, the gatekeepers strike the iron doors with their keys, and warning the faithful that it is time to hasten to their devotions, expel all dealers, purchasers, and idlers from the interior. During Ramazan, the bezestan is not opened until mid-day, and closes about the hour of afternoon prayer, (ikinndy namazy.)

The silk bezestan, tenanted exclusively by Armenians, open from eight, a. m. to about afternoon prayer, is also closed upon Sundays, and other religious festivals of these thrifty and devout people: and, as there is scarcely a week without one or more saints' days occurring, the interruption to business and traffic may be considered as amounting to nearly a fourth of a year.

The outside or general tcharshy, is accessible every day in the week, from sunrise to sunset, although most dealers withdraw at the hour of afternoon prayer, which takes place at all seasons of the year between mid-day and sunset. The signal for this prayer should be given at the moment the shadow of the dial is double the length of the index; thence the name ikinndy, the root of which is iky, (two.) Although the religious code does not enforce abstinence from business upon Fridays, save during the performance of mid-day prayer, few strict Musselmans attend at their shops after twelve o'clock. The majority devote this day to relaxation or religious contemplation.

The Egyptian, or drug market, of which notice will be taken further on, is subjected to the same regulations as the bezestans, in regard to its being closed on Fridays and during Ramazan. On other days it is open from dawn until afternoon prayer time. Some have attributed the practice of closing the jewel bezestan at mid-day, to fear on the part of the government, lest the arms, supposed to be contained therein, should excite the people to revolt, and serve them in case of rebellion. This is a gratuitous and unfounded supposition. In the first place, if the people determined to break into the bezestan, they might effect their purpose as readily between dawn and mid-day, as between the latter hour and sunset; secondly, it is not here, but in the vicinity of the Byt bazary, where the great stores of serviceable arms are to be found, and from morning to night that neighborhood is crowded with multitudes of the lowest classes, not one of whom ever dreamed of employing these weapons against the government. The closure of the bezestan is, in fact, a mere remnant of old habits, established by the first tenants, or merchants, who, being principally Janissaries, or connected with the Janissaries, held themselves superior to common shopkeepers, and invariably devoted the afternoon to recreation or private affairs. This example and custom has been perpetuated.

The general inclosure, called bazars by Perotes and strangers, is termed tcharshy, (market,) by the Turks, and occupies

an irregular quadrangle of about 350 square yards. It is bounded on the north by the walls of divers khans, erected between the streets called Mahmoud Pacha and Merjian Yolly; on the south by the mosque of Sultan Bajazet and its appurtenances; on the east by those of Noory Osmanya, (light of Osman,) and some contiguous khans; and upon the west by several other khans, opening into the declivitous Merjian Yolly, (Coral street,) leading from the great Valda khan to the official abode of the Seraskier, (commander-in-chief.)

With the exception of the two bezestans, the bazars are not surmounted by domes, the distinctive ornament of almost all public edifices. The roofs that protect the arched colonnades are of tiles, placed on light wooden rafters; so that the whole surface, when seen from the Seraskers's tower, presents a vast area of tiles, without the slightest architectural relief, and exhibits a monotonous vacuum in the centre of the surrounding noble mosques and lofty khans.

The bezestans and central tcharshys, are further distin guished from almost all other bazars and markets, by being completely arched, and lighted from above by glazed windows; whereas the latter are either open and uncovered spaces, or mere rows of shops. Ordinary tcharshys are common markets, without gates or inclosures, with the exception of Missur (Egyptian) tcharshy, which possesses all the architectural requisites of the great bezestan.

Numerous other places of retail sale also exist. There are, firstly, the small khans, having the double signification and employment of lodging and warehouse, such as those of the haladjelar, (carpet dealers,) in Merjian Yolly, and tchokadjelar, (drapers,) now entirely occupied by Armenian jewellers, contiguous to the principal entrance to the bazars, called Mahmoud Pacha Kapoossy. These small khans, though somewhat similar in point of destination, are distinct from the great khans, frequented by wholesale foreign dealers, or wealthy native bankers and merchants. Neither one nor the other can be assimilated to inns, as the administration does not supply food or furniture of any kind. Almost all, how-

ever, contain a coffee-house, where pipes are provided, and during the day food can be brought in from the neighboring cook-shops.

The second class of extensive places for retail trade consists of the khana, a word derived from the same root, but meaning a factory. Only three of these, unconnected with government, are of any note. These are the saṙadj, (saddlers,) kavvaf, (shoemakers,) and that called tahmiss, (coffee-mart.) The first of these establishments is among the most original and entertaining sights in the city. Its neighbor, the shoemakers' factory, is equally deserving of notice. Both rest upon the eastern slope of the fourth hill, crowned by the mosque of Mohammed II., who, upon their first establishment, granted them various privileges, which were subsequently enlarged by Suleiman and his successors.

It was from Suleiman that both saddlers and shoemakers obtained permission to distinguish their work-places by the title of khana, a term sounding as much more aristocratic in Moslem ears, when compared with tcharshy, as factory when contrasted with shop in English. Indeed the word is rarely applied to any but government establishments, such as top-khana, (cannon-foundry,) ters-khana, (arsenal,) fez-khana, &c.

The shoemakers', saddlers', and debbagh, (tanners',) companies were the nurseries whence were drawn some of the finest recruits for the Janissary odas stationed at Constantinople, that is, when the system of replenishing the ranks with Christian youths was abandoned. They are a proud and independent class — especially the latter, who, nevertheless, must commence their trade as scavengers, whose sole business it is to collect album græcum for the use of the craft — a laborious and most unsavory apprenticeship.

In former times, the company of tailors, (derzee,) had also their khana. One of these was in the vicinity of the seraglio wall, near Alaae (procession) kioshk, and the other in the neighborhood of the old menagerie, near Eski serai. The tailors, whose trade is subdivided into nearly as many branches as there are portions of apparel, no longer possess

distinct factories. They are now disseminated in every quarter of the city, though they principally affect certain parts near the harbor. But the introduction of the new dress has thrown a large portion of their trade into the hands of Frank tailors, who abound in Pera and Galata. They were regarded as a well-disposed but resolute craft, in former times, and often rendered services to government, at periods of public commotion. Thus, they mustered in great force upon the memorable 13th of June, 1826, and contributed largely to the defeat of the Janissaries. They previously enjoyed many privileges and immunities, granted to them on the ground of their utility to the army. The trade, although dispersed, still forms a numerous corporation, and they venerate Enoch as their Pir, or patron saint. It is traditionally believed, that the patriarch, being displeased with a mantle made for him by his handmaids, took knife and needles, and fashioned it into a more convenient form. This fashion, being perpetuated, served as a model for the celebrated Boordâ shereef, (holy mantle,) worn by the Prophet, and now preserved among the relics in the seraglio.

We have yet to mention the kapans, (stores, or warehouses,) principally reserved for wholesale trade. That of the corn-factors and meal-men, a tribe no less avaricious and prone to monopoly than their fellow-dealers in England, is called oon (meal) kapan. It is a spacious building, near the water side, at the southern extremity of the bridge over the Golden Horn. That of the timber dealers, (odoon kapan,) is contiguous to the harbor side, opposite to Galata. The above, with the stores of bal, (honey,) yagh, (tallow,) tooz, (salt,) and koorshun, (lead,) are the only kapans of any importance.

Before closing this general outline, it must be observed that the guardianship of all the central bazars is entrusted to the bekjee bashy, (chief watchman,) who has a numerous troop of bekjees under his orders. They commence their duties about sunset, and continue to patrol until daylight. Each shopkeeper pays fifteen paras (three farthings) monthly to the

chief, who settles with his subordinates, and is responsible to the police and to the wakoof administration for the security of the whole range of buildings. Smoking, fires, and lights, are forbidden within the precincts, nor is any one allowed to sleep within the inclosure, or to remain after sun-down prayer. The rent of shops varies according to size and situation. The principal taxes are:—1. An annual quit-rent not exceeding twelve piastres, for each shop, for which the kihaya (inspector or director) of each trade is responsible to the wakoof administration. 2. An annual payment of five piastres to the ikhtisab, (police director, or provost of the merchants.) 3. A few paras to the kihaya. 4. A monthly rent, varying from five to thirty piastres, paid by each shopkeeper to the contractor who hires the whole from the wakoof, and is responsible to the mosque to which the shops or district may belong. Charges for repairs fall upon the respective wakoof administrations, and they are held responsible for keeping the whole in good order.

Having thus presented a general view of the whole, we will now proceed to details.

One of the greatest drawbacks on visiting the bazars, or other places of interest, at Constantinople, is the necessity under which strangers labor, of submitting to the guidance and inevitable roguery of the valets de place. These men, for the most part island Greeks, outcast Italians, or reprobate Maltese, are, without exception, the most worthless and ignorant class of cicerones in the world. Their knowledge does not extend beyond the mere names of places and articles; scarcely one can speak the language correctly; not one can read so as to decipher the commonest inscription; and yet they assume the title of dragomans, as if in derision of that classic, but ill-reputed body of men, of which they pretend to be the last link.

Aware from experience of the articles most in request with strangers, they contrive to pre-arrange the last selling price at nearly 20 per cent. over and above the fair remunerating amount, and then, pretending to act for the interest of their

employer, they affect to barter fairly. New comers, confiding in their honesty, and compelled to trust to their interpretation, are generally pleased with their show of zeal, and retire satisfied with some trifling reduction, which in most cases leaves enormous extra profits to be divided next day between the dealers and their dishonest jackals. Their usual salary is a colonate (dollar) per day; but their profits, if travellers be large purchasers, are proportionate—never less than 10 per cent. The majority superadd impertinence and laziness to knavery and ignorance. There may be some few exceptions to the two first, none to the last inconveniences. These men receive a dollar from hotel-keepers for each traveller whom they conduct to their houses, and, in one or two instances, the proprietors pay half that sum daily to the valet so long as the stranger remains. These charges, of course, find their way into the bill. In addition to this, hotel-keepers, when not leagued with dealers, generally impose a tax of 10 per cent. upon all articles brought by shopkeepers for sale, which charge falls eventually upon purchasers. The only mode of escaping this evil is by going to the bezestans and bazars, and by avoiding, if possible, to make purchases at the shops recommended by the valets. Constant instances have occurred, before our eyes, of strangers being charged 40 per cent. more than we and others, initiated in the prices, have paid for common articles, all of which have their standard price.

The valets de place have their chief, a consummate rogue, who pretends to procure firmâns from the Porte for visiting the seraglio and mosques. These are merely the permits granted to such legations as may demand them for their fellow-subjects, but the expenses, if they be in any way intrusted to the subsequent arrangement of this man, are invariably augmented 20 per cent.

Being provided with one of the above mentioned roguish conductors, travellers who proceed to visit the bazars will do well to avoid the precipitous descent through the centre of Galata; this can be affected if they turn to the right upon

reaching the Tekeh (convent) of Mevlevy (dancing) dervishes, opposite to the north-east entrance of the Turkish cemetery called "the small burying ground," a name singularly inapplicable, since it covers a surface of more than 100 acres.

This would be a fitting occasion to speak at length of the Mevlevy. Their exercises have, however, been so repeatedly described, that I shall merely observe that they were founded in 643d year of the Hegira, by the celebrated Sheikh Mevlana-Djelaluddin-Hoomy-Mohammed, known as the Sultan-ul-Oolema, (king of science), and that they are the only sect esteemed in the present day by the higher classes, or directly patronized by the Sultan. Some of them are men of great respectability and learning. The sheikh of the Pera convent, Khoudret Ullah Effendi, has the reputation of considerable talents as an oriental scholar and antiquarian, in addition to the highest character for tolerant piety and urbanity of manner.

The turning or dancing of these dervishes, generally supposed to be a mere exhibition of skill without specific meaning, is symbolic of two great mysteries of the sect. The rotatory motion signifies that they acknowledge the ubiquity, and seek for the presence of the divinity on all sides; whilst the forward movement denotes man's progress through life, which commences feebly and slowly, then hurries onwards with irrepressible speed, until of a sudden it is arrested by the hand of death. It is also typical of the abstraction of those who are supposed to have abandoned all mundane occupations for the service of the Almighty. The extension of the right arm with the palm upwards denotes the act of seeking for almighty gifts and bounty; that of the left arm with the palm inverted portrays their abandonment of these gifts to others. The word dervish signifies a poor person, one who has renounced all property for the benefit of mankind.

From the gate of the Tekeh the path traverses that portion of the half-neglected Golgotha of tombs contiguous to the counterscarp of the old Galata ditch, and thence leads into the suburb through Koolly Kapoossy (Tower Gate). Here,

if the passer-by should attach any faith to the black art, or to the not less nebulous mysteries of magnetism, he may indulge his humor by pausing to consult Mohammed Agha Mrimliky. This venerable sage, who fills the triple functions of sihkr baz, (soothsayer,) moonejim (astrologer,) and kapoojy, (gate-keeper,) is one of the most easy-tempered and obliging Turks that ever trod in the steps of the fallen angels, Aroot and Maroot, or practised upon the superstitions of the credulous.

Mohammed Agha is in great repute with the women of the neighboring quarter. The door of his little wooden cell, fixed against the wall inside the gate, is rarely unattended. Elderly dames apply to his water-glass and blade-bone of sheep, to discover lost or stolen articles. Younger women have recourse to him for telissm, (talismans,) or hamaill, (charms,) when husbands prove faithless, or when they fear to die unmarried. Some applicants invite him to draw the horoscope, and to point out propitious days for the circumcision or marriage of their children. Others demand a fal, when they seek to ascertain the future, or a noosha, (prescription,) when they wish for an heir. Others, again, bow to his magnetic influences, when suffering from bile or colic, produced by raw cucumbers, lettuce, want of exercise, or overmuch halva, (a sweet cake,) in which and other sweet and sour condiments all indulge most inordinately. Upon these occasions, a small present in kind, or a few paras, satisfy Mohammed Agha, and a few words content his patients.

Every quarter of the city and bazars boasts of one or more of these sages. Their manners are always dignified and courteous, and they perform their operations with as much apparent faith in their own powers as their patients exhibit confidence in their astrological or magnetic skill. In the old bezestan there is a merchant, one Ibrahim Emir Zadeh Effendi, who is often induced to interrupt his avocations, as a dealer in Damascus blades and curious poniards, to write prescriptions or to put his magnetic knife to the foreheads of applicants. Indeed, the whole population, from the highest to the lowest, is more or less embued with respect for these super-

stitions. Few events of any importance connected with government take place without consulting the moonejim bashy (chief astrologer,) and some rich men have private astrologers attached to their establishment, whose calculations regulate all the principal actions of the master's life. These pretended astrologers follow the precepts of the celebrated Arabian sage, Muhyuddinn-Moghriby. The science is termed Oolom Arabya (Arabic science.)

I chanced one day to witness the ceremonies performed by the magnetizer in the bezestan, which were accompanied by some gesticulations similar to those employed by our more civilized but perhaps less honest charlatans. Being occupied in cheapening some article from the varied assortment of old weapons and antique curiosities displayed at Ibrahim Effendi's shop, I was interrupted by the approach of an Arab, ill-favored and one-eyed, attired in a red benish and broad white turban, followed by a sickly negress. After the customary salutations of peace and welcome, the Arab observed that the fame of Ibrahim's skill was the theme of general wonder at the khan where he lodged, and that he had come to consult him. To this the other replied with a compliment and renewed welcome, and the Arab then stated that the slave at his heels was certainly possessed of a devil, or under the influence of witchcraft; that from a lively intelligent lass she had become sullen, indolent, and refractory, and that neither kindness nor correction produced any effect upon her. After detailing sundry other symptoms, all tending to prove that the master of evil had taken up his abode in the girl's bosom, the Arab ended by inquiring if the Effendi could work a cure.

This was to question the existence of the very science itself, therefore Ibrahim set aside the article with which he was tempting our poor purse, slipped several beads of his tesbih (rosary) through his fingers, and with a gentle affirmative motion of his head replied, "Inshallah!" To this the Arab responded with a similar exclamation; and the negress was then thrust forward by her proprietor. Being seated upon his shopboard, elevated about three feet above the pave-

ment, Ibrahim was enabled to operate without the trouble of displacing himself. The neighbors and passing crowds, either through decorum or familiarity with these performances, averted their heads, or paid no attention, so that I and my Armenian companion were the only observers.

The operation commenced by Ibrahim Effendi looking stedfastly during some seconds at the negress's downcast eyes, as she stood silent and motionless before him. Then slowly waving his hands in circles across her forehead, chest, and abdomen, in order to dispel malignant vapors, he placed them upon her shoulders, and uttered the teshehhid (profession of faith.) He then spat to the right and left, to ward off any evil eye that might be peering upon his patient, and, bending forward, whispered in her ear one of the last chapters of the Kooran, specially directed against demons and witches. After this, he blew twice over each shoulder to drive away the foul spirit, in case it might have issued from her ears.

A pause then ensued, during which the negress trembled, and became as pallid as it was possible for one of her color. This was natural. The weather was intensely cold, the poor girl was thinly clad, evidently ill-fed, and suffering from illness and harsh treatment. Presently, the operator again slowly raised and waved his hands to and fro, both horizontally and vertically, and then extended them before him, as if they represented an open book, in the same manner as it is customary during certain portions of daily prayer. Having rapidly muttered a few invocations, he drew a small agate-handled knife from his girdle, and, applying the point successively to the girl's eyebrows and chest with his left hand, he gently tapped the other extremity with the fore-finger of the right, in order to transfix the demon. He then drew the edge repeatedly across her bosom, forehead, cheeks, back, and sides, for the purpose of dissecting him. This being terminated, he carefully wiped the blade, and returned it to the sheath.

During the latter process the negress became much agitated. She gasped for breath. Her chest was disturbed by

nervous cramps and rumbling sounds. Tears streamed from her eyes, and she at last opened her mouth with a loud hysteric sob. At this moment, the demon deemed it prudent to escape. Such at least was the apparent belief of all three, as there was a simultaneous exclamation of "Mashallah!" (God's will be done!) from master and slave, and of "Schuker Allah!" (thanks to God!) from the operator; who added, in a half whisper, "She is cured! It has departed, and probably entered the mouth of this unbeliever."

Ibrahim Effendi terminated his operations by drawing from his bosom a small piece of bezoar stone. From this he scraped a little powder, wrapped it in a piece of paper, on which he wrote half a dozen words, and gave it to the negress with instructions for its employment. The Arab then put down two piastres, and a fine head of cauliflower, as the fee; and having invoked constant health and increase upon the magnetizer's head, he and his slave departed.

Having mentioned the bezoar stone, (pazeer,) fine specimens of which are sold by perfumers in the bazars, it may here be mentioned that, among other prejudices and superstitions, none are more general than confidence in the specific virtue of this substance as an antidote. The stone is merely a hard concretion, principally found in the intestines of ruminating animals. Those sold in the bazars are of various sizes, from that of a nut to an egg, and of an opaque greenish or brown color. The most efficacious are said to be produced by an Egyptian serpent. A German physician, Dr. Spitzer, who has extensive practice among Turkish families, was once present, in 1842, when the supposed efficacy of the bezoar stone was put to the test. The worthy doctor described the scene somewhat in the following terms.

"Having occasion, during Ramazan, to pay my respects to a Turkish functionary of some eminence, I seated myself with other visitors upon the divan, and received my pipe. As usual during this festival, the host and his visitors had made amends for the rigid fast of the day by copious repasts and indulgences after sunset. All were merrily disposed, and the con-

versation more animated than is usual among persons of higher degree. Of a sudden, however, the master of the house dropped his long jessamine tube, his countenance became lividly pale, in short, he was seized with violent spasms, terminating in a fit.

"Having hastened to apply proper remedies, the Effendi not only recovered speedily, but resumed his place and his pipe. Then followed a disquisition as to causes. It was the first time that such an accident had occurred to him. He had not taken any exciting electuaries. He had not over-crammed himself with pumpkin dolmas. He had merely eaten a stout portion of muscle pilaf, made under his wife's direction in the harem. In short, there being no apparent moral or natural cause for this attack, it was evident that he must have been poisoned. But how poisoned, or by whom? He had not dined abroad, and had only taken coffee the preceding night at the house of a bosom friend. But that he was poisoned no one doubted, save the physician, who remembered the unwholesome muscle pilaf, and knew the Effendi's tendency to apoplexy.

"At length, one of the nephews, a young mollah, rose slowly, and respectfully approaching his uncle, whispered in his ear. Thereupon ensued a conversation in a low tone, terminated by the Effendi saying, 'It must be he. I remember the coffee tasted sweet. I am undoubtedly poisoned. Allah! Allah! Why are devils permitted to exist? We have lived like two almonds in one shell. Who could contemplate such perversity? But, thank God, I have wherewithal to counteract his machinations.' 'Inshallah,' (please God,) having been re-echoed by all present, he clapped his hands, ordered a glass of water, took from his bosom a purse containing a small piece of bezoar, and commenced scraping the dust into the liquid with his gold signet ring. Having done this, he turned to a Mevlevy dervish, who sat among the visitors, and begged him to pray over the water. This the latter did, and ended by spitting and blowing over the glass. The contents having been swallowed, the Effendi exclaimed, 'That is an

infallible specific. Inshallah! I may now snap my fingers at all poisons. I am already relieved.'"

A few paces beyond the mystic cell of Mohammed Agha is a second gateway, also called Kooly Kapoossy. Galata having been divided into three quarters by the Genoese, each separated by walls converging towards the eminence upon which stood the great watch and fire tower, it is necessary to pass through this gate in order to reach the central portion conducting to the Golden Horn. Galata Tower is situated immediately within the second gate. This celebrated edifice is less ancient than the greater portion of the contiguous defences. It was not erected by the Genoese until A. D. 1348, at a period when the civil strife between the claimants for the Byzantine throne distracted the attention and divided the forces of the Emperor John Cantacuzenus. The construction of this tower, forming the keep of a strong citadel, now destroyed, and the strengthening of the walls on all sides, combined with the gradually decreasing energies and resources of the Greek sovereigns, mainly contributed to terminate the war between the Byzantines and Genoese, and to confirm the power and possession of the latter, not only at Galata but upon the Bosphorus.

This tower is the only portion of the ancient city or suburb defences that has been carefully restored and preserved by the Turks. Although useless for military purposes, its elevated position renders it advantageous as a watch-tower for fires — enemies more to be dreaded than foreign fleets and armies, so long, at least, as England is true to her own interests, and does not abandon her ancient ally. This advantage has alone rescued the building from the neglect and ruin to which all ancient edifices have been devoted. For this purpose, watchmen are constantly on duty in the chamber near the summit. These watchmen, called mehhter, (musicians,) consist of four principals and as many deputies, appointed by the mehhter bashy; their duty is to relieve each other, night and day, in walking round the raised platform constructed within the first chamber. Should flames or extra-

ordinary smoke be observed, these men immediately hoist a signal, which is answered by the watchmen upon the opposite Seraskier's Tower. The guns, in the appointed batteries, then fire three, five, or seven times, according to the quarter in which the accident may occur. At the same time, two or three of the deputies, young and active men lightly clad, seize their dog-spears, descend, and hasten at full speed, with loud cries of "fire, fire," in the direction of the main streets, where the common street-watchers (bekjee) are posted. These in their turn sally forth, and repeat the cry, adding the name of the quarter. Thereupon the soldiers at the different koolooks (guard-houses) hasten to the scene of danger, with axes, long hooked poles, and leather buckets. The tooloombajys (firemen) hurry with their portable pumps; the saka (water-carriers) follow this example; and the streets resound with the din of "yangoon var!" (there is fire!) and the echoes of the iron-shod clubs with which the watchmen strike the pavement.

No regular corps of firemen exists; but a certain number of porters, boatmen, and others, are enrolled in each quarter, and receive sundry privileges, such as exemption from haradj, on condition of performing the duties. There are, also, a certain number of saka, who serve on similar conditions. A reward is paid to those who arrive first, and punishment is not lacking to those who are neglectful.

The Tower, erected upon an artifical mound, consists of a circular stone building, strongly constructed. Visitors, on their road to or from the bazars, may gaze from the windows of this edifice upon one of the noblest prospects in the universe, equalled only by that seen from the opposite Seraskier's Tower, and alone surpassed by the admirable panorama which spreads far and wide beneath the spectator's feet, when standing upon the hill of Boulgerloo, three miles north-east of Scutari.

On quitting the steps of Galata Tower, it is necessary to close the heart or open the purse, as the upper portion of the narrow and tortuous street leading to the harbor is one of the principal resorts of beggars. Here the eyes are offended

with numerous cases of deformity, and often of simulated misery, and the ears are assailed with solicitations for charity in a mixture of a dozen tongues.

It is impossible to avoid remarking the number of mendicants of both sexes and all ages that infest the streets of Pera and Galata. Of these, forty-nine out of fifty are Greeks. Armenian, Hebrew, or Turkish claimants for charity are seldom met with, even in the most populous quarters inhabited by each nation. Moreover, the three latter people have the good fortune to be born whole, and to preserve themselves from being maimed, or, they shut up their cripples. The deformed objects so common among the Greeks are rarely observed among other races. Here and there, blind or aged Turks may be seen seated near some gateway or mosque, with a metal bowl before them, in which the charitable drop a few paras. But they content themselves with occasionally repeating "Allah! Allah!" in a low voice, and here and there chanting a prayer in no very harmonious accents.

Begging dervishes, long-haired, filthy, and impudent rogues —privileged wanderers from Arabia, Bokhara, and various parts of Persia—also thrust their oval metal basins into the shops, with their usual cries of "Hoo! Hoo!" (him,) "Huk! Huk!" (the immortal,) and this with an air of command rather than of entreaty. But these are exceptions: whereas the suburbs of Pera and Galata, and the Christian villages upon the European side of the Bosphorus, from Orta (middle) Kouy to Buyukdery, are overrun with Greek mendicants, whose importunities and doleful canticles are a source of constant annoyance.

As regards the Turks, it may be affirmed that there exists no city in Europe where fewer beggars are to be found than in Constantinople. In no country either is charity more extensive or more constant. This virtue forms one of the five fundamental articles of Moslem faith, and is enforced with rigorous exactitude, not only by canonical law, but by social regulations. Charity is, in fact, a matter of strict religious duty, and is regarded by all classes as the surest means of

securing good fortune in this world, and of contributing to salvation in the next.

From Kooly Kapoossy, the narrow thoroughfare descends rapidly to a more open, but not less declivitous street, leading direct to the harbor side, and called Perschenba Tcharshy (Thursday, or fifth day market.) It is in the vicinity of this spot that the principal Frank merchants have their magazines and counting-houses, mostly built of stone. In the western lateral street is situated the French post-office, under the zealous direction of M. Cadalvène. A lofty brick building at the eastern angle of this street was the ancient town-house of Galata, the residence of the Genoese podesta until the conquest.

The "Thursday" market is so named from a weekly fair being held there upon that day. The articles exposed for sale are plain and printed cottons, linen of inferior quality. cutlery, small mercery, hardware, and the cotton or muslin handkerchiefs called kalemkery, the best of which are painted by the Armenian and Greek women of the Bosphorus villages. These handkerchiefs, repeatedly dipped into the sea during the process of painting, by which the dyes are fixed, do not lose their color by subsequent washing in cold water. They are worn by all classes, either twined round the fez, or, being attached round the forehead and tied behind, with the angles hanging down the back, serve as a bag for the long single tress of hair, which in most cases is allowed to remain pendent when in "negligé" dress. The principal venders and purchasers are Christians or Jews of the inferior classes.

At the commencement of this market is the warehouse of Mr. Stampa, general dealer, a useful establishment. His store is the resort of the suburb quidnuncs, who drop in to hear the news, and to discuss the rise and fall of prices and pachas. It is filled with all kinds of British commodities, likely to be useful to masters of trading vessels and Frank residents. Among these articles, London porter and Burton ale hold a conspicuous place. Overweening attachment to these national beverages, supplied by Mr. Stampa, had nigh

produced serious consequences to a party of young English travellers during the spring of 1842. With greater patriotism than prudence, and greater thirst for adventure than instruction, these youths thought proper to carry a basket of porter into the mosque of Aya Sofia. To the terror of their accompanying cicerone and the just indignation of the surrounding Mussulmans, they boldly uncorked the forbidden liquor within the holy edifice, and quaffed glass after glass in honor of their own imprudence. The attendant valet de place, observing the scowling glances, and hearing the murmurings of the bystanders, bethought himself of a stratagem to lull the rising storm. He therefore took one of the frothing glasses, and said to an Imam standing by, "Taste, Effendi! It is physic! These men are mad! Their doctors have commanded them to swallow this filth. Their brains are turned upside down. Who but insane men, or those at the last gasp, would swallow such filth?" This pacified the people, and the gentlemen escaped the ill-treatment they merited, for this wanton and imprudent breach of decorum.

From the absence of bells and clocks to indicate the hours, there is no city were watches are more requisite than in Constantinople. Should the traveller desire to regulate his own watch, or to purchase one of those worn by the Turks, he can take advantage of the vicinity to consult Mr. Tallibart. Watchmakers abound in Galata and Pera, but none can be compared to this skillful artizan, whose shop is situated in the second lateral street below the Thursday market, and immediately south of Yeny Djamy (new mosque).

Few Turks of the higher or middling classes are unprovided with watches, which are manufactured in Europe expressly for the Constantinople market. The cases are generally enamelled with flowers and fruits, and the faces marked with the numerals in conventional Turkish figures. Rich Turks give high prices for watches, and wear them in a breast-pocket, suspended by a silken cord. They also purchase those of inferior quality by half dozens, to bestow them as presents. Watches of this kind, valued at 550 to 600 piastres, are often

given to medical men for extraordinary consultations, or as marks of satisfaction.

One of the embarrassments encountered by strangers in Turkey is the difficulty of assimilating the local mode of calculating time to that of their own country. A few words of explanation, whilst speaking of watches, may not be irrelevant.

The Turkish year is divided into twelve lunar months, six of which contain thirty, and the remainder twenty-nine days, not always regularly alternating. The year thus consists of three hundred and fifty-four days, making an annual difference of eleven days between the Moslem and solar calendar, and thence a difference of eleven days minus every year in the return of Mussulman festivals. The cycle is thus completed in thirty-three years, by which, taking three per cent. as the standard, it is easy to calculate the difference between the years of the Hegira and Christian era.

Mohammedans have no fixed epoch for new year's day. It commences upon the 1st of Moharrem, no matter at what season this may occur. The great festivals have all their regular lunar periods, differing every year, as above stated, by eleven days. Thus, Ramazan commences with the first, and ends with the last of that month, always containing thirty days. Beirâm, called the "feast of breaking fast," begins at sunset upon the 30th of Ramazan, and lasts until sundown upon the 3d of the ensuing Shaval. The Coorbann Beirâm (feast of sacrifice) commences seventy days later at sunset, upon the 10th, and lasts until sundown upon the 14th of Zilhidge. The Mevlood (feast of the Prophet's nativity) takes place upon the 12th of Reby-ul-Evel. These are the only great public festivals of the Turkish or Sunnite Mohammedans. Indeed, the ceremony that occurs upon the latter may be regarded more as a court pageant, than as a popular or religious holiday. They have also seven nights held sacred and regarded as pre-eminently holy; but we shall speak of these and other religious ceremonies in a subsequent chapter.

The Moslem week consists, as with us, of seven days, of

twenty-four hours each, commencing at sunset, and divided into two equal parts, of twelve hours each. The first portion is called sheb, (the period of night,) the second rooz (that of day). It is invariably twelve o'clock at sunset, and so on until the twelve hours have expired, when the second portion commences; therefore, at thirteen after sunset, it is one o'clock of rooz, or morning. Thence the Turkish midday, calculated from the setting and not from the rising of the sun, varies every day in the year, and only coincides with ours about the periods of the equinoxes, when it is six o'clock according to Turkish time at midnight and midday.

Consequently, to ascertain the Turkish hour of night or day, it is requisite to know the time of sunset, and to count twelve hours for the former, and then recommence for the latter. This requires that watches should be reset, nearly every day, at sundown. The Muezinn, whose duty it is to proclaim prayer time, regulate their watches by the almanac, which defines the solar and lunar changes with great precision. Indeed, they trust to their almanacs and the sun-dial more than to their watches, which are rarely correct, and, when out of order at Constantinople, are spoiled rather than improved by passing into watchmakers' hands. The trade is seldom practised by Turks or Arabs; and yet, in former times, the latter had obtained great perfection, comparatively speaking, in this important branch of industry. In fact, the first portable clock, with sounding bells, was made at Bagdad, and sent as a present, A. D. 806, to Charlemagne, by the celebrated Kaliph Haroon al Reschid.

The announcement of prayer hour serves as a sufficient indicator for the Turks, who regulate their movements by these periods. The difference of one or two hours in a day, or of a whole day in the month preceding Ramazan, is considered of little importance, provided the exact state of the moon can be ascertained, so as to fix the commencement of the festivals of Ramazan and Coorbann Beirâm. The former is frequently delayed or advanced, in accordance with the lunar observations or calculations of astronomers, during

the preceding sixty or ninety days, and is not regulated either by the annual almanac, Rooz Nameh, (description of day, or day-book,) or by the perpetual calendar called Takvim. These almanacs consist of long, narrow rolls of vellum, neatly emblazoned, and divided into several columns, upon which are inscribed the hours of prayer, the solar as well as lunar months and days, the changes of moons, the sun's declension and setting, the Greek festivals, the fortunate and unfortunate days, &c., &c. The two latter may be thus instanced: the 9th of Sefr is propitious for inviting great people to dinner; the 12th is favorable for presenting petitions to the Sultan; the 16th is unlucky for travelling; and the 18th for buying horses.

Within a short distance of the "Thursday market" is the old Galata bezestan, a small inclosed building, without interest, and further on is Galata tcharshy, in the quarter called Yeny Mahaly (new place). A portion of this is occupied by yorganjee, (quilt and coverlet makers,) and by dealers in old arms. One or two most unfragrant alleys conduct from hence to the landing-places, called Yagh Kapan, (tallow magazine,) and Balyk, Bazar 'Skellissy, (fish market stairs,) a corruption of scala, the generic name for all the Levant ports. These stairs are the most frequented, and certainly the most filthy in the suburbs; and the latter being immediately in front of, and at a distance not exceeding 650 yards from, the landing-place of the same name upon the opposite shore, and the former nearly at the same distance from those termed Yemesh 'Skellissy, (fruit stairs,) they are the general thoroughfares and points of communication between Galata, Pera, and Constantinople.

The small open spaces contiguous to these landing places are surrounded by mean shops and low coffee-houses, the resort of boatmen and porters. These spaces are receptacles for every species of filth and abomination. The stairs, or rather the shattered wooden platforms projecting over the water, are divided into two or more compartments; those to the east intended to serve for embarkation, those to the west

for landing. This arrangement, in some measure, obviates the confusion that would otherwise inevitably ensue.

But, before continuing our description, we will take advantage of crossing the Golden Horn, to offer some details respecting kayiks and kayikjees, two of its most interesting features. They deserve a separate chapter.

CHAPTER II.

BOATS AND BOATMEN.

To those unaccustomed to kayiks, and even to those better practised, it is always a matter of some embarrassment to enter these frail skiffs, of difficulty to sit down, when more than two persons are together, and of risk in crossing the harbor. Caution is therefore requisite upon embarking, and the body must be kept steady during transit.

All kayiks have their alloted stations, from which, however, they may remove by giving notice to the vekil, or agent of the kayikjee bashy. Those plying directly across the harbor unwillingly convey passengers to stairs not within their immediate beat, as they thereby lose their turn, and are compelled to pull back empty. The common fare for direct passage from one fish-market to the other, is half a piastre (about one penny); it is just, therefore, to double this moderate fare, when boatmen are required to deviate from their regular course. The kayiks that incessantly glide to and fro, and surround the landing-places at certain hours, are countless. The shouts of the boatmen as they hail each other to back, advance, hold to larboard or starboard, or warn others of their approach, are nearly deafening, and the confusion apparently inextricable. But, notwithstanding their numbers, and the necessity of turning to back in—a necessity arising from the narrow construction of the craft, which prevents the pas-

senger walking forward—they seldom run foul of each other, and serious accidents rarely occur.

The size of kayiks and the number of sculls vary according to localities. Those plying within the harbor, that is westward of Tophana, are, with few exceptions, single pair (bir tchifty). Larger boats would cause embarrassment in the crowded vicinity of the stairs. Those at Tophana and at Baghtshy Kapoossy, (garden gate,) on the opposite side, are principally two pair (iky tchifty). Three pair (ootch tchifty) are, generally speaking, limited to private individuals of rank. Those of the latter class may, however, be hired either at Tophana or Galata stairs, if bespoken. They are requisite, when parties exceeding three are desirous to make excursions far up the Bosphorus, or to Fanar Boornou, (lighthouse cape,) the extreme southern point opposite Seraglio Point. To visit the Prince's islands, a distance of from two to three hours, in favorable weather, it is prudent to hire a large four-oared boat with keel, rudder and steerer. Three or two-oared kayiks are safe and speedy conveyances in a calm; but in this land-locked sea, subject to sudden variations of wind and sharp squalls, small boats offer little security.

The ribs, or skeletons, of kayiks are composed of light oaken spars, jutting from a keel not exceeding an inch in depth. They are coated over inside and out with thin beach-en planks, adjusted so nicely as to present a perfectly smooth surface. Single pair are generally painted black outside; the others are merely varnished and oiled. Neither are painted inside. The after part is decked over, and serves as a locker, and also as a seat for attendants. Masters or passengers sit upon carpets or cushions at the bottom. A carpet is also spread over the short after-deck; and, when ladies of quality make use of kayiks, a crimson or dark blue ihram, (woollen cloth,) fringed with gold, is spread over the cushions, and a part is left hanging over the sides as a mark of distinction. Ladies of the higher classes are generally attended by a servant, or by a lalla, (black slave,) who sits cross-legged upon the after-deck, and shelters them from wind or

sun with an umbrella. This is an innovation of later days. In former times, none but sultans or vizirs were permitted to carry open umbrellas in their boats; and, even now, all persons, no matter what their condition, are required to put down their umbrellas, as a mark of respect, when they pass in front of the palace in which his highness may chance to reside. Those who adhere to old fashions employ a fan, or hand screen, (yelpaza,) to shelter them from the sun's rays. These are made of goose or swan's feathers, affixed to a wooden handle, or of black ostrich feathers, with a small looking-glass in the centre. The latter are brought from Egypt by Arab dealers, who, in summer, hire kayiks, and trade with these articles along the shores of the Bosphorus.

The rowers sit upon sheep-skins, and, in the generality of common kayiks, there is a horse-hair cushion, or small piece of carpet, for the convenience of passengers. The sculls and oars are never painted. They are round and straight, but not of equal thickness from the grip to the extremity. The blades are flat, and increasing in width, terminate in the indented form of a fish's tail.

When held nearly horizontally, as in drawing back from the stroke, the heavy handles of the sculls lap over each other more than twelve inches. This renders it necessary to pull overhanded, the right under. Thus, to trim the skiff nicely, it is requisite for sitters to throw the weight a little towards their left side.

The above three classes are those in common use, and employed for hire. Larger and less graceful boats, invariably painted black outside, with a narrow white or yellow moulding, shallow keel, and curved rudder, are constructed for persons of high rank, entitled to the privilege. The regulations prescribing the number of oars, formerly established and watched over by the bostanjy bashy, are still generally adhered to. This functionary was intrusted with the whole water police of the Bosphorus, from Tophana and Baghtshy Kapoossy to the Black Sea, including the Seven Towers and imperial residences. He was thus chief water-

bailiff, as well as director of the imperial gardens. The police is now superintended by the different officers commanding the separate quarters of the shore, commencing with the Grand Admiral, whose jurisdiction does not extend beyond the inner harbor. The grand vizir, sheikh ul Islam, and all ministers having the rank of mushir, (marshal,) are entitled to ten oars, two abreast. Secondary pachas, that is feriks, (lieutenant generals,) holding office, the grand judges (cazi-asker) of Roumelia and Anatolia, the mayors (effendy) of Stambol, Galata, and Scutari, the hekim bashy, and other functionaries of corresponding grade, are allowed eight oars. Levâ (major-generals) and inferior persons, are restricted to three pair of sculls, unless at the head of great departments.

Man's dignity and rank being marked by these distinctions, they are strictly attended to, and the guards at the numerous koolooks (watch-posts) are thus enabled to recognize those to whom honors are due in passing. Carpets and cushions are spread at the bottom of these boats for sitters. The master places himself alone opposite to the rowers, and his principal attendants sit facing him. A carpet is also stretched upon the after-deck; upon this are seated the reis (coxswain) and the two orderly sergeants, (tchaoosh,) if it be a pacha at the head of a great department; if not, the latter place is occupied by a tchokadar, (servant,) or pipe bearer. The capudan pacha's water-conveyance consists of an eighteen oared ship's cutter, rowed by a picked crew of regular sailors, and steered by an officer. It is shaded in summer by a canvas awning, stretched in the usual manner from stem to stern, and affixed to long poles, surmounted with crimson swallow-tailed banners. It is painted green without and white within, and richly ornamented with gold mouldings. The privilege of green boats is reserved for the capudan pacha, and he may, therefore, always be recognized when on the water. He is followed by his flag-captain, in a fourteen-oared barge, similarly painted and ornamented.

Sometimes the grand ensign of the admiralty is displayed. This consists of a crimson banner, upon which, in lieu of the

crescent and star, the double-bladed sword of Ali is embroidered. This sword, called Zulfecar, was bequeathed by Mohammed to his son-in-law. It passed from his hands into those of his sons, and thence descended to the Ommiad and Abasside kaliphs. It was preserved by them with great care until broken, whilst hunting, by one of the latter race. This accident was regarded as an evil omen, and proved so. The meaning of the word zulfecar is a thing having a two-fold purpose.

Foreign ambassadors' state kayiks are of the same form, though somewhat larger than those of Turkish grand dignitaries. The length of the largest is from fifty to fifty-six, and the extreme breadth about six feet; they are fitted with seats and cushions, and bear the national flag at the bow. The latter is selected for the purpose instead of the stern, because, being steered by a straight wooden tiller, the flagstaff would impede the action of the rudder.

According to traditional convention, ambassadors-extraordinary are entitled to ten oars, two abreast—internuncios and ministers plenipotentiary to eight oars, or seven pair of sculls. Ministers-resident, a new and useless diplomatic creation, adopt the same number, when they can afford the expense; and chargés-d'affaires may employ five pair of sculls, but usually content themselves with three. The oars and mouldings of diplomatic kayiks are generally painted in imitation of the national color, and the hulls white or black, with a deep border, ornamented with gold arabesques. The reis usually wears a rich Albanian dress, and the boatmen in cold weather put on embroidered vests without sleeves, also of the national color. The rest of their dress consists of the customary red scull-cap, with blue tassel; white shirt, made of the stuff called birunjyk, half woollen and half silk, with large loose sleeves; and the full-plaited small-clothes of white linen, reaching to the knee, without stockings. A full-sized kayik, handsomely furnished, costs about 10,000 piastres. The heads of great missions generally retain a reis in constant pay, and, during summer, two other men, for their pri-

vate boat. The wages of the former are about 350, and those of the latter 300 piastres per month. Each kayikjee hired for the day receives 20 piastres. The reis, or hamlajee, (stroke-oarsman,) has the charge of the envoy's boat and liveries, and hires and pays the crew.

The expense of kayiks, during summer, forms a heavy addition to the diplomatic extra charges, as it costs the government about two pounds each time their representative takes the water in the state kayik, and a current expense of ten pounds per month. This is an evil not to be avoided. Firstly, it is customary for the Turkish ministers, and for all persons of higher degree, to remove from their town konaks (mansions) to their yallys (marine villas) on the Bosphorus, about the same period that the Sultan removes from his winter palace of Beshik-tash (cradle stone) to the so-called European "sweet waters," to Beglerbey, or to his more gorgeous and fairy abode of Tchiraghan (the illuminated). At this period, the heat and dust of Pera become nearly insupportable, and the diplomatic corps proceed either to Buyukdery or Therapia; consequently, the readiest, indeed the only commodious, mode of communicating either with the Porte or with the yallys of the Ottoman ministers, is by water. An establishment for this purpose is, therefore, indispensable.

Secondly, as the hierarchy of rank is maintained and designated by the size of each Turkish functionary's boat, and as the rules of etiquette are nicely observed, they expect foreigners to exhibit the same distinctions. They would not only entertain a mean notion of the envoy or nation making use of a boat inferior in size to that appropriated to his station, but would regard such simplicity as a mark of disrespect to themselves, unless the envoy announces his intention of visiting incognito, when a three or two pair oared boat may be used. When envoys or their wives take the water in their private boats, one of their kavass sits upon the after-deck, and the military posts stand to and carry arms. When the state kayiks, with colors hoisted, pass by, these posts present arms.

The palaces of Beshik-tash and Tchiraghan have been mentioned. A word relating to them, in passing, may not be superfluous. The head-land, contiguous to the first, was the Δίπλοκιον of the ancient Greeks and Byzantines; thence probably, the Turkish name of the cradle-stone or stone cradle. It was erected by Mohammed IV. in 1680, as a summer palace, to which the court removed with great pomp, from the seraglio, early in spring, there being then no other summer residence large enough to contain the whole harem and immense attendant establishment. By command of the above-mentioned sovereign, the small, half-ruined palace of Dolma Baghtshy was rebuilt, and united with that of Beshik-tash, so that the whole formed an irregular but commodious abode, pre-eminent for the beauty of its situation. In 1747, Mahmoud I. added considerably to the extent of the building, and erected the splendid porcelain kioshk at the northern extremity; so called from its walls being adorned, both inside and out, with the finest specimens of Persian porcelain tiles, the art of making which appears to have been lost or neglected. By dint of constant repairs, and by keeping the apartments warm during winter, that is, for the last twenty years, this palace has been well preserved; but it is gradually giving way to dry rot, and is, moreover, found inconvenient as a winter residence by the present Sultan. Plans have, therefore, been laid before his highness for pulling down the whole mass, and rebuilding a more compact and commodious palace upon the same spot. But, in the present dilapidated state of the Ottoman finances, the inevitable expense attendant upon such an undertaking has been condemned by the public, and the more so, since the contiguous palace of Tchiraghan would answer all requisite purposes.

The latter palace was commenced by the late Sultan Mahmoud II., in 1836, and was finished a short time previously to his demise. It forms one of the most striking and beautiful objects upon the Bosphorus, and fixes attention even among the numerous picturesque objects that bewilder the eye on every side. It is as admirable for the light and varied ele-

gance of its external outlines and ornaments, (which, with the exception of the marble columns, steps, and basement walls, are of wood,) as for its internal extent, and the light and commodious arrangement of its gorgeous interior. The mass of buildings, occupying a front of more than a quarter of a mile, is divided into, 1st, a salamlyk, adorned with thirty marble columns; 2nd, a splendid divan khaneh, or grand hall of reception, the peristyle of which is supported by eight Corinthian columns, and adorned inside with forty other columns; and, 3d, the harem, the front of which is adorned with forty marble columns, and each story lighted with forty-five windows. At the back of the salamlyk is a beautiful garden, flanked by splendid pavilions; one of which, to the south, called Zulfachayn, (having a double view or object,) connected with the harem, contains the Sultan's private apartments. These are fitted up nearly in the European style, and present every possible comfort or convenience that can be required in an eastern climate.

To the foregoing buildings, all furnished with light but gorgeous splendor, and partly in the European fashion, must be added external mansions or abodes for the marshal of the palace and principal household officers, including those of the kizlar aghassy's department, a palace for the heir-apparent, offices, kitchens, stables, gardens, pleasure-grounds, barracks for boatmen, in short, a town in extent and almost in population; it being calculated that nearly two thousand persons, including body guards, are lodged and fed within the imperial precincts, exclusive of those living within the immediate enclosure of the harem.

Setting aside historical recollections, to which nine-tenths are indifferent, this palace is more worthy of being visited than the deserted seraglio; but few persons apply for a firmân. In truth, these firmâns are not easily granted, and cannot be obtained during the Sultan's residence.

As it does not enter into our purpose to furnish minute descriptions of palaces or public buildings, we shall content ourselves with saying, that this sumptuous fairy residence

derives its well applied designation from the spot whereon it is erected. Hereabouts formerly stood a small yally and garden belonging to Ibrahim Pacha, grand vizir to Achmet III. in 1720. This functionary, among other diversions, was devoted to horticulture, and more especially to the cultivation of tulips, for which he displayed as much fondness as the Dutch bulbomaniacs of the last century. Ibrahim Pacha, not content with exhibiting his extensive tulip-beds to his imperial master by day, bethought him of a new invention to set off their beauties, and to divert the Sultan by night. He consequently illuminated his parterres with thousands of small wax tapers, attached to the stems of the flowers, or fixed with wires in the ground, whilst others were fastened to the backs of small tortoises, that moved constantly about among the moss and leaves, astonished at the novel purposes to which they were applied. Sultan Achmet was so much pleased with these exhibitions, that he directed them to be called Lala Tchiraghany (the feast of illuminated tulips); and from that time the vizir's villa bore the name of Tchiraghan Yallessy (the illuminated villa). The vizir's gardens and house fell into neglect and decay, but the spot retained its name, and eventually this appropriate appellation was transferred to the present palace.

The Sultan's state kayiks are distinguished from all others by their length, color, number of rowers, and by their sterns being shaded by a gold-fringed crimson canopy, surmounted by crescents, and supported by gilded poles. The privilege of a dais, or canopy, is reserved for the monarch. In former times, the grand vizir was also allowed a similar distinction, and was rowed by twenty-two men; but the custom fell with the abolition of the viziriat by Sultan Mahmoud, and was not revived upon the restoration of that office by the present Padishah, Sultan Abdul Medjid. Count Andreossy, in his excellent work upon Constantinople and the Bosphorus, states that Baron d'Argental, twenty-first French ambassador to the Sublime Porte, made an attempt, at the commencement of the eighteenth century, to infringe this rule, by establishing a

canopy over the after-part of his state-boat. This caused a serious misunderstanding and interruption of diplomatic relations, between his embassy and the Porte; until, at length, M. d'Argental (Ferriol) committed so many vagaries, that he was put under restraint, as non compos mentis, by the members of his own legation, and, ere long, was recalled. Ambassadors, therefore, as well as more humble individuals, must content themselves with an umbrella, or yelpaza.

The length of the great imperial kayiks is about seventy-eight feet. They are rowed by twenty-four men, two abreast. They are painted white within and without, with rich gilt mouldings, under which runs a broad external green border, ornamented with gilded arabesques. The oars are painted white, with gold scrolls; the stern is adorned with massive gilt carvings: and the long projecting prow with a richly-gilded ornament, representing a palm branch curling upwards. Behind this flutters a gilded falcon, the emblem of the house of Osman. The carvings and ornaments of these boats are elaborately finished, and exquisitely light and graceful. These embellishments, combined with the loose white dresses, blue tasselled red caps, and muscular forms of the boatmen, as they rise from their seats, vigorously plunge their oars into the dark blue waters, and propel the kayiks with race-horse speed, give to these splendid vessels an air of majesty and brilliancy, not less characteristic than original and imposing.

Before the abolition of the Janissaries, and the general change that took place in the organization of the imperial household, the Sultan's boats were rowed by bostanjys, whose chief, the bostangy bashy, held the helm of the barge occupied by the monarch. At present, the Sultan's kayikjees are chosen from the common boatmen, without distinction of creed, by the principal reis, who steers, and is himself selected by the grand marshal from among the most experienced, well conducted, and athletic of the hamlajee (stroke-oarsmen). These men are all clothed, fed, and lodged by the civil list, and receive 150 piastres monthly pay, independent of handsome backshish, divided among those whose turn it may be to

row the Sultan. Their number amounts to three hundred, some of whom are at the disposal of the valida Sultana; others are attached to peculiar departments of the household. Part of these men are lodged in barracks contiguous to the imperial residence, the remainder at the boathouses near Yally Kioshk.

The old imperial galley, such as it was left when last employed by Sultan Selim III., is still to be seen at the last mentioned place. It is fancifully ornamented with inlaid wood, mother of pearl, and colored stones, and is fitted for forty-eight oars, each pulled by two men. In order to excite the ardor of rowers in former days, it was customary for the Sultan to reward those who broke their oars by dint of exertion with a handful of money. This gave rise to a cunning device, which caused a stronger pull upon the imperial gold than upon the Golden Horn. In order to gain reward with little labor, some of the rogues contrived to crack or saw their oars, and to fill up the fissure with wax and varnish, so that little effort was required to snap them asunder. This being discovered, the largess was withheld, and the bastinado substituted.

When the Sultan proceeds by water to mosque, the procession consists of six kayiks. Of these two are of the largest class, and the remainder smaller; the latter, though richly ornamented and painted like the first, are rowed by only fourteen oars, two abreast. One of these small boats, followed by three or four still smaller craft, with attendants, is used by his highness when he sallies forth tebdil (privately). Upon state occasions, two of the second class boats precede abreast, about fifty yards, to clear the way; next follows the kayik in which the Sultan is seated, attended by the grand marshal and two others of the household. A second canopied boat follows close astern, containing four other officers, sitting in front of the dais; and the rear is brought up by two other boats, similar in every respect to the two first mentioned, and occupied by persons belonging to the imperial suite.

A seventh boat of large size, but painted black, follows at a distance, to carry confidential servants.

In former times, the imperial dulbend-aghassy (turban bearer) sat under the canopy of the second boat. He carried three turbans, of various forms, as re-changes. One of these turbans, ornamented with heron's plumes, and jewel-sparkling aigrettes, was held in his hand, and, as the boat advanced, he slightly inclined the turban to the right and left, as an acknowledgment of the prostrations or obeisances made to the imperial person in front. Our most gracious Queen might, perhaps, be relieved from much trouble and fatigue, were her Majesty to command one of her ladies-in-waiting to carry a bonnet, and to perform the office of court bower.

When the Sultan embarks in state, which is the case almost every Friday during summer, ships of war of all nations dress out in colors, and they and the batteries on either side of the Bosphorus fire salutes. The roar of the cannon, multiplied by the echoes reverberating along the coast, and flung back in an extraordinary manner by the Prince's islands—the limpid freshness of the waters, crowded with vessels and craft of all sizes and countries—the beams of a mid-day sun, gilding the countless domes, minarets, and palaces, and illuminating the rich and varied landscape—give to this spectacle an air of fairy splendor, unequalled in reality, and not to be surpassed in imagination but by the creations of Aladin's enchanted lamp. Pageants, gorgeous and imposing, may be seen in every country, scarcely one in keeping with the character or habits of the people—the majority mere masquerade anachronisms, caricatures of bygone days and buried institutions. But all here is in keeping with the place, people, and climate. It is the only regal spectacle in Europe where the points of attraction perfectly harmonize with surrounding objects.

The number of boatmen registered upon the books of the kayikjee bashy of the city, including Galata and the immediate suburbs, as far as Dolma Baghtshy, amounts to 19,000 men approximatively, and the number of boats to 16,000. To these must be added the men and boats belonging to the

Bosphorus villages, from Dolma Baghtshy and Scutari to the Black Sea. According to the assertions of the foremen of stairs and heads of villages, the total of the former is 5000, and the latter 3000, so that the whole number of boats between the Seven Towers and the Black Sea may be set down at 19,000, and the kayikjees at 24,000. With the exception of some few Jews, whose craft and persons may be distinguished by their mean appearance, and some few Armenians, the whole corps of boatmen are Turks and Greeks; the former preponderating in the city, the latter nearly monopolizing the Bosphorus. Each kayikjee is compelled to register his name in the books of the kayikjee bashy, and to pay a monthly tax of eight piastres, if married, and sixteen if single, for a teskera (license). The kayikjee bashy accounts for this sum to the ikhtisab (director of police). This branch of revenue is farmed by government to the latter, who pays a third less than the real value, and divides the surplus with his colleague, the police inspector of Galata. Kayikjees also contribute a few paras monthly for the support of the foreman of their respective stairs.

The whole body are subject to severe police and corporate regulations. Transgressions are punished with fine, confiscation, or corporal chastisement. The officers consist of the kayikjee bashy and two vekils, one for the city and the other for the suburbs, and of several inspectors, overseers, and foremen. Boys, entering as apprentices, must work until they receive a certificate of fitness and good conduct from the foreman and chief civil functionary of their quarter. Fares vary, of course, according to distance. Those for single pairs within the harbor differ from one-half to two piastres, at extreme points; to Scutari, three; to Kihât khaneh, (European sweet waters,) five; to Kadikouy and Ortakouy, three and a half. Two pair sculls may be calculated at nearly double. A two-oared boat, taken for the whole day, is liberally paid at thirty-five to forty piastres, including bakshish, for which a demand is always made, no matter what the fare. Three-oared kayiks cost about a third more. If a

kayikjee can regularly earn eight piastres per day, throughout the year, he gains a fair livelihood, as his expenses for food and lodging do not exceed four; but then comes wear and tear, and provision for bad weather and sickness; so that ten piastres per day is requisite to enable them to maintain themselves, if married. A two-oared kayik can be hired for about 600 piastres per lunar month, which gives to each man more than ten piastres daily. They furnish boat, and are responsible for housing and repairs.

In addition to the kayiks above enumerated, there exist others of larger and more clumsy build. Some, four-oared, serve as passage boats to the Prince's islands and the villages on the Bosphorus. Others, five or six-oared, called maona, are used as ferry-boats between the city and Scutari; and others, called bazar kayiks, are employed to convey goods and passengers between the further Bosphorus villages and the Golden Horn. The women, upon these occasions, are separated conventionally from the men. The former are close packed in the centre, and the men aft. The white yashmaks (veils) of the women, as they sit crowded together, give to them the appearance of a cargo of salt. They do not risk the fate of Lot's companions: they never turn their heads.

Wedding parties of the lower orders, residing upon the sea shore, often hire these bazar boats to convey brides to their destinations. They are then docorated with flowers, banners, and colored handkerchiefs. A band of gipsy or Greek musicians, playing wild and discordant airs, and singing in tones still more discordant, is placed in the bow. But there are no other signs of merriment. The women sit apart, motionless, and silent; and the men, their heads turned outwards, smoke with their wonted gravity. They move slowly. Bodies are hurried to the grave; but the bower of Hymen is approached at a snail's pace.

The corporation of boatmen, sensibly enough, venerate Noah as their patron. They generally suspend a few circles of blue glass, as talismans, over their bows and sterns; blue, emblematic of ethereal purity, being considered as the most

efficacious color against the evil eye. They also place in their boathouses, and in a locker of their skiffs, a piece of paper, framed, and sometimes glazed, inscribed with some one of the ninety-nine attributes of the Almighty, as a further preservative against misfortune. These inscriptions are copied from those with which Noah is supposed to have adorned the ark, in obedience to the directions of the archangel Gabriel.

The race of kayikjees, though yielding in bodily strength to the hamals, (porters,) are, perhaps, the finest assemblage of men in the empire. Some of them, especially the Greeks, are specimens of perfect manly beauty and muscular proportions. Among others, a Therapian Greek, hamlajee (stroke oar) to Dr. Colquhoun, Hanse towns chargé d'affaires, might have served as a faultless model for a modern Praxiteles.

The kayikjees are the reputed heroes of many romantic adventures. Numerous are the tales recounted of the loves of fair ladies, both Moslem and Christian, for these heart pirates—tales sometimes ending where they commenced, by a plunge in the Bosphorus; that is, if the discovered frail one be a true believer. In such cases, the cord or scimitar is the doom of the stronger sex—the deep sea bed that of the weaker. Money will counterbalance all crimes in Turkey save female frailty. For this, neither religious law nor social customs admit atonement. Tears, beauty, youth, gold—untold gold—are of no avail. The fish of the Bosphorus and Propontis could disclose fearful secrets, even in our days. Such, at least, is the common belief, though unsubstantiated by other evidence than gossiping stories, for the most part coined expressly to lead strangers into error.

An instance was spoken of, nevertheless, as having occurred in 1838, when the doom attendant upon the discovery of an intrigue between a Moslem woman and raya was averted by payment of money. This occurred to the son of a wealthy Armenian saraf (banker)—a young man distinguished for his handsome features. In vain the father sued, implored, and attempted to bribe the judges; they were inexorable. Sentence of death was passed, and confirmed by the sheik-ul-

Islam, in the usual laconic manner; that is, in the form of a reply to a question, thus—"Amr, a Christian and tributary subject, has been convicted of adultery with Ayesha, a Moslem woman, and condemned to death. Is this sentence legal?" "Perfectly legal! let death ensue, with speed." The father, in the mean time, knowing the venality, as well as the great influence, of Khosref Pacha, then all-powerful, applied to him. The ruling passion, strong at this moment, stronger almost than paternal love, showed itself in the banker. He commenced by offering 50,000 piastres, then 100,000, until, finding he could make no impression upon the rapacious Khosref, he gradually raised his offer to 500,000, and the youth was saved. Of the fate of the unhappy woman nothing was positively known. She was never seen again. It is generally asserted that her end was tragical.

An adventure of somewhat similar nature, terminating fatally to both parties, occurred during the summer of 1842, and was the subject of general conversation at Pera, and even among the Turks. The latter sought to defend the system of summary punishment, but condemned the mode in which it had been carried into effect, and the more so since both parties were Moslems, and there existed no proofs of flagrant culpability. The judge and executioner was, however, one of the highest functionaries of the second class at the Porte—the topshy naziry, (director-general of artillery,) Mohammed Ali, governor of Tophana.

This officer, who was educated among the itch oghlans (pages) of the late Sultan, and owes his success in life to the favor of that monarch, is a man of low extraction, the son of a small shopkeeper at Galata. Though little qualified, either by practical or theoretical knowledge, for directing a department so important and extensive as that of the artillery, Mohammed Ali has contrived to maintain his position, by assiduously courting his superiors, by underhand intrigues, and by lavish distribution of presents. The occult means at his disposal, as supreme director of police at Tophana, have enabled him to amass considerable wealth; his household and

establishment are, therefore, among the most numerous and most sumptuous in the city.

Among his dependents were a Circassian slave girl, of more than ordinary beauty, and a Turkish youth, holding the place of valet, or pipe-bearer. Having been told that this young man was not only accustomed to address the ladies of his establishment, when sent to accompany them in boats or carriages, but that direct intelligence was supposed to exist between him and the Circassian, the pacha warned him to beware, and forbade him to hold intercourse, of any kind, with the inmates of the harem. The lovers, for so it seems they were, contrived, nevertheless, to communicate for some time, without exciting further suspicion. It chanced, however, one afternoon, that the pacha, strolling through a portion of his harem overlooking the garden, perceived his female slave leaning against the trelliswork blind of the window, and conversing with the object of her attachment who stood outside. Upon seeing this, Mohammed Ali retired behind the door curtain, listened, and sufficient words soon reached his ears to convince him that the girl was guilty—guilty, at least, of loving the youthful Turk.

The sequel is horrible; and, unless resting upon authority scarcely to be called in question, would not bear narration. Drawing his sword, and rushing suddenly forward, ere the victim had time to speak or fly, Mohammed Ali seized her by the hair, and with one stroke of his Khorassan blade nearly severed her body. Death, with excruciating agonies, soon ensued, and at night-fall the body, according to report, was disposed of in the neighboring Bosphorus.

Judging, in the mean time, by the unhappy girl's shrieks, that some miserable fate had befallen her, the youth flew from the house, and hurried down the hill of Beshiktash to the palace of the grand marshal, Riza Pacha, the friend and patron of his master. Casting himself upon his knees at the feet of this all-powerful functionary, the fugitive told his story, narrated what he believed to have occurred, and then, reminding Riza Pacha that their fathers were bosom friends,

besought his intercession and protection. After pointing out to the suppliant the extent and gravity of his offence, Riza Pacha desired him to remain in the palace, and despatched a note to Mohammed Ali, requesting that pardon might be extended to the offender, as a personal favor to himself, and as a mark of consideration for his own father, the intimate friend of the youth's parent. In the course of the day a favorable reply was returned, and the young man was directed to resume his usual avocations in the topshy naziry's household.

This order having been obeyed, matters went on smoothly for three or four days. The pacha, smiling and soft-tongued, made no reference to past events, and treated his attendant as if nothing had occurred to disturb the repose of his household; whilst the youth, concealing the anguish he felt at being the cause of the unfortunate victim's murder, redoubled his exertions to please and satisfy his master. Upon the fourth evening, however, as the pâcha was seated in his garden, opposite to the window within which he had enacted the hideous duty usually entrusted to the common headsman, he was observed to start, compress his lips, and finger his rosary with more than usual rapidity. His handsome and usually serene countenance became clouded; and, after fixing a stern and searching look upon his pardoned attendant, he bade him walk up the alley and pluck a flower from one of the carnation plants placed beneath the fatal window. The youth bowed, and turned his back to obey. At this moment the pacha made a signal to the cavasses usually attendant upon his person; three or four of these men instantly stepped forward, and ere the smoke curling from Mohammed Ali's lips had vanished, all was over—a bright blade glittered in the evening sunbeams, and a headless trunk rolled upon the shell-strewed walk. As the head fell, Mohammed Ali rose, mounted his horse, and proceeded to sunset prayer at the convent of the Mevlevy Dervishes at Beshiktash.

Such was the accredited history of this tragedy, which excited universal indignation at the time, among all those who

ventured to express their opinions freely. Nor was this a mere vulgar or idle report. Means having been taken to ascertain its general authenticity, the British ambassador and his amiable lady adopted the only means in their power of demonstrating their just abhorrence of such unusual and unparalleled atrocities. From the official position held by the topshy naziry, it was customary to invite him, with other eminent Turkish functionaries, to the banquets or fêtes given by ambassadors. But when Sir S. Canning was made acquainted with the uncontradicted details of this tragedy, he directed Mohammed Ali Pacha's name to be struck out from the list of his Turkish guests; justly deeming a man capable of such double atrocity to be unworthy to pollute the palace of the queen's representative, or to form part of a society presided over by a virtuous English lady. This pacha was compelled, some months previously, to proceed to Buyukdery, there to apologize in person before the assembled Austrian embassy, for having sanctioned, or rather for having allowed to pass unpunished, an insult offered to the Austrian flag in the harbor of Tophana.

In the early part of the Ramazan suceeeding the above tragic adventure, I chanced to pass through Tophana, where the topshy naziry's official residence is situated. There I paused a while to examine several cages filled with linnets, goldfinches, and other singing birds, recently caught and exposed for sale by the kooshedjee, (bird catchers,) who at this season take their stand in the most public thoroughfares, with cages filled with birds called azad kooshlery (birds to be liberated). Presently two or three Turkish servants approached, and, after bargaining some few minutes, purchased nearly two hundred of the feathered captives, and carried them into the neighboring arsenal. My first idea was that the purchaser was about to establish an aviary, but I soon ascertained that the servants belonged to Mohammed Ali, of Tophana, and that the birds had been bought with the humane intention of restoring them to freedom—a common practice with all classes of Osmanlis during Ramazan. The

contrast between the pacha's conduct to his human captive and his pious mercy to these birds, struck me forcibly, and added to the jarring contrasts observable in the character of the people. The custom of liberating birds upon certain solemn occasions is not limited to Osmanlis. It forms, or rather did form, an article in the programme at the coronation of the French kings in the cathedral of Rheims.

The successes of kayikjees are not limited to amorous adventures. Many of this class have risen to great eminence —one to pre-eminent infamy—in Turkish history. It would be tedious to enumerate the former, among whom was the celebrated sea-captain and hero, Khairud din, (Barbarossa,) and his brother Ooroosh, both natives of the isle of Calymos. But as the one played a conspicuous part in recent political events, it may not be irrelevant to offer a sketch of his origin and history.

The man alluded to is Achmet Fevzy, the traitor captain pacha, who betrayed his munificent benefactor, Sultan Mahmoud, in 1839, and delivered the Ottoman fleet into the hands of Mehemet Ali, of Egypt.

According to received opinion, the father of this arch-traitor held some menial office in the seraglio. His mother was a Christian slave, carried off during the wars between the Turks and Russians upon the northern banks of the Danube. They resided at Tchengelly Kouy, (anchor-fluke village,) upon the Asiatic side of the Bosphorus, where the boy was born. The first years of Achmet's life were passed in idleness. His parents were too poor or too negligent to attend to his education, and he too idle to take advantage of that given gratuitously at the mektebs (elementary schools). At a more advanced age, he was too much occupied by his avocation as a kayikjee to employ his hands with pens or books. Thus he attained manhood, and continued through life unable to write correctly or to read with facility.

Being bold, active, and intelligent, though not remarkable for personal strength or beauty, he first aided the boatmen of his native village in cleansing and hauling up their kayiks, and

in fishing and other occupations. His noviciate being completed, he received a waterman's license, and plied during some years upon the Bosphorus. Having attracted the notice of an officer of rank in the Sultan's household, for whom he worked as kayikjee, the place of kaftanjee, or sofrali, (valet or table-waiter,) was offered him. He had not long occupied this post, when his natural good manners, supple disposition, and ready wit brought him into general notice, and he found favor in the eyes of Sultan Mahmoud. His discretion, submission, and fidelity having been put to the test by the latter, he was transferred from the service of the attendant to that of the imperial master, who conferred upon him the hazardous but confidential office of tebdil khasseky, (disguised confidential,) or secret seraglio familiar. The duty of these men is to carry confidential messages between the Sultan and different high functionaries—to follow the royal person in disguise—to watch and report all that passes at home and abroad—to keep a lynx's eye upon men's faces and actions, a mole's ear upon their very breath, and never to use their own tongues out of their employer's presence, unless it be to exclaim "Bilmen, (I know nothing)," or "Allah bilir, (God alone knows,") when questioned by strangers. Woe to the man whose plastic countenance disclosed the feelings of his heart in presence of this double-faced and adroit spy! Woe to him whose tongue, even in a whisper, confirmed the expression of his features; that is, if the expression or the words tended to disapprove or thwart the monarch's purpose or the agent's plans! A poisoned report, forerunner of disgrace or death, was the inevitable consequence.

A more honorable career opened itself, however, to the wily favorite. The Janissaries were extirpated, and the imperial guards enrolled. The former having still many partizans among the ranks of the new organization, Achmet was appointed bin bashy (battalion commander,) with orders to look, listen, and be silent as before, but to report minutely. Conspicuous for his severe discipline, indefatigable activity, and the ardor with which he devoted himself to the new system of

drill and tactics, as well as for the zeal with which he fulfilled divers confidential missions entrusted to him by his imperial patron, the ex-kayikjee speedily rose from step to step, until he at length attained the rank of ferik, (lieutenant-general,) and, ere long, that of mushir (field marshal) of the guards; promotions, for which he was partly indebted to his dauntless bravery and tact, and partly to the protection of Khosref Pacha, then seraskier (general in chief).

In the spring of 1833, Achmet Fevzy was appointed ambassador-extraordinary to St. Petersburg, where he is said to have laid the foundation for the celebrated treaty of Unkiar Skelessy. The gold he received upon this occasion from the ruler of the north whetted his appetite for that of the rebel Pacha of Egypt. The first act was passing base, the second surpassing infamous.

A curious anecdote, shewing the ignorance of this soldier diplomatist, in connexion with his mission, is narrated by M. Cadalvene, whose description of Achmet Fevzy agrees, in all material points, with the details narrated by others. Russia, as it is well known, consented, after the peace of Adrianople, to deduct a million sterling from the war indemnity to be paid by the Porte, on condition that the latter should cede the mountainous province of Akhaltzik, to the north of Erzeroum. This district was of a paramount military importance to Russia, since its gorges and defiles, impracticable if tolerably defended, secured the northern frontier of Turkey, between Imeritzia and Georgia. Ignorant of its geographical position and of its strategetical value to the Sultan, Achmet Fevzy was requested to examine a small explanatory map, placed before him by the Russian minister. After remarking the limited space apparently occupied by this district, containing, in reality, more than three hundred square miles, he exclaimed, "Bir sheï de 'il!" (it is a mere trifle;) "what does the Sultan want with such mole-hills?"—and thereupon Akhaltzik was ceded.

In a note to M. Cadalvene's work, it is said that Achmet Fevzy was assisted by Nicholas Aristarki, grand logothete and

dragoman to the Porte; and that the latter, having contrived to purloin the ambassador's signet ring, during an orgie given purposely by the Russians, affixed it to the treaty. The logothete denied this, and declared that Achmet himself applied the seal whilst in a state of inebriety. It is impossible to ascertain the truth. All that can be proved is, that the cession was made, and that the Sultan thereby lost a most important portion of his dominions. It is well known, however, that the Russians, unlike the Persians of olden times, filled the cup with something more substantial than "melted rubies."

Upon returning to Constantinople, Achmet Fevzy found that his credit, or rather the paramount personal favor which he had previously enjoyed, had much abated. Halil, the slave of Khosref, and afterwards married to the Sultan's daughter, Saliha; Mustafa Noory, recently seraskier; Riza, now grand marshal; and other younger favorites, had obtained possession of Mahmoud's ear. But this did not prevent his securing one of the most eminent posts in the empire—a post that had often rendered the Ottoman name terrible to foreign nations—which had sometimes fallen into ignorant and nerveless hands, but had never been entrusted to a wholesale and unblushing traitor.

Political dissensions between the brave and skillful grand admiral, Tahir Pacha, and his colleague, having caused the dismissal of the former, a successor was required. Through the recommendation of the accomplished and unfortunate Pertef Pacha, then minister of the interior, and through the support of Khosref, the door of treachery was thrown open to Achmet, and he received the nishan of captain pacha.

Though ignorant of all the practical details of the naval service, Achmet Fevzy's activity and intuitive talent appear to have stood him in lieu of experience. He is said to have conducted the administration of his department with skill and advantage, and to have placed the fleet in an efficient state for sea, thereby rendering it more worthy of being offered as a holocaust to the Sultan's bitterest foe. It was

upon the 8th of June, 1839, that the first division of this noble fleet quitted the Bosphorus, for the purpose of combating, if necessary, that of Egypt. On the 9th, the second division made sail, making altogether thirty-six vessels of different rates, of which twelve were of the line.

Upon that forenoon, Sultan Mahmoud, on whom the angel of death had already set his seal, bade adieu to the individual whom he had raised from the dust to fill the illustrious station once occupied by the great Barbarossa, and the scarcely less distinguished Kilitsh Ali Pacha. Upon this day, and at the moment when the last vessels of the fleet disappeared before the eyes of the dying Sultan, the foul traitor Achmet knelt down to receive his master's benedictions, and with tearful eyes and solemn oaths bent over his benefactor's hands, and renewed his assurances of fidelity and devotion. He then embarked in a fast-sailing tender, and hastened to join the flag-ship, the colossal Mahmoudya.

In less than a month from that day, Achmet Fevzy consummated the basest act of treachery that ever disgraced the annals of a nation. Upon the 6th of July following, the Turkish fleet was seen in full sail for Alexandria; and upon the 13th, Achmet Fevzy, his cheeks still wet with the feigned tears that he had shed upon the Sultan's hands, cast himself at the feet of the Egyptian ruler. In lieu of rewarding desertion with the doom that desertion always merits, Mehemet Ali raised the traitor from the ground, and treated him with distinctions that would perhaps have been denied to his own admiral, had that officer returned triumphant from a naval combat.

The Sultan was spared the anguish of this man's ingratitude. Before this fatal intelligence reached Stambol, the monarch was no more. Upon the 1st of July, thirteen days prior to the accomplishment of his favorite's treason, the most enlightened sovereign that ever swayed the sword of Osman terminated his mortal career, in the fifty-fourth year of his age, and thirty-first of his reign.

Achmet Fevzy, degraded and neglected, continued to reside

during four years in Egypt, a pensioner of the man to whom his treachery brought no other results than subsequent disaster, and the destruction of his dreams of conquest—fit recompense for him who prompted the treachery, but insufficient chastisement for him by whom it was consummated. Attempts were made by Mehemet Ali to obtain his pensioner's pardon, but the Sultan firmly resisted; and, upon the 3d of January, 1843, a fit of apoplexy, or, as many believed, a cup of poisoned coffee, put an end to Achmet Fevzy's existence, and to the necessity felt by Mehemet Ali to support him in exile.

It would not be difficult to mention the names of many other persons who have risen from the humble station of boatman to high estate, but it is time to proceed on our course towards the bazars.

CHAPTER III.

THE FISH MARKET.

THE filth that meets the eye and offends the nostrils, upon reaching the rickety wooden stairs of the Stambol Balyk Bazary, exceeds, if possible, that left behind on the Galata shore. On both sides, the want of quays and covered sewers is a serious evil. Under the Byzantines and Genoese this deficiency was, in a certain measure, provided for. The intervals between the walls and water were not crowded with buildings, and large underground channels carried off all filth into the sea. The sea-walls of Constantinople, that is, the external lines of defence erected by Bysas and his wife, Phidalia, and strengthened and rebuilt by Constantine, (317, A. D.) were provided with external spaces, well paved, and faced with stone. These spaces served as wharves and quays, and, in some places, were from fifty to sixty feet wide.

Vestiges of these quays remain outside the seraglio walls, from Yally Kioshk to the building now serving as a hospital for the imperial guards, near the gate called Khastelar (hospital).

At present, the shores, on both sides of the harbor, are choked with dilapidated buildings, from the seraglio walls to those of the city, near Aïvan Serai, beyond Balat on the right bank, and from Tophana to Azab Kapoossy upon the left. The landing-places near the ends of the bridge, those of Baghtshy Kapoossy, east of the custom-house, and that of Khassim Pacha, in front of the marines' barracks, are the only open spaces exempt from disgusting nuisances. With little trouble and expense, the stagnant and putrescent masses that clog the neighboring gutters might be removed, as the current sets invariably towards Seraglio Point.

These most foul portions of the city might, therefore, be easily relieved from nuisances, as disagreeable to the senses as they must be prejudicial to the salubrity of the surrounding atmosphere; and herein it is that a good sanitory police is most required. It is almost useless to establish distant quarantines, and to adopt measures to prevent the introduction of external contagion, when the germs of internal pestilence, and the seeds of spontaneous combustion, are permitted to exist in the most populous quarters and the most frequented thoroughfares. It is but justice, however, to the Turks to observe, that the streets of Pera and Galata are infinitely more filthy than those of Constantinople, especially in the quarters exclusively inhabited by Greeks and Armenians.

The foul agglomerations met with in the vicinity of the landing-places furnish proofs of the contrasts so often exhibited in the Turkish character. Cleanly in their houses, and minutely rigid in attending to personal ablutions — careful in the extreme that no impurity shall be conveyed into their apartments — rejoicing in odoriferous flowers and fragrant essences — delighting in and fully appreciating the lovely prospects and beauties of nature, with which their city is

every where environed—they apparently leave their abomination of dirt and unsavory miasmata at home, and seem indifferent to the most revolting sights and exhalations when abroad. This is frequently exemplified. Among other instances, it is the common practice of the women, inhabiting the quarters contiguous to the Fanar and Balat, to assemble on Fridays upon an open mound, facing the centre of the arsenal. The composition of this mound, though well adapted for horticultural purposes, emits a scent which bears no resemblance to a garden's sweets. It is formed of the rubbish conveyed thither from the surrounding poor and dirty quarters. Here, nevertheless, upon the above-mentioned days, hundreds of women may be seen seated close to the water's edge, enjoying their *kief* with as much apparent satisfaction as though they were reclining upon those verdant banks promised to the blest in paradise.

Inquire of a passing Turk, why these women select a spot so ill adapted for recreation, in lieu of replying, "They are poor people; they have not wherewithal to hire boats or vehicles, in order to visit distant places; the spot is open, and they may at least rejoice their eyes"—he will reply, "Allah bilir! or bilmem! perhaps their mothers did so! It is adet" (custom). Custom, twin-sister of prejudice in Turkey, is the root of almost every evil. It is objected as an excuse for the infraction of good laws, for the maintenance of bad, and for the non-enactment of better. If public functionaries plunder government or people, "adet" bears the blame. If commercial treaties are evaded, "adet" is again held responsible; and if they build houses of wood, when stone is nearly as cheap, and infinitely more secure and durable, "adet" is again brought forward as a palliative argument.

The narrow alleys leading from the two landing-places called Balyk-Bazar 'Skellessy, terminate in a broader street, running parallel to the city walls. This is the fish market, where the display is more remarkable for abundance and variety than for size or quality. The divers species are exposed on leaden or wooden dressers, the finer kinds sus-

pended by the gills, the smaller in large wooden bowls. Shell fish, when in season, especially muscles, are kept in baskets, and are brought to market in boundless profusion.

The balykjee's (fishmonger's) shops offer none of the neatness that generally characterizes those of Europe. Turkish shopkeepers, with few exceptions, despise the little charlatanries of retail trade. They attach no importance to the art of appealing to the pocket through the medium of the eyes. They want little, and are content with little. They think it unprofitable to embellish the exterior of their shops, and thus to spend much in order to gain more. Their exclamation is, "We may be here to-day — gone to-morrow! Who can tell? Let those who follow commence as we did."

The abundance of sea fish is remarkable, and the varieties of the smaller kinds numerous. Providence, in its great bounty, has been more liberal in this respect to the Bosphorus than to any other waters in Europe. Many species are unknown to our markets, and some are complete strangers to our seas. The extraordinary beauty of colors observed in some varieties is highly interesting; green, gold, pink, azure, red, and silver, glisten in brilliant tints upon their scales. Were the fish markets clean, and the various specimens displayed as they are in European shops, they would excite greater admiration. At present, even the naturalist turns aside, and seeks to escape from the unsavory and unhealthy vicinity.

The following are among the varieties most in request. We will give the Turkish names, and the equivalent in English, as far as our limited knowledge extends. Tekeer balyk, (red mullet,) worthy of the reputation enjoyed by the species among Roman gourmands. Iskumbry, of the mackerel family, far inferior, however, to those of our coasts. They migrate from the Archipelago to the Black Sea early in May, are caught and sun-dried in great quantities at that period, and are then called tcheros, from their being in a lean state. After passing the summer and breeding in the Euxine, they fatten, re-migrate, and are then eaten fresh. Stavidry, another

variety of the same species, smaller, and less delicate. Lishe, a third variety, still more coarse. Palamood, a small kind of tunny. The best season for killing these fish is in October and the commencement of November; they then re-migrate from the Black Sea to the Mediterranean, and are caught by thousands in dallyan, (net fisheries,) of which mention will be made presently. A portion is eaten fresh, but the greater part is cut up, salted, and preserved in casks for winter consumption, and for food during the Greek and Armenian Lents. Palamood are the principal sustenance of the poorer classes of Christians during these periods, but they are little esteemed at any time by the rich, and are rarely eaten by the Turks, who consider them unwholesome, and hard of digestion. Toon, (tunny,) large, coarse, and indigestible, principally eaten by the lower orders. Kaia, (rock fish,) well-flavored, and of good size, similar in shape to the haddock. It frequents the most rocky portions of the Bosphorus and the vicinity of the Princes' islands — thence its name. Kefâly, a corruption of the Greek "head," so named from this member, as well as from the back, in front of the dorsal fin, being broad and flat. This is a sweet and delicately flavored fish, and is among the most esteemed at Constantinople, especially for invalids. Kerlangitch, (swallow-tail,) of the tunny tribe. The name indicates the form of the posterior part; it swims with remarkable velocity, and is of graceful, elongated shape, but participates in the unwholesome characteristics of the larger species. Giumish, (silver fish,) of a bright sea-green color, with red eyes, and reddish violet fins. It is marked with waving vermillion lines, running from the gills to the indenture of the tail. Its size is that of the ordinary carp. It is a beautiful fish in appearance, but bony and flavorless. Were it possible to inure giumish to fresh water and our climate, it would form a beautiful rival for the common gold fish of our ponds and drawing-rooms. Lavrek, shaped somewhat like a cod, and growing to a large size. Its flesh is white, delicate and firm, with few bones. It forms the principal dish at the houses of Europeans, and is

boiled entire. The Turks employ it cut up, and dressed with vegetables.

Kilitsh, (sword fish,) of exceeding good flavor; in finest order towards November, when it re-migrates from the Black Sea to the Archipelago. The nasal projections of the larger subjects are about twenty-four inches in length, flat, horizontal, and gradually tapering to a point, with the edges barbed. The weight varies from twenty to eighty pounds. They are also caught in the dallyan. Smaritsy, (a species of perch,) dry, flavorless, and full of bones. Scorpeenes, a curious fish, of which there are three or four varieties. One of these, resembling the bonito, is furnished with elongated and prickly pectoral and dorsal fins, of various colors, pink, azure, gold, and brown; the tail is of bright ultramarine. When first taken, the vividness of these colors is strikingly brilliant, but a brief exposure to air tarnishes their lustre. Merjian, (coral fish,) a species of gurnet, of a silvery pink color, flat-sided, arched backed from snout to tail, shaped somewhat like the tench, but more curved; the flesh is highly esteemed for its light and wholesome qualities. It sometimes grows to a large size, weighing from eighteen to twenty-five pounds. Mersen, (sturgeon,) not often met with in the neighboring waters. Dolguer, (John Dory.) Lapeenes, a small fish distinguished by its being covered with a slimy opaque substance, of a dark purple color, which gives to it a filthy and uninviting appearance. They are, however, much esteemed, and abound towards autumn. Sardela, (Sardinias.) Kalkan, (shield fish,) a variety of turbot, whose skin is furnished with horny nodes —thence the name; when of good size and fat, it sustains the reputation enjoyed by its species in northern waters. Kutchuk (small) kalkan, the common plaice.

Lufer; this species is not often met with in other waters than those of the Bosphorus and Propontis, and yet it is unquestionably migratory; its average length is from ten to fourteen inches, its weight about one pound and a quarter; the flesh is extremely delicate, and more esteemed than that of any other fish frequenting the neighboring channel. They come

into season about the end of September, and are generally met with in the small bays of the Bosphorus, from Bebek to the castles north of Buyukdery. They are caught with deep lines, and bite eagerly at a bait composed of small morsels of stavidry. Angling for lufer is one of the favorite diversions of the Frank and Raya inhabitants of the Bosphorus villages, who employ lines from ten to fifteen fathoms long, with two or more hooks attached; these lines are held in the hand, and are pulled gently to and fro, until the fish strikes, when they require to be drawn in with care and rapidity. Dark, still nights are preferred for the sport; upon these occasions lanterns are suspended on either side of the boats to attract the fish. Twenty or thirty of these illuminated kayiks may frequently be seen congregated in one spot during the fishing season, whilst others silently glide to and fro beneath the banks, or stretch into mid-channel. These flitting lights, and the wild songs of the boatmen, add to the balmy charms of summer nights, when strolling upon the shores of the unrivalled Bosphorus, or when contemplating its half-veiled waters from the windows of some overhanging residence. Smelts and white bait are abundant, the latter far outstripping in sweetness and delicacy their gas-impregnated homonyms of the poisoned Thames.

Of the species above mentioned, two only are flat fish. Halibuts, soles, skate, and flounders are sometimes caught, but appear as intruders rather than as regular inhabitants of the adjoining seas. Six or seven varieties are migratory, absenting themselves in November and returning in May. The remainder are met with in undiminished abundance in all seasons. The Giver of all good things has so ordained, that when repose is required for the multiplication or refreshment of one variety, its place shall be immediately supplied by others in equal profusion, and of similar utility. Thus the poor are enabled to profit by Almighty benevolence to a greater extent than in any other city of Europe.

The fresh-water fish principally exposed for sale at Pera and Galata are ala, (trout,) from the mountain streams of

Europe and Asia; ilan, (eels,) from the reservoirs of Belgrade, and from inland lakes; lazen, (carp,) coarse and ill-flavored; toorna, (pike,) thin and unusually bony; kerevit, (cray fish.) Fresh fish are, however, little esteemed, and rarely seen save about Lent, when the strict and long fasts of the Greeks and Armenians render sea fish somewhat dearer than upon ordinary occasions.

Testaceous kinds, now freely consumed by the Turks, are abundant, and in great demand among Christians, especially midia (muscles) and istridia (oysters). Both, however, should be purchased with caution, as they are frequently gathered from the piles, anchors, and bottoms of old vessels in the inner harbor, where the waters are impure and impregnated with copper. Teka (prawns) are common; those imported from Smyrna are of extraordinary size, being nearly equal in weight to fine river cray fish. Astakoz (lobsters) are less frequent, and not to be compared with those of the north. Indeed, none of the testaceous tribes have the flavor to be met with in those of similar kinds in colder seas.

The best fishing banks for oysters and muscles are from Therapia and Unkiar 'Skellessy, to the mouth of the Bosphorus. The fisheries are rented by contractors, and the season for dredging does not commence until the 1st of November, old style, and terminates with the Christian Lent. Any infraction of this law is punished by fine or confiscation of boats. It may be mentioned here that small pearls are not infrequently found within the shells of the Bosphorus oysters. I have seen several taken from those fished up in Therapia harbor, but of inferior quality. Andreossy attributes their production to disease. This is probable, as they are rarely found in oysters dredged in the open and more wholesome waters.

Saliankoz (snails) are much in demand among Greeks and Armenians during Lent. At that season they are exhibited outside the fish shops, in osier baskets; they are of large size, their shells greyish white, with brown circular bands; the creature itself is of a pale, ash-green hue; they are eaten in

pilaf, or mariné, with vegetables. The finest are imported from the marshy woods at the foot of the Bythinian Olympus, from those of the Balkan, and from the forests round the reservoirs of Belgrade. Like your pleasant frog, the saltatory favorite of our lively French neighbors, the still more characteristic snail of Turkey undergoes purification and fattening, before he is deemed worthy of entering the mouth of an Armenian or Greek epicure; they, and not the Osmanlis, being the principal consumers of this equivocal delicacy.

Yan ooz (porpoises) sometimes called domooz balyk, (hog fish,) congregate in vast shoals in the Bosphorus, especially at those seasons when palamood, skumbry, and lufer migrate to and fro. Indeed, they appear to follow these fish in their wanderings, and to imitate their example of breeding in the Black Sea. Stragglers may, however be seen at all times of the day and night, sporting even in the inmost harbor, where they enjoy the same security from molestation that is allowed by the Turks to all brute creatures. These fish seem to be as well aware of their immunity as the gulls that crowd the waters and congregate upon the neighboring house-tops. In return for this friendly treatment, porpoises, although sometimes moving in countless multitudes up or down the Bosphorus, never run foul of passing boats; whilst gulls and cormorants swim fearlessly around, scarcely troubling themselves to paddle out of reach of skiffs or oars.

Kiupek, (dog fish, or sharks,) of considerable size, are killed frequently in the neighborhood of the Princes' islands. Although these islands are only twelve miles distant, few instances are known of these voracious fish ascending the Bosphorus, or at least, of their being caught in the fisheries of the channel; none, of their molesting bathers even in mid-stream. The existence of sharks in the vicinity of Constantinople is not mentioned by Andreossy or other accurate writers, but there can be no doubt that a large species frequents the Propontis. Baron de Behr, Belgic envoy, and other gentlemen who minutely examined the shores of the Princes' islands, in May, 1842, found three of these monsters upon

the beach of Proté, where they had been left by fishermen; their length varied from eight to ten feet, and they exhibited the characteristics of the voracious species. The smaller dog-fish is brought to market, and, being cut up in slices, is retailed to poor people. To the above list may be added small crabs, ink and star fish, sea spiders, divers molluscæ, and fan-shaped muscles of immense size, producing an inferior mother of pearl, which is peeled off by the Jews, and sold to workers in inlaid articles.

Having enumerated the various species of fish commonly met with in the markets, it will not be irrelevant to offer a few remarks upon the principal modes of fishing. These are of four kinds, viz.—angling with deep sea lines—wicker pot—boat net, and stationary net fisheries; trawling is unknown, or, at all events, rarely practised.

The first mode has been alluded to under the head of lufer. The same process is observed in angling for all other kinds of fish, but it is by no means extensive, and may be considered as an accessory to private supply, rather than as a medium for public trade. Rods, reels, artificial bait, and the sundry devices of our Isaac Walton, are unknown. The lines, generally made of horse hair, sometimes from sixteen to twenty fathoms in length, are turned round a flat piece of cork, and are unwound according to the depth of water, tried by a plummet. Being held between the finger and thumb of the right hand, and moved gently backward and forward, the fisher's success much depends upon the delicacy of his touch and the rapidity of his strike. Each line is provided with two or more hooks, baited with slices of muscle, stavidry, or other fish. The leads, necessarily heavy, are rubbed with quicksilver, to attract the fish at night, which is the best period for work. People sometimes angle with short lines from the shore, but lufer, and other fish of finer quality, can only be caught in deep water. When scumbry migrate in shoals from north to south, and are then pursued by porpoises and gulls, they take refuge in the shallow bays, and even in the Golden Horn. The numbers then caught with lines, or in

flue nets, is almost miraculous, and the surface of the water is crowded with boats, their crews busy in hooking or capturing the voracious and affrighted travellers.

Wicker pots are in general use; they are employed along the shore, and at the mouths of the sheltered bays and inlets. They are made of fine ozier or split cane, bell formed, and flat at the receiving end. Twenty or more of these pots, connected by a strong cord, each weighted with a heavy stone, are sunk together; the spot is marked by a buoy, consisting of two or more empty gourds. Crabs, lobsters, and fish of smaller kind are thus caught in abundance.

The boat net fisheries are principally established round the Prinkipos, at the northern extremity of the Bosphorus, and thence along the coast of the Black Sea as far as Rivas to the east, and Kila to the west. The boats employed require crews of eight or ten men each. They are five or seven oared, with rudder, keel, and sail, and draw some eighteen inches water. Near the bow is affixed an upright post, about twelve feet long, with transverse bars, serving as a ladder to ascend to a wicker seat fixed near the top. On this an experienced look-out man is placed when fishing. His duty is to watch the shoals of fish coming from a distance, and to give notice of their approach.

Six boats generally complete a gang. When operations commence, they form an oblong square, about forty yards long and twenty-five broad. A boat is then anchored at each angle, and one is stationed about the centre of each elongated side. The intervening spaces are occupied by the nets, which are from fifteen to twenty feet deep, with proportionate flues; those upon the longest sides are kept flush with the surface by means of stout corks, and by the aid of the central boats, so as to form a barrier; those at the extremity are allowed to sink to a certain depth, so as to permit the fish to pass over. The ends shelving upwards are affixed to running blocks, in the boat, ready for hauling taut. The narrow ends invariably face the sea or current. When the ripple on the waters, or other symptoms of approaching shoals of fish,

are perceived, and the numbers likely to be enclosed are deemed worth the trouble, the signal is given, and the nets at both extremities are strained tight by those whose business it is to haul the cords; the fish, unable to escape by the sides, to retreat, or to advance, then cast themselves, with a simultaneous rush, at the lower extremity, and in this manner many hundreds of large size are frequently caught at one haul.

These floating fisheries are generally established about three quarters of a mile from the shore, in such places as are known to be the favorite passages of the migratory tribes. The nets, of strong tanned twine, are made by the fishermen during winter. The whole tackle is neat, and is carefully repaired and preserved.

Dallyans, although similar in the system of working the nets, differ from the foregoing by being stationary. Many of these fisheries, of the smaller kind, may be seen upon both sides of the Bosphorus, especially upon the western shore, where the current is less violent than upon the Asiatic bank; that is, with the three striking exceptions of the rapids of Arnootkouy, (Albanian village,) Roomely Hissar, (European Tower,) and Shaïtan Akentissy, (Devil's Stream,) between the second, and the pretty village of Balta Liman, (axe bay,) where trackers with ropes are always in attendance. These men receive half a piastre each for the labor of dragging kayiks over the respective rapids.

The set and force of the currents, not only at these points, but throughout the whole course of the Bosphorus, from Therapia to the Virgin's Tower, but especially from Yenykouy, (new village,) to Ortakouy, (middle village,) are variable, and dependent, in a great measure, upon the winds. In ordinary times, and during the existence of northerly winds, the stream bears with great force, and nearly in mid-channel, from the Black Sea in the direction of Kiritch Boornou, (lime stone point,) above Therapia; it then elbows round, and leans towards the Asiatic coast, until nearly abreast of Kanlidsha,

(the blood-stained;) there it runs over to Shaïtan Akentissy; and thence, passing under Roomely Hissar and the contiguous romantic burying ground, keeps a midcourse for a short distance, until it divides nearly opposite to Bebek. One body then rushes with great violence to the shore underneath Kandilly, on the Asiatic side, and continues its progress by Beglerbey to Scutari. The other portion glides towards Arnootkouy, whence it again rushes outwards; and flowing nearly in mid-channel, until abreast of Tophana, unites with the other portion, and both rush towards Seraglio Point, causing a backwater, which enables small craft to reach Tophana with facility.

During a prevalence of southerly winds, the directions of the currents are materially affected, and, in some instances, completely change places. Thus the rapids, where trackers are commonly required, are either neutralized, or they set with great force in a northerly direction. As an instance of this, I may mention that, upon the 6th of October, 1841, the stream set northward with such violence, opposite to the cemetery near Roomely Hissar, as to impede the progress of Lord Ponsonby's ten-oared kayik; nor was it until the boatmen had broken two oars, by dint of exertion, that the ambassador was enabled to round the point and enter Bebek Bay, in order to pay his visit of departure to the grand vizir, Raouf Pacha, whose villa is contiguous to the Sultan's kioshk.

Whilst seated upon the same day, at the house of the grand admiral, Tahir Pacha, at Balta-liman, another effect of the winds upon the currents was also observable. Two vessels, coming with a light breeze from the north, to which point the wind had suddenly veered, were carried bodily back by the stream, still affected by the effects of the gale, which had previously blown from the south. On these occasions, the level of the water, above the castles of Europe and Asia, is visibly influenced. I have remarked a difference of two or more feet in various parts of the shore, and particularly in the harbor of Therapia and bay of Buyukdery.

A dallyan consists of two wooden huts, or watch-boxes, supported upon strong poles, elevated from eighteen to twenty-four feet above the water, and fixed at a distance of some forty yards one from the other, the backs parallel to the shore. Opposite to these, at a distance of about twenty-five yards, a row of stout poles is driven into the sea bottom, and held taut by anchors or heavy stones, so that the whole forms an elongated square, with one of the narrow ends facing the current. The nets upon the longest faces are attached to these poles in the same manner as they are fixed to boats at anchor, with this difference, that they rise about three feet above the water level. The watchmen, of whom two are placed in each box, perform the same duties as those sitting on the boat's masts, and occasionally aid their vision by dropping oil to calm the ruffled waters. The only difference between the mode of operation of boat and dallyan fisheries, is, that upon the given signal, the men in the watch-boxes strain and raise the end nets, by means of cords and pulleys affixed to the front of their observatories, and other men, in flat-bottomed punts, proceed round the four sides, to haul up nets, take out fish, and replace tackle.

The dallyans on the Bosphorus, with the exception of that opposite to Beykos, below Unkiar 'Skellessy, a favorite resort of sword fish, are for the most part small, and do not employ above ten hands each. But the fisheries upon the shores of the Black Sea are upon a more extensive scale, and require great expense for outfit, labor, and repairs. One, for instance, at the small but interesting island of Cromyon, (onion,) about four miles east of Fanaraky, is of considerable magnitude, and occupies one hundred and fifteen men, with twelve or more large boats. A third of the latter, with proportionate crews, are employed in carrying the fish to market; the remainder are constantly engaged in working the nets. This fishery is rented by Achmet Agha, a respectable Turk, from the grand marshal, Riza Pacha, who himself farms the fisheries on this coast from government. Riza Pacha is also joint proprietor, with the Sultana mother, of several exten-

sive farms and domains upon the banks of Rivas river, eastward of Cromyon. This property, embracing many fertile valleys, might be made eminently productive; but, with the exception of some small tracts, where nature almost forces man to come to her assistance, the state of cultivation is deplorably backward, and the estates do not yield a tenth of their value. The cause of this is, not so much ignorance of the principles of agriculture, as insecurity of property, and the want of proper laws to protect cultivators from the rapacity of proprietors and the oppression of fiscal agents. This is the universal bane of Turkey, both European and Asiatic.

The organization of Achmet Agha's dallyan differs only from those already described in its magnitude, and in the peculiarities of construction arising from situation. As many as twenty thousand palamood and five hundred sword-fish are frequently entrapped in the course of twenty-four hours. Half the men are on duty from sunrise to mid-day, and the remainder until nightfall; after which time the nets are not worked, unless the atmosphere be clear and the waters calm.

The fishing season for tunny, palamood, and sword-fish, lasts about ten weeks, commencing towards the middle of September. A neat wooden house, raised upon stone pillars close to the shore, serves during this period as a lodging for Achmet Agha, and as a store for his tackle. The fishermen are hutted upon the sheltered side of the rock. The expenses of this fishery are heavy. The agha stated that the profits barely sufficed to return him a fair interest of five per cent. after deducting rent, wages, and outgoings. The men are paid in kind; that is, they receive a share of the profits, according to their industry and the amount of sale. The agha furnishes tackle, and some of the foremen provide boats and crews, who engage to work for the season.

The majority of dallyan and boat fishermen are Bulgarians, from the vicinity of the Black Sea. Their dress consists of sheepskin caps, and vests of the same material, worn over coarse cloth jackets, with hide sandals, or more frequently

naked feet. Few Turks work at this trade, unless as overseers or agents of government contractors. All sea and river fisheries are fiscal monopolies; they are farmed annually to the best bidder in each sanjiak, (district,) generally some wealthy pacha, by whom they are relet to various sub-tenants, under the supreme control of the balyk eminy, (inspector of fisheries,) who is responsible for the proceeds and police. Under his orders are several vekils (agents) and kihayas, (deputies,) whose duty it is to inspect the dallyans, to see that the water-way be not impeded, and that regulations are strictly observed.

Although foreign to the general purport of this work, I will digress for a moment, in order to call the reader's or traveller's attention to the small island with which Achmet Agha's dallyan is connected. This may be the more excusable, as this spot and the intervening coast, from the Bosphorus entrance, are among the most interesting objects in the vicinity of the capital; infinitely more interesting and worthy of examination than the reservoirs or aqueducts of Belgrade, at least to those who prefer the sublime creations of the Almighty's hand to the perishable works of man.

Should the approach to these parts be found tedious or difficult by sea, they may be speedily and conveniently reached by land. In this case, it is necessary to row up the Bosphorus as far as Anatoly Kavak, and to direct horses to be kept in readiness to mount forthwith. These can be procured at Beykos. The road from the picturesque village of Anatoly Kavak ascends the heights behind the old Genoese castle, and traverses the hills in a north-easterly direction to the Black Sea. The ride is beautiful, and the views are admirably varied.

To the north, the far-stretching Euxine blends with the horizon; to the south is the Propontis, backed by the snow-capped Bythinian Olympus and Thessalian hills. Between these is seen the Bosphorus, from Fanaraky to Seraglio Point; its shores bristling with shining batteries, or crowned with glistening castles; its current intersected by bold crags and

woody headlands, giving to its tortuous course the appearance of irregular lakes, fringed with romantic habitations, and studded with snow-white sails, here and there illuminated by the rays of a gorgeous sun, or shrouded in a veil of that golden violet tinged haze, to depict which might have defied the genius of Byron or the art of Claude.

Upon reaching the arbutus-flanked heights, south-east of Fanaraky, the road descends through a succession of ravines, overarched with a dwarf forest of wild chestnut, medlars, vines, and alders, until it leads into the fertile valley of Kabakos. The centre of this is watered by a crystal rivulet, whose stream is employed for the useful purposes of a mill—a rare occurrence in these parts. At the extremity of this narrow valley is a small bay of the same name. This cove is of horse-shoe form, about seven hundred yards wide at the entrance, and one hundred and fifty at the inner apex. Its sides are flanked with precipitous crags, consisting of masses of calcareous stones, intermixed and streaked with vertical veins of silex and chalcedony. Those to the east are composed partly of the same substances and partly of basaltic prisms. The shore opening into the valley is perfectly flat, and the beach is strewed with shingle. Amongst these are found rounded fragments of agate, cornelian, jasper, and porphyry. These fragments excite the attention of geologists; they are not met with in any other part of the contiguous coast.

The western side is interesting, from the existence of two caves or grottoes, first described by Andreossy, and subsequently mentioned by Dr. Walsh. That nearest to the entrance of the valley has been reduced to small dimensions by the action of the waters. The roof and about thirty feet of the northern side have given way, leaving merely an arch some twenty-two feet high, and as many in depth. The second cave, which can only be reached by clambering, at some risk, over the huge phonolitic fragments that bestrew the foot of the precipices, is less injured, though more exposed to the waves. It consists of a deep fissure, thirty feet high, and about fifty

by twenty-five in breadth, overarched with slabs of calcareous stone, intermixed with scoria. The whole is irregular, and has been evidently formed by the action of the sea, which has gradually crumbled away the softer volcanic substances, and left the harder matter comparatively intact.

Taking an easterly direction from Kabakos, the traveller may pass along the verge of the cliffs, behind the splendid basaltic formations of Youm Boornou, (sandy point,) which will remind him of Staffa. He may then follow the direct track across the hills, or, descending by a precipitous path through one of the clefts, he may proceed along the sandy beach, and soon reach Cromyon, distant about three miles.

Cromyon in Romaic, or Soghan Adassy (onion island) in Turkish, a name probably derived from its shape, has been mentioned by previous writers, but they do not appear to have examined it closely, and yet it merits more minute inspection. It consists of a conical mound, diminishing from a diameter of three hundred and sixty feet at the base, to about seventy-five at the summit. Its height above the sea-level is nearly one hundred feet. It is distant some fifty yards from the shore, with which it is connected by a narrow slip of sand, mixed with recent shell fragments. This connecting bank appears to have been of posterior formation, as its composition, to a considerable depth at least, bears no affinity to that of the contiguous island, or to that of the cliffs which fringe the adjacent coast.

General Andreossy does not consider this island to be of volcanic origin. Notwithstanding this high authority, it appeared to me, as well as to Baron de Behr and to Don Lopez de Cordoba, with whom I had the pleasure to visit the spot in 1841, that Soghan Adassy exhibited characteristics of submarine volcanic action at some remote period. A subsequent visit, with two Austrian gentlemen attached to the mining department, tended to confirm this opinion.

The general body was declared by them to be composed of compact and exceedingly indurated masses of diorite, of a greenish tint, starred with small crystals. These masses are

superposed one upon the other in layers, decreasing in thickness as they approach the summit. The latter and the flanks are denuded of vegetation with the exception of some few languishing specimens of wild endive, daisies, mallow, and dwarf thistle. Nearly in the centre is a circular hole, around the sides of which are remnants of masonry. The Turks, who, in default of direct causes or testimony, attribute all uncommon works in the vicinity to the Genoese, suppose the masonry to have been laid in by those people; and Andreossy observes, that these stones may be the remains of an ancient fort. But, the diameter of the opening being less than ten feet, and no vestige of masonry being perceptible at the surfaces, it is more probable that the hollow served as the base of a small fire receiver, constructed for the purpose of warning vessels running along the coast to and from Rivas, formerly a place of some importance. The summit of the cone is easily accessible, by zig-zag paths on the southern and western sides. Upon the north, most exposed to the sea, the ascent is more precipitous, and upon the east it is still more abrupt.

Upon this latter side exists a beautiful phenomenon. This consists of an inclined causeway, composed of basaltic prisms of great beauty and regularity, graduating like the barrels of an organ, and following the curve of the cone. The most lofty are about sixty-five feet high; the remainder diminish, at an angle of forty degrees, to a level with the water, beneath which they extend until they are confounded with the sea bottom. The surface of this "Dwarf's Causeway" is about thirty feet wide, perfectly smooth, and formed of the extremities of the vertical prisms, presenting a closely united pavement of pentagonal or hexagonal slabs. It is fenced upon the western side by the abrupt flanks of the superincumbent rock, and is open on the north and east to the sea. The approach on the uppermost or southern extremity, which is some thirty-five feet below the summit of the cone, is concealed and blocked up by flakes of consolidated igneous matter, which seems to have flowed over the loftiest prisms, and thence

descended into the water. The whole is beautifully formed, and bears undisputed evidence of igneous origin.

Although indisposed to agree with those who attribute the abruption of the barrier, which is supposed to have divided the Euxine from the Propontis to a submarine volcano, whose action must have been centered somewhere between the two Fanaraky, it is clear that the contiguous shores abound with volcanic *débris*. The appearance of these substances on all sides certainly indicates the operation of subterraneous combustion; but the features of the neighboring rocks and mountains, for the most part gently declining towards the Bosphorus, lead one to suppose that the crater, or craters, whence these masses were ejected, were situated at some distance from the water, and that the Bosphorus and adjoining coasts were at the extremities of the flow of ignited matter, and not at the mouth of such craters.

Whether the abruption which produced the opening of the Bosphorus channel be coëval with the earliest convulsions of the globe, or whether it was caused by the more recent action of subterraneous fire, is a question that can never be decided. A solution is the less probable, since scientific geologists who have examined these parts differ in opinion as to the causes, and thus leave those who are less instructed in doubt both as to agency and epochs. The arguments, however, of those who combat the hypothesis of the abruption having been produced by volcanic action, having its centre midway between both shores, are so strong, that one is more disposed to attribute the dislocation of the barrier to earthquakes, or downward sinkings of the surface, than to the projection of igneous matter from the bowels of the earth.

It is time, however, to return to Balyk Bazary. The fishmongers form a numerous corporation, divided into two branches, wholesale and retail. The former, who contract with the owners of dallyans and other fisheries, or are themselves joint proprietors, hold their place of sale close to the harbor and seaside. The fish is put up for sale in lots, and disposed of to the best bidders by the public criers, (dellal)

of the company. These sales are under the superintendence of the Balyk Eminy's agents, whose business it is to issue licenses, to enforce police regulations, to inspect markets, to see that no unlicensed dealer sells fish, to seize unwholesome or spoiled articles, and to regulate wholesale and retail prices. If dealers be found guilty of selling stale goods, confiscation and punishment ensue. The retail fishmongers, principally Greeks, are under strict rules; a system advantageous to public health. Their numbers are limited to forty-five shops, a restriction which, although it secures more vigilant inspection, promotes monopoly. The principal markets are those of Balyk Bazary, Koom, (sand,) and Samatia Kapoossy, in Constantinople; at Kara Kouy and its vicinity; in Galata; and at the northern extremity of the high street at Pera.

All fish is sold by weight, varying from 2½ to 5 piastres the oka of forty-four ounces avoirdupois, according to season and quality. The rent for shops varies from 30 to 150 piastres per month, independent of ground tax. It may here be observed that all substances or liquids are sold at Constantinople by the oka, containing four hundred direhms (drachms,) equal, as above said, to forty-four ounces. The oka of meat, fish, &c., is equal, therefore, to two pounds and three quarters English; that of oil, wine, or other fluids, is equivalent to about three pints and three-quarters.

Articles required in small quantities, such as perfumery, tea, pepper, and other groceries, are sold by the direhm, of which nine are about equal to one ounce. The long measure, which regulates the sale of cloths, silks, carpets, and stuffs, is called andaza, which ought to contain twenty-five inches and a quarter English. In the general purchase of stuffs, the andaza, or pique, may be set down at two feet English, in round numbers. Thus the calculation of requisite quantities can easily be made.

That part of the fish market immediately opposite to the city gate of the same name cannot be traversed without awakening painful sensations in the minds of those, who are

aware of the scenes that frequently occurred in former times, and are now and then enacted at the present day, upon this spot. It is one of the principal places where criminals suffer death. This subject, and some other matters connected therewith, must be treated apart.

CHAPTER IV.

CAPITAL PUNISHMENTS.

FELONS guilty of crimes committed upon the Stambol side of the Golden Horn, or those brought from the provinces or islands, generally pay the forfeit of their misdeeds at the spot mentioned above. There, also, in past days, the innocent were frequently robbed of life, through the venality or carelessness of judges, the rapacity of sultans, or the treachery and perjury of suborned witnesses. The following instance will exemplify the facility with which false testimony can be procured. It occurred at the commencement of 1842. During the preceding year a dispute had arisen between two brothers-in-law, island Greeks, relative to a small inheritance bequeathed to two sisters, their wives. The affair having been laid before the Hellenic Chancery, from which the husbands had contrived to procure protections, the question was decided in favor of the elder of the two women. This decision so much irritated the husband of the younger, that he no sooner quitted the chancellor's office than he drew forth his knife, and plunged it repeatedly into the back of his brother-in-law. The outcries of the wounded man having attracted attention, several Perote Greeks, armed with sticks, hastened to his assistance. After a desperate resistance, during which he severely wounded three or four men, but was himself mortally injured, the aggressor was overpowered, and carried to the central police station of To-

phana. There, before long, he died of the contusions received in the struggle, whereas his intended victim eventually recovered.

Upon this the family of the deceased, all tributaries, (rayas,) petitioned the grand vizir, saying, firstly, that their defunct relative had been defrauded through false swearing, and then wantonly murdered by his brother-in-law; secondly, demanding the price of blood, 10,000 drachms of silver, or the application of the talion law. Upon receiving this petition, the vizir referred the case to the court of the cazi asker, (grand judge, literally, judge of army,) of Roomelia, whose extensive tribunal takes cognizance of all questions concerning inheritances, and of all cases of a criminal nature arising between rayas and protected natives. This tribunal judges without appeal in civil suits, and its decrees in criminal cases are alone subject to revision, in case of appeal, by the supreme council, which holds its sittings in the Arz Odassy, (Chamber of Presentations,) in the Palace of Justice. The decisions of this council, which may be likened to the Court of Cassation in France, are not carried into effect without being legalized by the Sheikh ul Islam. In cases of capital punishment, the sentence must likewise receive the Sultan's confirmation.

The documents, laid before the Hellenic Chancery having been reproduced and investigated by the judge called kassam, director of one of the six subdivisions of the casi asker's tribunal, and similar, in some respects, to our vice-chancellor's court, the decision relative to the property was confirmed. But the criminal investigation produced different results. Five witnesses having sworn that the deceased was not the aggressor, that he had wounded his relative in self-defence, and had been murdered by the latter, as stated in the petition, the survivor was condemned to pay the blood price, or, in default, to suffer death. This verdict received the cazi asker's sanction, and was declared legal by the Sheikh ul Islam.

Upon hearing this sentence, the wife of the condemned man hastened to Pera, and succeeded in procuring the intervention

of divers influential persons. The latter lost no time in proceeding to the Porte, where they exposed the true state of the case to the grand vizir, Izet Mohammed Pacha, who, notwithstanding his reputation for severity, was an impartial and incorruptible minister. By his orders, suspension of execution took place, and a revision of the case was instituted before the supreme council of justice.

Here the cause underwent patient investigation, and the verdict relative to property was again confirmed; but, as the witnesses continued firm in their assertions, and were not guilty of prevarication, the court seemed indisposed to reverse the previous sentence of mulct, or death. Seeing this, the prisoner's friends had nothing left but to procure other witnesses to outswear those of the accusers. This was easily managed. Oaths among Perotes or raya Greeks can be purchased almost as cheaply as cucumbers. Witnesses not present swore, therefore, to facts totally opposed to the asseverations of the accusers, and upon this the court came to a final decision. The innocent man was acquitted, and the accusers were sent for three years to the Bagnio, as convicted perjurers.

Until within the last eighteen years, neither false swearing nor judicial venality were required to deprive men of existence, or to cause the spoliation of families. Wealth on one side, and imperial rapacity on the other, sufficed for these purposes. This was peculiarly the case with the chiefs of some of the richest and most industrious Armenian houses, and with the most influential Greek families.

The tombstones in the Christian burying-grounds, upon the eminences north of Pera, and at Balykly, outside the Silivry Gate, bear witness to the numerous victims of these deeds of violence. The murderous nature of their death cannot be discovered from the wording of inscriptions, but rudely-carved figures, representing a headless trunk, or a hanging man, indicate their fate. The sufferers' families, not considering this death to be ignominious, but regarding them as martyrs, adopted this indirect mode of recording the injus-

tice to which their parents or brothers had fallen victims. There is scarcely a single Armenian family of rank or antiquity that has not been deprived, at one time or another, of some relative by these acts of despotism.

Numberless instances of spoliation might be recorded. It will suffice to mention two or three, part of whose property was situated at Therapia, and is well known to all strangers who have visited that romantic and healthy spot. These are, 1, the present French palace and pleasure grounds; 2, the building in which Lord Ponsonby resided, and out of which he never slept during his ten years' mission; and 3, the Sultan's kioshk and gardens upon the southern side of the harbor.

The first belonged to a Hospodar of Wallachia, the Greek prince, Ypsilanti, who, having incurred the displeasure of the Porte in 1806, took refuge in Russia. His father, residing in the Fanar, was less fortunate. He was seized, decapitated, and his property confiscated. General Horace Sebastiani, then French ambassador, having been mainly instrumental in causing the disgrace and consequent spoliation of the Hospodar's family, under pretext of their being Russian agents and creatures, Sultan Selim bestowed their house and grounds at Therapia upon the French government. This donation was accepted without compunction, and retained without the slightest attempt to recompense the plundered relatives.

The second was the property of a Wallachian Boyard, named Yacovakerizo, who likewise fell into disgrace somewhat later. He escaped with life, but his estate was seized, and sold by the Porte to an Armenian, named Manessy. The heirs of the latter have retained possession, and the premises were let by them, during Lord Ponsonby's embassy, to the British government. On the departure of Lord Ponsonby, "a palace" was hired in Pera for the English mission. This abode, consisting of two houses joined by a gallery, though utterly unfit for the destined purposes, costs the country some £1500 per annum, including interest of sums expended in rendering it habitable.

The third property, above mentioned, also belonged to a

Wallachian Hospodar, Michel Soutzo the elder. He, having many debts, sold it to a rich Armenian, named Allah Verdy Oglou. Sultan Mahmoud II. having one day made a water excursion, (benish,) in that direction, stopped and paid a visit to the proprietor, who of course received his majesty with all due honors, and showed to him the pretty grounds and overhanging terraces. The Sultan warmly expressed his satisfaction, and hinted that Allah Verdy was more than fortunate in such a possession. These compliments so terrified the latter that he immediately took to his bed and died, as some say by poison, within a few days. Sultan Mahmoud then seized upon the property, and presented it to Khosref Pacha, at that time in the zenith of power and favor. But he, fearing a return of the Sultan's admiration for the spot, craftily set to work to embellish the house and gardens, and, when all was finished, humbly begged permission to restore it to his imperial protector. Since that time it has remained in the hands of the crown, and has recently undergone a thorough repair.

The atrocious system of murder and plunder, that deprived so many honorable men of existence, and the state of numerous useful members, has long ceased to be enforced. Among the benefits conferred upon his subjects, during the last half of his reign, by Sultan Mahmoud, none was more eminent than the abolition of the Moukhallafat Kalemy, (court of confiscation.) By this humane and politic act the principal incentives to persecution and death were neutralized. The same objects are now attained by a different medium. Favors conferred and hopes of obtaining more than corresponding advantages wring gold from the wealthy. Vanity and the prospect of eventual gain are more effective than terrorism in urging the Armenians to acts of liberality. They do not fear to proclaim or to take advantage of their riches. Secure from spoliation and violent death, though still subject to many acts of oppression, they have augmented their industry and commercial activity, and with them their capital and general utility. The government finds them willing to advance money in case of need, and there is scarcely a Pacha of rank who has not re-

course to their assistance. This assistance is the more readily afforded, since the Armenians are aware that their debtors' lives and property, as well as their own, are secure, and that they shall not endure extreme persecution, in the event of suing those upon whom they have claims.

It was on the 30th of June, 1826, fourteen days after the destruction of the Janissaries, that Mahmoud II. issued the Khat-y-Sherif, which closed the Court of Confiscations, and thereby threw the ægis of protection over all Moslem and Christian subjects—over all, at least, who were not implicated in the ensuing Greek revolution. Hitherto the property of all persons banished or condemned to death had reverted to the crown, and neither life nor estate was secure for a single hour. This was positive, palpable civilization, infinitely more worthy of admiration than the visionary impracticabilities of the so-called Gul Khana constitution—a constitution excellent in theory, just in principle, and essentially adapted for the better administration of a people harmonizing in religion, similar in origin, and united in purpose, but utterly destructive of the vital elements of a government, which can only exist through the maintenance of classification amongst the different races composing its jarring and heterogeneous population.

The motives that led to the framing of the Gul Khana edict, and the project of thereby reforming the administrative system of the Turkish empire, were doubtless most praiseworthy. They were the creation of a benevolent and liberal mind, but not of a political economist conversant with the counter prejudices and correlative position of the vast majority of his fellow-countrymen, or with the objects and restless ambition of the minority. Before changing the character of the connexion between rulers and people *individually*, and above all, before attempting to imitate foreign institutions, it was essential to have considered how far these changes and imitations were applicable to the subjects of the Sublime Porte *collectively*. When the administrative reforms, now found to be impracticable or subversive, were introduced by Reschid Pacha,

and applauded by Europe, when the representatives of European states became sponsors to these reforms, this preliminary investigation and forecalculation seem to have been neglected. The sponsors, carried away by over-liberal and philanthropic sentiments, looked upon the edict as a source of tranquillity and union between all classes of the Sultan's subjects, and its applauders reasoned, as generous minds would naturally reason, at a distance. Neither, however, appeared to have weighed the consequences with the consideration of men conversant with the elements of dissolution inherent in the projected reforms. Thence the necessity for modification and abandonment, and thence, in a great measure, the complaints of retrocession perceptible in the acts of the Ottoman government within the two last years. Many of those best acquainted with the internal condition and component fractions of the Ottoman empire have now modified their opinions. They are for the most part convinced that, if it were considered useful and perhaps necessary to introduce some of the administrative *principles* in force in European states, it was impolitic and even dangerous to adopt the forms of these states, and, above all, those of France.

I have said that it was unwise to found this edict upon the forms or even upon the principles of administration established in France. It is not difficult to prove this assertion, or to show that Reschid Pacha committed a serious error in listening to those who persuaded him to look to France for the models of institutions with which he desired to endow Turkey. Whereas, had he turned his eye to Prussia, or even to Austria, the chances of successful application would have been more probable. In the laws that govern those states, he might have found examples, whereby to modify those of his own country, if indeed it were held requisite to look abroad for example or advice. Reschid Pacha's admirers deny that he did turn to France or to French advisers. But, if he did not, whence did he draw his plan, or how came such striking analogies to have arisen?

In France, the organization of every branch of civil service

reposes upon one fundamental basis—that is, upon perfect equality. The whole population may be said to speak one language, to possess the same faith, origin, customs, and tendencies. Party or dynastic dissensions in no wise interfere with the paramount spirit and action of the nation. The mass is bound together by one code and one purpose. All laws and regulations are therefore applied to the people without distinction of classes or provinces. Thus thirty-six millions of Frenchmen are but as one man in the eye of the government; and thus, notwithstanding dynastic and party dissensions, France presents a picture of fusion and unity, not to be met with in any other nation, European or transatlantic.

This mode of administration is admirably suited to a people completely homogeneous; but it may be safely affirmed that administrative institutions, in any way modelled upon similar foundations, would be totally opposed to the interests of the Ottoman Empire, and destructive of the most essential conditions of its existence. This could not have escaped the attention of those foreigners, almost exclusively Frenchmen, who assisted Reschid Pacha in framing his proposed reforms. There exist sufficient grounds, therefore, for suspecting that these advisers were actuated by no very sincere afterthoughts, and that they were more disposed to implant the seeds of subsequent weakness and decline in the Ottoman Empire, than to aid in its regeneration and ultimate consolidation.

How different from that of France or of any other European state, is the composition of the Turkish Empire! Its population consists of several distinct races, utterly opposed to each other in religion, habits, descent, objects, and in every moral and even physical characteristic. The Turkomans, Kurds, Hurruks, Arabs, Egyptians, Druses, Mutawellys, Maronites, Albanians, Bosnians, Bulgarians, Greeks, Jews, and Armenians, are so many distinct nations, who inhabit the same or contiguous soils without having intermixed in the slightest degree from their earliest conquest, and without having a single object in common. Indeed, in lieu of exhibiting the

slightest signs of approachment or fraternization, their mutual jealousies and distrusts daily increase.

Over these dissentient populations stands the pure Ottoman race, the paramount nation, charged with maintaining the equilibrium between all, and with neutralizing the ascendency of one fraction by the aid of others. Were this control not to exist — were the Turks, who represent their ancestors, the conquerors of the land, to be reduced to a level with those now beneath them, or were the preponderating influence of the former to be destroyed by the elevation and equalization of the latter,— perpetual revolts and civil wars could not fail to ensue. The dependent populations, now constituting so large a portion of the empire, would continue the struggle until one of them obtained the supremacy at present exercised by the Turkish race, or until the territory were divided among themselves, or parcelled out by foreign powers. Province after province would be lopped off from the empire, as already exemplified in Wallachia, Moldavia, and Servia; and this with the sanction and under the protectorate of powers the most clamorous for institutions replete with these elements of dissolution.

In this last hypothesis will be found the whole secret of the ardent sympathy evinced by most foreigners, especially by the press of France, for the subjugated races. It is not the elevation of the ruled, but the downfall, and with it a participation in the spoils, of their rulers, which excites their philanthropic ardor; a philanthropy the more equivocal, since they themselves are fain to admit that irreconcilable jealousies and perpetually recurring wars must be the inevitable result of any serious derangement of the balance of power in the East, of which the integrity of the Ottoman Empire is the principal basis.

The dangers that would menace the stability of the Sultan's authority present themselves under other forms than those above mentioned. Should the line of demarcation which now seperates the different component parts be removed — should a closer connexion take place between the jealous

and rival populations now subjected to the domination of the Porte—should the mutual aversions that now separate them be softened by equality of privileges—should all be raised to the same standard as their masters—it is to be feared that they would soon come to an understanding, and unite against the Turkish race, of which all are equally jealous, and against which all entertain the same sentiments of ill-will and animosity.

Many benevolent men argue that the surest means of tranquillizing the tributaries of the Porte, and of attaching them to the Government, is by raising them in the social scale, and by granting to all the same rights and immunities as are enjoyed by their rulers. But it has been repeatedly proved, that concessions do but lead to fresh demands, and that partial enfranchisement conducts to total emancipation. Besides, when commerce, industry, intelligence, knowledge, activity, rapidly augmenting population, in short, all the ingredients and incentives to progress and liberty are on one side, and when comparative ignorance, prejudice, apathy, aversion to speculation and foreign trade, with stationary population, are the characteristics of the other, it is fair to argue that many years would not elapse before the progressing fractions would take the lead, and rulers and ruled would change places.

"And why should they not?" is often asked. To this may be replied, that the possession of the Bosphorus and Dardanelles by any other power, or fraction of power, than the Ottoman Porte, would be a source of interminable discord to Europe, and of irreparable detriment to England. Were Constantinople and its naval resources made over to any other state, *already existing or to be created*, the result would be most injurious to British interests. It would not only affect our commerce, and undermine our political influence throughout the East, but it would add enormously to our naval expenditure, by requiring an augmentation of our maritime force, equivalent to that now remaining neuter in the Golden Horn. Treaties, it is said, might be concluded, exacting maritime restrictions. But what are treaties in the face of events?

Who dares say to an old nation, "You shall not take advantage of fortuitous circumstances?" Or who can say to a new nation, "You are free and independent upon one side, but enchained upon another?" We have established what is termed a "neutral Belgium." But does any reasonable man suppose that Belgium will hold to this neutrality in the event of a great continental war, or that this neutrality will be respected by France?

Whoever possesses the Bosphorus, Propontis, and Archipelago, must become a maritime nation in spite of treaties. Whoever possesses Constantinople must become a great manufacturing and exporting nation, in defiance of competition. With cotton, silk, coal, oil, copper, grain, and raw produce of every kind, abundantly at hand, nothing would be wanting but capital. This would soon find its way into the country. In less than half a century, the romantic villas and tapering cypresses, that now fringe the blue Bosphorus, would be replaced by factories and steam chimneys, every one of which would be a deadly rival to some similar establishment in Great Britain. I argue as an Englishman, whose duty it is to consider the material interests of his country, now and hereafter, and not to occupy himself with the theories of political philanthropists.

According to the levelling system, recommended as the basis of reforms in Turkey, all classes would eventually be confounded. The wild and predatory Kurds would be subject to the same organic laws as the more peaceable Turcomans. The desert Arabs would be assimilated to the laborious Maronites; the intractable Arnoots to the industrious Bulgarians; the thrifty Armenians to the restless and ambitious Greeks; and the humble and parsimonious Jews to the haughty and lavish Osmanlis. Thus, contiguous populations, which now keep each other in check, because their interests are divergent and their jealousies inveterate, would find their interests assimilated. Existing barriers being removed, approachment would ensue, and, in the event of partial opposition to government, the Porte, in lieu of being able to overcome one sect

through the rivalry of others, would find them all united against the dominant power.

In order, therefore, to ensure to itself a continuation of influence, upon which its existence mainly depends, the Ottoman government should avoid establishing any community of rights or interests among the races subjected to its rule. Each of these races ought to be governed according to its own usages and individual creed. There should be uniformity in the principles of administration, but diversity in the application. The different gradations of the political and social edifice should be strictly maintained.

Equality, such as it is understood in England and France, if applied to the inhabitants of the Ottoman Empire, would be tantamount to the destruction of the predominant race, and with it of the best guarantee for peace in the East. The Ottoman tenure cannot be maintained but by decided and peremptory superiority. Amalgamation between such discordant elements is improbable, if not impracticable. Adhesion on the part of the subjugated is equally impossible. Connexion is all that can be expected. To preserve this connexion, the supremacy of conquest must not be relaxed. The Porte cannot expect attachment: it must, consequently enforce submission. When this absolutism ceases to exist, the power will pass into other hands; and where is the politician that can calculate the results of a transfer, so much desired by those who, if sincere, evince more zeal than foresight, or, if insincere, too clearly betray their destructive purposes.

One issue may be safely predicted—England must lose, but cannot gain by the change. With the increasing embarrassments to commerce and industry that continental states are raising against Great Britain, it is essential that we should not allow a false cry of philanthropy and oppressed Christianity to throw us off our guard in the Levant. If, in the ardor of religious fervor and sincere benevolence, we shut our eyes to consequences, other nations do not follow our example. They know our vulnerable point in the East, and

strive to excite our sympathies, that we may become the instruments of our own prostration.

France upon the shores of Africa, and Russia upon the banks of the Danube, are intent upon the same object. Their battle-cries are civilization and religion; their pretext the improvement of the Christian populations. But who is there that has studied the recent policy of the one, and the undeviating system of the other, since the days of Catherine, that can question for a moment the purport of both? And yet England and Austria have acted recently as if France were sincere and Russia disinterested.

But I have wandered far away from the place of death in the Fish Market. This spot is now rarely stained with human blood. The present Sultan evinces extreme repugnance to sanction capital punishments, even in cases of malefactors whose crimes would inevitably lead them to the scaffold in France, England, or the United States. The knowledge of the sovereign's sentiments naturally influences those of judges. This indisputably acts as a protection to the innocent, but it is said to be an encouragement to the evil-disposed. It must be admitted, however, that the good resulting from this merciful system counterbalances the evil. The benevolent young monarch, consequently, merits the gratitude of all classes of his subjects, for his clemency and aversion to sanguinary punishments.

The following anecdote, connected with this subject, is related of Sultan Abdoul Medjid. Some time during the spring of 1841, a Turk entered a coffee-house at the end of the bridge near Oon Kapan Kapoossy, and, calling for coffee and narguilla, placed himself upon one of the low stools under the veranda. He was a fierce and dauntless-looking man, in a smart Albanian dress, with broad slouching turban, and armed to the teeth. His manners were insolent, and his conversation profane; but he had wit and humor, and the bystanders listened, laughed, and applauded, as they would have done to one of the medah, (story tellers,) or to the jests and ribaldry of the obscene Kara Geuz.

Presently, however, the muezinn of the contiguous mosque appeared upon the minaret gallery, and summoned the surrounding crowds to sunset prayer. Upon this, some persons left the coffee-house to perform ablutions and devotions, whilst others sat in silence, fingering their rosaries, or turning in the direction of the Keabah, commenced prostrations. In lieu of following their example, the Arnoot struck up a noisy and loose song, which produced some remonstrances from the coffee-house keeper and others; whereupon he launched forth a torrent of abuse and blasphemy, saying, with an untranslatable oath, "I spit upon Mohammed and his mother. He is no better than the prophet of the Kaffirs. They are both impostors and pezevenks," (go-betweens). To this he added language so impious and indecent, that Moslems and Christians were alike incensed, but no one ventured to interfere.

At length a middle-aged Turkish officer, who had continued his prayer in despite of noise and interruption, rose, and, with indignation sparkling in his eyes, drew his sword, and sprung towards the offender, shouting out, "Down with the kufur!" (blasphemer.) "Away with the kaffir!" (infidel.) The surrounding Turks only required a leader, therefore knives and swords soon started from their scabbards. The Arnoot was quickly overpowered, and would have been sacrificed to the fury of the mob, had not soldiers from the neighboring guard-house arrived. He was then seized, disarmed, and carried to prison.

A report of this affair having been made to the Sheikh ul Islam, the culprit was forthwith brought to trial for blasphemy and infidelity. The facts having been clearly substantiated, a verdict of death was recorded, and presented, as it is now customary, for the Sultan's final sanction. The young monarch read the report, approved the finding, but refused to ratify the sentence. In vain the Sheikh ul Islam stated that an example was necessary; in vain the Sultan's favorite preceptor, one of the principal oolema, urged the propriety of publicly chastising this unpardonable offence against the holiest of all names; the Sultan remained firm.

"No, my soul!" said he, taking the old hodja gently by the beard; "this sinner shall not be put to death. None but a man bereft of reason could be guilty of such an offence. He denied the divinity of both prophets. He acknowledges no faith. He must be a maniac! Let him be delivered over to the hekim bashy (chief physician) and placed in a madhouse. If perchance he be sane, he will there learn bitter repentance. If he be brain-stricken, we have no right to interfere with Almighty visitations."

This apparently lenient sentence of the Sultan was, as H. M. insinuated, a terrible chastisement at the period in question. But the administration of lunatic asylums has been much ameliorated. The deplorable spectacle formerly exhibited in these establishments has now assumed a more humane form. Salutary reformations have been introduced under the directions of Abdullah Effendy, the present hekim bashy, and titular cazy asker of Roomelia. The miserable victims of divine visitation or of human perfidy, for here also false swearing is sometimes employed to procure the incarceration of sane persons, are no longer exposed to the derision and gaze of passing idlers. Their dens, similar to those of their neighbors, the wild beasts in the outer court, are converted into apartments comparatively clean and comfortable. Medical advisers are in attendance. A regular hygeic system is enforced. The strait-waistcoat has been substituted for iron shackles. Stripes are forbidden, and the cruel treatment or total neglect to which these unfortunates were subjected has given way to milder regimen and more suitable diet.

In short, the male establishment, now concentrated at the Suleimanya, is placed upon the footing of a respectable hospital, with fair attention to the wants, peculiarities, and therapeutic necessities of the patients, whose hallucinations, speaking generally, seem to proceed from religious causes. Such as labor under these influences are, for the most part, the most intractable and incurable. Indeed, little attempt is, or rather was, made to effect cures. The sufferers, in these instances, are often looked upon as inspired; and their ravings

are listened to with mingled respect and fear by the ignorant and superstitious men who guard their persons.

In former times, there existed three receptacles for insane male persons, attached respectively to the mosques of Mohammed II., Selim I., and Suleiman; and two for women, annexed to the Khasseky and Tchinelly mosques. But, during the spring of 1842, all male patients were concentrated at the Suleimanya hospital, and all females at that of the Khasseky.

The latter is yasak (forbidden) to all persons save female relatives, and the other can only be entered by order of the hekim bashy, difficultly obtained. Abdullah Effendi, though ignorant himself in a great measure of the science of which he is the chief, is not indisposed to open his eyes and ears to the knowledge of others. In this, as well as other instances, he has profited by the suggestions of two British medical officers, Doctors Davy and Dawson, recommended by the English government, in 1841, as fit persons to remodel the Turkish hospital departments. The permanent services of those skillful practitioners were not accepted by the Porte. The jealousies of the Austrian physicians employed at Galata Serai, the fears of the hekim bashy and of other Turkish medical men lest their emoluments should be curtailed by the abolition of abuses, the first expenses of proposed reforms, and other obstacles and intrigues, led to the rejection of the above-named gentlemen. But their able reports have here and there been acted upon, and have led to results satisfactory to humanity, and advantageous to the people to whom the two physicians were to have devoted the fruits of their experience.

The medical academy of Galata Serai may be taken as an instance of practical improvement. The building was originally erected by Sultan Achmet III., for the safe keeping and education of the imperial pages. It was converted into a medical school by Mahmoud II. in 1827, and so pleased was he with the innovation, that he traced with his own hand the following inscription now painted in letters of gold over the entrance: "All who look upon this edifice will exclaim Aferin!

(well done!)" The school is intended as a nursery for military and naval surgeons, and contains about 350 students of all ages, from twelve to twenty-five. The tuitional establishment consists of fourteen professors, thus divided: medicine and pathology, six; natural history, one; chemistry, one; languages, four; drawing, one; history and mathematics, one.

Latterly the foundation, which is entirely gratuitous, has been placed upon an enlarged and improved footing. A clinical ward for sixty patients, of all creeds, has been established, under the superintendence of Dr. Herman, a German professor, of talent. Two days are allotted to gratuitous consultations, when persons of all classes and sexes can profit by the advice of Dr. Bernard, the chief director, and of Dr. Spitzer, professor of anatomy. A ward for pregnant women has been recently added, and is directed by a female professor from Vienna. This person, who has obtained considerable practice in the imperial and other harems, gives lectures and instruction to such of the Turkish ebeh kadinn (midwives) who feel disposed to profit by her lessons.

The Ottomans have also overcome their prejudices in other matters connected with the therapeutic and pathological sciences. Subjects are now freely furnished to the school of anatomy. The hospital was indebted for this progress to the liberal and enlightened sentiments of the hekim bashy, and of Tahir Pacha, then grand-admiral. In defiance of the deep-rooted prejudices of ages, which had raised an insurmountable barrier against anatomical knowledge, and had thus left surgical practitioners in a deplorable state of ignorance, Abdullah Effendy proposed, and Tahir Pacha readily directed, that the bodies of all convicts, dying in the bagnio, should be sent to Galata Serai for the purposes of dissection, and this without distinction of creeds. This point being gained, it remained to overcome the repugnance of students and the opposition of some old hospital functionaries.

The corpse of a Moslem convict was the first purposely selected by Tahir Pacha's orders. This event caused some

murmurs, but the presence of the hekim bashy, who is at present the second oolema in rank, allayed the compunctions of some, and the remainder being young men, desirous to acquire proficiency in their art, their scruples were soon overcome. In spite, therefore, of the Prophet's injunction—"*Thou shalt not open a dead body, although it may have swallowed the most precious pearl belonging to another,*" the students seized their instruments, and readily followed the example of Dr. Spitzer. At the present moment, the process of dissection is regularly introduced, and the supply of subjects is fully equal to all required purposes. This is a proof that strong minds and firm hands are alone required in Turkey, at least in the capital, to introduce *practical* innovations, and to destroy many prejudices inimical to the progress of knowledge and material civilization.

Executions, as already observed, are of rare occurrence at Stambol, more rare perhaps than in other European countries. Nevertheless, during the winter of 1841, I accidentally witnessed the expiatory death of an offender, whom it was held expedient to punish. He was a man of athletic stature, and dauntless bearing; an Archipelago Greek by birth, a skipper by profession, and a robber and assassin by long practice. He had been tried in the court of the cazy asker of Anatolia, the offence having been committed upon the Asiatic coast. The verdict had been legalized by the Sheikh ul Islam, and ratified by the Sultan. The warrant of death having been delivered to the proper officer, the prisoner received spiritual succor, and was forthwith conducted to the place of death. No crowd pressed upon his path. No extraordinary guard accompanied him. His attendants consisted of half a dozen cavass, one of whom was appointed to perform the duties of djellat, (headsman.) Though bare-headed, as a mark of ignominy, and with his hands secured behind his back, the culprit walked erect, looked indifferently around, and, meeting a water-vender, paused to demand a cup. Having reached the spot where he was aware that his earthly progress would terminate, he stopped and gazed around for a moment; then,

without uttering a word, he knelt down upon the edge of the raised footpath, and awaited his doom. It was difficult to discover which appeared most indifferent, the by-standers, the cavass, or the criminal. The latter, however, evinced all the recklessness of a Greek for crime—the stoical contempt of a Turk for death.

A cavass now advanced, and was about to bandage the malefactor's eyes, but the latter, averting his head, exclaimed, "No! no! By the holy Panayia! I am no woman! I am no buffalo Turk trembling at a sword's shadow! Be quick—korkma, (fear not.") He then added several gross and insulting expressions, and spat upon the policeman. The cavass, no ways moved by these insults upon himself and his religion, merely jerked up his own chin, uttered the clacking sound commonly employed as a negative by Turks, and persisted in twining a handkerchief round the culprit's head. This done, the executioner advanced to the side of the convict, placed his left hand upon the head, and pressed it forward, so as to elevate the vertebræ. Then, drawing forth his sabre with his right hand, he raised it slowly, and fixed his eyes upon the neck. The well-tempered blade glistened for a moment in the sunbeams, at the next it struck the object. The head rolled on one side, the body upon the other. One powerful backhanded blow had relieved the criminal from suffering; it was a rapid and merciful death; but dexterity in this terrible art is not always exhibited; many blows are sometimes necessary.

One cavass now stepped forward, and turned the trunk upon its breast, whilst another deposited the head between the legs, a mark of ignominy reserved for infidels. A third policeman then produced a small scroll of paper and pinned it to the body. The whole then retired, leaving the corpse to be exposed during twenty-four hours, but watched by the neighboring sentinels. The scroll, (yafta,) invariably attached to the heads or bodies of sufferers of all classes, contains in a few words the name and cause of condemnation. That upon the body of this criminal ran thus—

Dimitry, of Chios, a tributary,
Long carried his contempt for divine and human laws
to extreme lengths.
He robbed the honest, and took from true believers
The lives that God gave to them.
His crimes were proved, his sentence legal.
This is his body.

Before quitting the subject of executions, it may be observed that it is a common practice of the police underlings to speculate upon these occurrences, especially when the death-place, is selected at Pera and Galata, as is customary when it is directed that the criminal shall suffer opposite to the spot or house where the crime has been committed. Knowing the natural aversion of all persons, especially of Christians, to executions taking place before their doors, and their still greater repugnance to the subsequent exposure of the body, one of the policemen walks forward, and, standing before the front of the nearest respectable shop, takes care to disclose his errand. This generally produces the desired effect; the shopkeeper opens his purse, and slips some piastres into the man's hand. No words are interchanged, but the cavass pockets the bribe, and moves to another place. Here, perhaps, the same ceremony is repeated, and so on half a dozen times, until some indifferent person shuts his door and his purse, and, the culprit having arrived, the execution takes place.

This sometimes is succeeded by a stratagem; the individual who is thus made the involuntary neighbor of a headless trunk, waits until dark; he then watches the turn of the sentinel, if there be one at hand, and quickly dragging the body and head to some neighbor's door, thus liberates himself from the inconvenience. If the neighbor chance to discover what has happened, he also steals cautiously out of doors, and renews the operation, until at length day dawns, and friends are permitted to carry off the remains for interment; or the police, strapping them upon the back of a porter, convey them to the water edge, place them in a boat, and cast them into the Bosphorus. This is a revolting process, which demands reform.

CHAPTER V.

ABUSES OF PROTECTIONS GRANTED BY FOREIGN LEGATIONS.

WHILE relating the story of the two Greek brothers-in-law, mention was made of their enjoying Hellenic protection; I will, therefore, offer a brief explanation of the origin and purport of these protections, together with some remarks upon the nature of judicial administration in Turkey, as regards *bonâ fide* subjects of foreign nations, and those possessing similar privileges, under the shadow of these protections. The abuses connected with the one, and the defects of the other, have never been sufficiently exposed.

The subjects of foreign powers, residing *pro tempore* or permanently domiciled in the Ottoman empire, and forming what is termed "the nation" of each power, are of two kinds: the one nationals, or colonials, such as British Maltese, or Ionians; the other assimilated to them through the means of local letters of naturalization, or passports, by which, if born rayas, they are not only exempted from haratch, (capitation tax,) and placed under the exclusive safeguard and jurisdiction of the power from whose legation or consulate they obtain protection, but are withdrawn from their allegiance to the Porte. A second class of protected persons is composed of kapou oghlans, tradesmen, grooms, boatmen, servants, and other inferior persons, actually in the service of foreign legations or consular agents, and holding teskery, (certificates,) spontaneously granted by the Ottoman government, in the following proportions: ambassadors, twenty; ministers plenipotentiary, fifteen; other missions, ten; and consuls, six or eight.

The principal duties of kapou oghlan consist in carrying the papers of merchant vessels to and fro, and in procuring and delivering sailing firmans to the masters. They are attached to the small legations and chanceries. These and other minor duties are considered beneath the dignity of regular dragomans. The latter, when Perotes, Fanariotes, or

rayas, are placed under the special safe-guard of their respective missions, and are no longer held responsible by the Porte for the contents of verbal or written communications.

The system of teskerys commenced in early times of diplomatic intercourse with the Porte, and was legalized by capitulations. In the days of unmitigated despotism, when the heads of dragomans were insecure, and when foreign envoys were themselves subject to insult and incarceration, as more than once occurred, safeguards were essential for all persons, especially for rayas attached to ambassadors. Ere long, however, the chiefs of missions not only demanded and obtained an extension of these temporary protections to an infinite number of persons, under the pretext of their being dragomans, or subordinate functionaries, but they disposed of the same for pecuniary considerations, whence they derived considerable emolument. These teskery, being renewed every third year, or upon the change of envoys, produced a constant current revenue. In the course of time, envoys went further. They issued permanent berats or protections to natives, whereby the latter were placed upon the same footing as foreign nationals, and the former converted the privilege into a regular source of traffic.

This proceeding, so derogatory to the character of envoys and to that of their governments, soon degenerated into a system of wholesale abuse, contrary to the spirit of international law and the established usages of other countries. Its nature cannot be better explained than by supposing that the privilege, securing *bonâ fide* servants of foreign missions from arrest, under civil process in England, was not only extended to them in criminal cases, but that envoys were to issue certificates or letters of foreign naturalization to British subjects, liberating them from their allegiance to the crown, and emancipating them from their duties and obligations as English citizens. Such an attempt would not be tolerated in any other state; and yet such is the proceeding to which the Porte is more or less exposed up to the present hour.

These abuses were carried to extreme lengths by foreign

envoys, at no remote period, and by none more extensively than by those of England, or, more correctly speaking, by those of the Levant Company—so much so, indeed, that when Sir R. Liston, twenty-fifth British ambassador, arrived at Pera, in 1793, and found that his salary mainly depended upon this improper traffic and other collateral sources, he demanded his recall, or the establishment of a fixed income, commensurate with the dignity of his office and the inevitable extraordinary expenses attendant upon his mission. General Sebastiani, thirty-third French ambassador, who honorably protected British prisoners captured by the Turks in 1806, was not less inimical to this venal system. He, consequently, applied to the Porte, and obtained an order for the suppression of the berats, (patents,) which the reis effendi's secretaries were accustomed to sell to the underlings of legations, and which were resold by them to rayas.

The insecurity of foreign envoys and of their attendants, in former times, has been mentioned. There is no record extant at Constantinople of the ill-treatment to which British ambassadors have been subjected, but the following list, extracted from Andreossy's excellent work, "Constantinople and the Bosphorus," shows the names of those of France who were exposed to these violations of international usages.

Jaques de Savari, ninth ambassador, was sent to the Seven Towers, in 1586, for having "disobeyed the orders of his own government," whereby it appears that the Porte merely acted as jailer for the French Court. Achille de Harley, twelfth ambassador, in 1612, was grossly insulted and menaced with torture by Achmet I. Jean de la Haye, fifteenth ambassador, was arrested at Adrianople by Sultan Ibrahim, and sent to the Seven Towers, in 1660. Denis de la Haye, sixteenth ambassador, was imprisoned three days in the palace of the grand vizir, in 1669. Gabriel de Guilleragues, eighteenth ambassador, was grossly insulted and menaced in 1684. It was to this gentleman that Boileau, in his fifth epistle, addressed the following gracious compliment:

> "Esprit né pour la cour, et maître en l'art de plaire,
> Guilleragues, qui sais et parler et te taire."

Mr. Ruffin, chargé d'affaires, was sent to the Seven Towers, in 1798, "through the intrigues of his colleagues."

In the days when foreign ambassadors were lodged in the building called Elchy Khan, near the "burned column," an Austrian internuncio was subjected to no small inconvenience from having indulged his curiosity in looking at the ladies out of a back window. Some jealous Osmanli, having reported this indiscretion to the Porte, the grand vizir sent down a score of masons, with bricks and mortar, and the windows of the elchy's apartment were all blocked up in a twinkling.

The honorable conduct of Sir R. Liston gave the first blow to the abuse of berats, as regarded English envoys; but it was not until the year 1803, that the king's government took upon itself the exclusive nomination and payment of ambassadors and of some consuls; nor was it until 1825, that the whole consular department connected with the Levant was placed under the exclusive control of the foreign office.

The abuses which excited Sir R. Liston's just indignation, and which had led to perpetual discussions with the Porte, were checked as far as possible by him and his successor, Lord Elgin. They have not been renewed since that period, at least by the diplomatic and consular authorities in the capital; but it is affirmed that minor agents in the provinces not only continue this traffic, but also sell the right of asylum, which the British flag extends over those who take refuge beneath its shadow. The plea urged for this is the cruel usage to which tributary Christians are frequently exposed. Lord Ponsonby, who raised British influence at the Porte to a height never before attained, peremptorily opposed all attempts to evade the government instructions upon this subject. Sir Stratford Canning, and our able consul-general, Mr. Cartwright, with their accustomed zeal for the public service, have pursued the same course; but their example has not been followed by all other missions.

The practice is continued by minor legations, as some assert, from venal motives, and by those of higher powers, as a vehicle for extending political influence. Among these the

most pre-eminent are the Russian and Hellenic chanceries, and France is not inert.

It is through the medium of these artificial protections, that the number of Hellenic subjects in the Ottoman empire has been swelled to a large amount, and that Russia has extended her influence among the Greek and Armenian rayas. In Syria and in other districts of Asia and Roomelia, the consuls of these and other nations are known to have disposed of, or distributed, protections by wholesale. This has been especially remarked on the side of Mossoul and Diarbekir, where France is striving to create a party among the neighboring Christians.

These infractions of international law were carried to such extremes in 1842, that the Porte was compelled to address circulars to the different legations, earnestly calling upon them and their agents to abstain from granting similar patents, and to withdraw those already granted. At the same time, the Ottoman government issued an order to its principal authorities, requiring all rayas holding protections to exhibit and register the same, in order that the dates of delivery might be ascertained, and a check placed for the future upon their abuses. These measures have diminished, but not entirely obviated, the evil.

The law touching protections is also evaded by the conversion to Catholicism of Nestorians, Jacobites, and other Christians in Mesopotamia and Chaldea, whom France then regards as under her special tutelage, by a forced interpretation of certain capitulations, which invest her with the title of "*Sole Protector of Christianity in the East*"—a title first assumed by Louis XIV., when the ancient capitulations were renewed with Sultan Mohammed IV. in 1673. These capitulations were again renewed in 1796, under the Directory, when France was recognized by the Porte as "*Protectress of the Catholic Church of St. Benedict at Galata, and of all Christian establishments in the Sultan's dominions.*"

The first capitulation, or treaty, with which more recent conventions are connected, was concluded between Louis XII.

and Sultan Bajazet, in 1500; the second, in 1834, between Francis I. and Suleiman the Great; the third, between Charles IX. and Selim II., in 1569. They were renewed by Henry IV. and Mohammed III., in 1597 and 1604; and again, as above stated, in 1673 and 1796.

The exertions of French agents to convert the Christians of the north-eastern Asiatic provinces having been alluded to, it may be as well to mention how these Christian populations are composed. They consist of two great sects, Chaldean and Syrian, inhabiting the northern portion of Mesopotamia and the provinces eastward of the Tigris, including Kurdistan. Neither of these sects holds communication with the Church of Rome; the Chaldeans, being followers of the doctrines of Nestorius, are generally designated Nestorians in Europe, whereas the Syrians have adopted the tenets of Jacobus Baradæus, who was bishop of Edessa in 541, and was one of the restorers of the Monophysite heresy. The Chaldeans principally inhabit northern Chaldea, of which Edessa, the ancient Ur and modern Orfa, was the capital. They are also found in the most inaccessible fastnesses of the Kurdish mountains, where they have lived almost independent of the neighboring Turks and Persians, under the name of Nestorian tribes.

The origin of the Syrians is well known. They now chiefly occupy Djebel Toor and the mountains surrounding Mardin and Mossoul. They are generally known by the name of Jacobites, and may amount to some 60,000 souls. Neither of these sects recognizes the respective designations of Nestorians and Jacobites, but both consider them as opprobrious. The following is the origin of these appellations: about 150 years ago, agents and missionaries from the Church of Rome were sent into Mesopotamia, and succeeded in converting several professors of these creeds to the Romish or Latin faith. To these converts they gave the names of Chaldean and Syrian, and applied those of Nestorian and Jacobite to all who retained the faith of their forefathers. Thus the latter terms are intended merely to designate sectarians and

schismatics, in the same manner that the term "schismatic," or even "heretic," has been unjustly applied by the Church of Rome to Armenians who have retained their ancient and true faith.

The two parties, conservatives and seceders, usually term each other Syrians and Catholic Syrians—Chaldeans and Catholic Chaldeans, which are in truth just and convenient epithets. The word Nestorian is never recognized by the Chaldeans, being looked upon as injurious. France, under the above-mentioned pretext, has attempted to appropriate and enforce protection over all Catholic Chaldeans and Syrians; and, although these two sects are greatly inferior in number to those who have not seceded from their original faith, the French agents have succeeded in obtaining for them the ecclesiastical property of the Chaldeans and Syrians, by subterfuges contrary to the spirit of treaties and the ordinary *jus gentium.*

The following stratagem, authorized by the Russian government, is practised by its agents to evade the regulations of the Porte. Rayas, desirous to emancipate themselves from their allegiance, are advised to obtain passports, no matter how or from whom, for Odessa, or for other towns within the nearest Russian territory. Then these passports are taken from them, and Russian "residence permits" substituted. After a brief sojourn, these individuals, acting upon a previous understanding with the Russian chancery at Pera, apply for and receive Moscovite passports to return to Constantinople, where their documents are considered as entitling them to the privileges of Russian subjects. This subterfuge, put into execution by twenty-seven Armenians of wealth and influence, in the spring of 1842, produced the remonstrative circular above cited. Such is a crude outline of the general nature of protections.

The expenses of the British embassy have been adverted to. It may not be altogether foreign to our subject to observe that these expenses do not fall far short of £20,000 per annum, exclusive of secret service money, of which latter most

essential item England is more parsimonious in the East than any other power. The above sum includes salaries for ambassador, one secretary, attachés, dragomans, attaché dragomans, kavass, yasakjee, portage of communications during summer between Buyukdery and Pera, boatmen, house-rent, and other contingencies—such as baksish, when visits are made by ambassadors to the sultan, vizir, &c., and the establishment of couriers between Pera and Vienna, and of those accompanying despatches by sea to Malta. To these sums must be added the expenses of the consul-general, vice-consuls, and individuals attached to the chancery, upon whom devolve all matters of police, jurisprudence, and business connected with commerce and navigation; so that the whole outlay may be regarded as amounting to nearly £24,000 per annum.

In these sums are not included the expenses for government steamers, carrying extraordinary despatches to Malta, and thence to Marseilles. Calculating the steaming expenses of vessels of the Stromboli class at £55 per day for coals and oil alone, and the average passage to Marseilles, via Malta and back, at sixteen days, the expense for the sea portage of an extraordinary despatch by this channel cannot be rated at less than £900, in round numbers. These latter items, never incurred, we hope, without paramount necessity, are of course thrown into the navy estimates, but they must, nevertheless, be added to the extra-contingencies of the embassy.

Heavy as the collective amount of these different ordinary and extraordinary sums may appear, it is affirmed that, individually, they are not greater than the nature of circumstances and the dignity of the British nation require. But it is difficult to understand why the salary of the English representative should be nearly double that of the French envoy of the same rank, and more than double that of the Austrian internuncio, who is equal in power and dignity, though somewhat inferior in the official hierarchy; especially as both of the latter missions are distinguished for their hospitality, and for the handsome and liberal footing upon which their establishments are conducted.

No just reason can be assigned why British envoys should not live honorably, and even splendidly, upon the same sums allowed by other states to their ministers at foreign courts, although there may be sufficient causes why foreign envoys, accredited to the court of St. James, should receive augmentations of salary, proportionate to the expenses of the British capital, when compared with those of continental cities. It is true that greater demands are made upon the hospitality of British envoys than upon those of other nations, from the number of their travelling countrymen, and, above all, from the pretensions and exigencies of these travellers, who, for the most part, think that envoys are merely sent abroad to facilitate their touring fancies, and to invite them to dinner. This pleasing hallucination seems to preoccupy the minds of nine out of ten English who wander abroad.

It is impossible to estimate the expenditure of the Russian mission at Constantinople, of which the "personnel," including chancery and post-office, exceeds thirty individuals, exclusively of kavass, couriers, and attendants. But it may be affirmed that the money disbursed by the cabinet of St. Petersburg for secret purposes, that is, for bribery and corruption, exceeds the whole outlay of the British embassy and consulate.

The subject of diplomatic expenditure at the Porte recalls a story narrated of a Mingrelian envoy, who came to Constantinople about the year 1747, during the reign of Mahmoud I., Sir James Porter being then British ambassador. This Mingrelian prince arrived with a suite of two hundred followers, all gallantly equipped. As customary with missions from eastern sovereigns, they were all lodged and fed at the Sultan's expense. Matters went on smoothly during some time. The Mingrelians, well supplied with rice, oil, bread, sheep, and other necessaries, led a joyous life. But the negotiation languished, their supplies fell short, and were at last withheld. This, however, is a misfortune common to eastern elchys, even in our days, as exemplified in the case of Mirza Jaffir Khan, Persian envoy to the Sultan in 1842. Not having

received remittances from his court during many months, nay, years, and the Porte having neglected to send him either money or supplies, the worthy Persian diplomatist was reduced to exceeding short commons, and would have been compelled to pawn his diamond-set portrait of the Shah, as he had done his shawls and horses, had not the Reis Effendi, at the suggestion of a foreign envoy, induced the vizir to permit some few thousand piastres to be sent to his assistance.

The Mingrelian was less fortunate, so that he was brought to deplorable straits for want of food and raiment. Being, however, a man of expedient, he bethought himself of a somewhat novel mode of procuring funds. He, therefore, marshalled his followers, and, fixing upon a certain number, sent them to the slave-market, where, being fine youths, though somewhat meagre, they were quickly sold, and he lived merrily on the proceeds.

Some weeks subsequently to the adoption of this singular financial expedient, Sir J. Porter, having occasion to transact business with the Mingrelian, proceeded to the abode of the latter at Constantinople. Preliminaries being settled to mutual satisfaction, the former rose to depart, saying, with becoming dignity, "With your highness's permission, we will leave the rest of the affair to be concluded by our secretaries."—"Charming! charming!" exclaimed the Mingrelian; "but there exists one slight impediment to my complying with your magnificence's desire." "Impediment!" echoed Sir James, somewhat startled, "why all preliminaries are concluded." "Undoubtedly," rejoined the other; "but to tell your grandeur the truth, I have been so excessively hard pressed for ready cash within the last week, that after disposing of all my retinue, I was compelled last night to sell my secretary."

Having described the nature and origin of protections, I will endeavor to explain as briefly as possible the system of legislation and mode of administering justice in Turkey, as regards the several classes of foreign subjects, one with the other, or in discussions arising between them and those of

the Porte. This is no easy task, as the subject is not less complicated than the system is defective.

In virtue of divers treaties and capitulations, concluded between the Ottoman government and foreign states, the subjects of these states were removed from the ordinary jurisdiction of the land, and placed under the immediate control of their respective legations and consulates. The earliest of these conventions was ratified, as previously stated, by France, in 1500, and renewed in 1534, by Jean de la Forest, first resident ambassador to the Porte; and, as regards England, by Sir E. Harebone, first ambassador in 1581. The powers of legations or consulates are more or less extensive, according to the instructions of their governments, and their more or less close adherence to the organic laws of each. In criminal matters, their proceedings not unfrequently degenerate into arbitrary acts, of which examples are sometimes exhibited in the conduct of French envoys; or they are tantamount to a denial or evasion of justice, as is almost invariably the result with England.

The defects, in the first case, arise from the extra-judicial powers granted to French envoys, and their consequent departure from the penal code; while, in the latter, the evil proceeds from the limited authority of the ambassadors, and their rigid adherence to the elements of British law. All these systems require modification; but none is more flagrantly vicious and ineffective than that of Great Britian. These vices are severely felt by our consul-general, upon whom falls all judicial responsibility, and who, however zealous, laborious, and conversant with business he may be, finds himself utterly unable to administer justice in a manner suitable to the objects in view.

The cases falling under the jurisdiction of legations are of three kinds: 1st, Those occurring between individuals appertaining to the same nation, or enjoying the same protections; 2nd, Those taking place between either of the former, and persons belonging to, or protected by other European powers; 3d, Those arising between any of the foregoing and subjects

of the Sublime Porte. Each legation or consulate has its judicial chancery or tribunal, which takes cognizance of all cases—correctional, criminal, or civil—that may occur in the foregoing instances. The consul, or chancellor, personifies president, judge, and jury. He receives depositions, hears witnesses, and decides, according to the gravity of the case, either with or without appeal to the chief of his mission; but, as regards British subjects, the aggrieved party has in all cases the right of appeal to the ambassador or to a British court. In complicated cases, especially those where capital punishment, or its nearest equivalent, is merited, judgment is deferred until the proceedings have been referred to the governments concerned. Hence endless delays are incurred, and justice is often either overstretched or evaded.

The powers of the internuncio, although emanating from a government less absolute than the Russian, are more extensive than those of any other nation. He is authorized to judge without appeal; but, in all serious cases, he also refers copies of the proceedings to Vienna, and these are subjected to the examination of the highest legal authorities. It would be unjust to the French embassy not to observe, that it rarely carries to extremes the summary powers with which it is armed. At no very distant period, however, a foreigner attached to the mission having been detected selling the key of the ambassador's cipher-correspondence, he was tried as a traitor, convicted, and executed within the palace walls by the Janissaries attached to the establishment.

Sometimes, also, French ambassadors carry their powers of protection to strange lengths, and apply them to singular purposes. It is related that one La Rose, first valet-de-chambre to M. d'Argental, in 1690, was persuaded by some one in Paris to lay out his savings in wigs, as a good speculation to take to Turkey. Finding, upon reaching Constantinople, that his stock remained on hand, and that he had been duped, he fell into low spirits, and had nigh died of despondency. The ambassador, seeing this, bethought himself of applying to the grand vizir to see if he could not devise some plan for getting rid of the cargo. "Nothing can be more easy," replied

the Sultan's *alter ego;* "leave the affair to me." On the following day a firmân was issued and read in the Jewish synagogues, commending all Jews to wear wigs. Terrible was the confusion and running to and fro among the unfortunate Israelites of Balat and Khass Kouy. Few knew the meaning of wigs, none knew where to find them. This having quickly reached La Rose's ears, he joyously delivered his store to a broker, who disposed of the whole in a few hours, and the speculator reaped a rich harvest. He was, however, directed by his master to consider this as a God's gift, and not to renew the venture. This was not the only strange proceeding on the part of M. d'Argental; indeed, he carried his vagaries so far that he was eventually put under restraint by his own secretaries.

In correctional cases, judicial proceedings are simple and summary, and have somewhat the character of the police decisions in Paris, London, and elsewhere. Small fines or short imprisonment are awarded by the chancellor, acting as a magistrate, and the offender is confined in the prison of his legation. One of these buildings is annexed to each mission, excepting that of England. The prison of the latter was burnt down in the great fire of 1831, and has not been rebuilt. Indeed, British subjects, that is, Maltese and Ionians, who commit crimes and merit incarceration, are so numerous, that an edifice much larger than the pitiful abode now hired for the ambassador's residence would be required to hold them. At present, British subjects are sent to the Hellenic lock-up house, which is so ingeniously constructed as to permit immediate escape; or to a Turkish prison, where they must submit to the treatment of these establishments, where classification is unknown.

In civil process also, especially for debt, the proceedings are simple, and now and then efficacious, though generally arbitrary. After receiving the creditor's written deposition, the parties, if of the same nation, are summoned before their chancery or consul. Should the debt be proved, an order is issued for payment. In default of compliance or of finding bail, personal arrest or seizure of property ensues; although,

as regards the British consul, his orders might be set at defiance, he having no legal right or power to enforce judgment. Should he act, he must do so upon his own responsibility, and run the risk of subsequent action for illegal proceedings, no matter how clear the case, or how just the award.

In all instances, the dragomans of the consulate or chancery perform the duties of bailiffs, aided by the kavass. Should the litigants be of different nations, the plaintiff first applies to his own legation or chancery. His claim, having been verified, is notified to that of the defendant, and the cause is then heard before the tribunal of the latter, and judged by three persons, two belonging to the debtor's nation, and the third to that of the plaintiff. The debt being substantiated, it is the duty of the defendant's legation to enforce payment. This, all nations, save the English, are enabled to perform without difficulty; their legations being armed, *ad hoc*, with special powers.

When the affair lies between Ottoman and Frank subjects, the plaintiff, if a Frank, applies to his proper jurisdiction, which then addresses itself to the Turkish authorities, or *vice versa*. The cause is then moved into a Turkish court, where the dragoman of the Frank's legation or consulate attends, in order to see that justice be fairly administered. In this case, whatever may be the nature of the verdict, the execution rests with the Turkish administration. In criminal cases, between foreign subjects and those of the Porte, the proceedings are similar, and the ends of justice are generally obtained in a satisfactory manner. The culprit is speedily brought to trial, and, if facts are well substantiated, the Frank legations do not attempt to stand in the way of punishment, although the offender be of their nation; whereas, if he be an Osmanli or Raya, they employ every exertion to insure the fulfillment of the law.

It frequently happens that the Turkish authorities seize the subjects of foreign nations, *flagrante delictu*, and incarcerate them, without notifying the circumstances to the legation of the offenders. But, upon reclamation, the prisoner is handed

over to his own jurisdiction, which then institutes judicial proceedings. The mere assertion or affirmation that a debt is due from one individual to another, suffices to cause the arrest of the latter, according to Turkish law. The abuses of this system need not be pointed out. They sometimes lead to beneficial results, however, as will be seen by an anecdote which will be related presently.

In former days, when foreign subjects, visiting or resident at Pera and Galata, were limited to a few respectable merchants and the crews of trading vessels, when crime was rare, and offenders were principally rayas, the different legations were induced to stretch a point to rescue their countrymen or protected subjects from the partial and uncompromising severity of Turkish law. Jealousy, carried so far as even to the rescue of the guilty, was then excusable. But the aspect of affairs and the condition of society has undergone a complete metamorphosis; and the far lauded "Christian elements" have imported many of the worst evils of civilization. The vigilance with which Great Britain enforces the administration of justice in the Ionian islands and at Malta, drives from our Mediterranean possessions a multitude of vagabonds and desperadoes, who take refuge under English protection within the Ottoman territory. The subjects of foreign nations now amount to a numerous and formidable body—formidable from their iniquity. Pera and Galata are overrun with outcast Italians, reprobate Ionians and Maltese, dissolute Hellenic subjects, vagabond Sclavonians and Wallachians, Germans of many nations, but mostly of similar worthless character, and, lastly, with Perote and Galata Greeks, the most profligate and abandoned race of people on the habitable globe.

Scarcely a day or night occurs without some atrocious crime being committed. The Turkish police, notwithstanding its inefficiency, has repeatedly discovered traces of organized gangs of forty or fifty brigands, the refuse of other lands, and apprehended malefactors belonging to them. All desire or inducement on the part of legations to screen offenders is

therefore at an end. So far as the absence of unity, and of a combined system of judicial administration will admit, the generality of legations readily aid each other in bringing offenders to punishment, and they are for the most part enabled to effect their object without any essential deviation from the acknowledged principles of international or common law.

This interchange of equitable proceedings, honorable to the character of the countries represented, is strictly maintained between all legations, excepting that of England. From the defect of the law, as regards the ambassadorial and consular powers, our authorities are unable to enforce justice themselves, and are consequently less entitled to expect it from others. This is not the fault either of English ambassadors or consuls. Urgent remonstrances upon this subject were repeatedly made by Lord Ponsonby, backed by lucid and pressing reports from our consul-general, Mr. Cartwright, whose long experience and intimate knowledge of the question gave the greatest weight to his opinions.

The defects of the system, and the pressing necessity for reform, were placed in the strongest colors before government. The law, as it stood, was declared to be nugatory—an encouragement to, rather than a restriction upon crime—a medium for indisposing other missions to coöperate in bringing offenders to punishment, instead of being an inducement to them to aid in the general suppression of crime—a slur upon the character and dignity of England; and a constant source of annoyance and embarrassment to the British resident authorities, who, though charged with the most serious responsibility, are deprived of all positive means of carrying out the duties imposed upon them.

For instance, supposing—a case which often occurs—that one British subject should perpetrate murder, or commit other felonious acts prejudicial to another, and supposing that complaint be made to the English chancery, of which our consul-general is director—upon this the culprit is arrested, if possible, and thrown into prison, on the consul-general's

personal responsibility. Depositions are then taken, witnesses are heard, the affair is patiently investigated, and if the crime be proved, a *pro formâ* verdict of guilty is recorded.

But what follows? The ambassador has no power to direct the law to be carried into effect by means of his own agents; nor is he authorized to deliver over the prisoner to the Turks, either for death or permanent incarceration, even supposing them to be willing to undertake the office of executioners or jailers. Nothing remains, therefore, but to send the accused with the depositions to Malta or to England. But the Maltese courts declare themselves incompetent, and either liberate or send back the prisoner; and English tribunals do not adjudicate upon documentary evidence. The consequence is that, unless witnesses proceed to England, criminals must be liberated at Pera, or sent to be liberated at home, for want of legal testimony. They have then their action at law against the consul-general for illegal arrest. This is not only an encouragement to the evil-disposed, but a check to the consular authorities in their efforts to administer justice.

The consequence just mentioned almost invariably occurs: firstly, because the chancery is not armed with powers to punish; and, secondly, because it is hardly to be supposed that principals or witnesses will undergo the expense of a voyage to and residence in England, in order to seek justice in an English court; which court may condemn the offender, but cannot award them an equivalent for loss of time, derangement of business, and the many inconveniences attendant upon an absence of several months.

Supposing, on the other hand, that crimes of the above nature are committed by British subjects upon the persons or property of those of foreign nations, or, *vice versa:* in the first instance, the results are precisely similar; in the latter, other legations show less disposition to punish criminals under their protection than they would do were reciprocity insured.

A bill having for its object the better administration of

justice by British authorities within the Sultan's dominions, did, I believe, pass the House of Commons, in the 5th of William IV. By this the Crown was empowered to direct the Privy Council to devise means for remedying the evils so justly complained of. But this bill, resulting from the representations of Lord Ponsonby and of Mr. Cartwright, has hitherto remained a dead letter. The subject was again revived by Sir S. Canning, in 1842. That ambassador, always active and zealous in the discharge of his duties, and not less eager than his predecessor to watch over the interests and honor of his country, will not probably abandon the subject, until the crown lawyers have suggested measures that may diminish, if they should not entirely remove, the vices of existing laws.

This is the more urgent, from the vast increase of British subjects, and the augmentation of crime in various parts of the Ottoman empire. It is a deplorable fact that half these crimes are committed by or charged to the Queen's adopted subjects, who, well knowing that eventual impunity is their privilege, are not restrained by fear of retribution, which operates as some check upon other foreigners. One plan ought to be adopted forthwith, namely, that of investing the consul-general at Constantinople with such full powers as are granted to our police magistrates in London, or, if possible, to magistrates at quarter-sessions. He would then be able to dispose of a multitude of minor correctional cases, which now pass unpunished, to the constant scandal of all other nations. The delegated power might be arbitrary and inconsistent with our constitutional habits, but the evil requires extra-judicial measures.

It would be easy to specify numerous cases of crimes, committed almost openly by British subjects, which have remained unpunished from the vicious nature of the law. One example will suffice.

A Tuscan subject, proprietor of the Hotel de Bellevue, where I resided, opened his large rooms for a masked ball during the carnival of 1842. Whilst attending to his business, an

individual disguised with mask and domino, but known to be a Maltese of desperate character, with whom he had a misunderstanding, approached, drew forth a knife, plunged it into the Tuscan's face, and was about to repeat the blow, when bystanders interposed. He succeeded, however, in escaping, declaring, as he fled, that he would complete his work at some future period. A report of this daring and premeditated act having been communicated to the Tuscan chancery, application was made, in due form, to that of England. The depositions of the wounded man and witnesses were correctly drawn up, together with a description of the offender's person, his name, and place of abode.

The Tuscan chancery, not being entitled to lay hands upon a British subject, demanded this act of justice from that of England. But the latter, deeming it, most probably, useless to arrest, when it had not power to carry out the law, showed no disposition to proceed with vigor. In short, after sundry attempts on the part of the wounded man to obtain justice, the affair was dropped, although the Maltese was seen daily before the hotel door, braving his intended victim, and defying the two legations.

The facility with which arrest for debt is effected among the Turks, and the deplorable state of their prisons, have been alluded to. I will close this chapter with an anecdote upon this subject, of which the grand vizir, Izet Mehemet Pasha, the valiant and incorruptible defender of Varna, is said to have been the hero.

Reports having reached Izet Mehemet that debtors and other captives confined in prisons were subjected to harsh treatment, and defrauded of the food and allowances granted by government, he resolved to ascertain the truth. Knowing, however, that he could not entirely trust to the reports of subordinates, or effect his object by visiting the prisons officially, he bethought himself of a stratagem, by which he might obtain admittance into a jail, and verify facts by taking guardians and prisoners by surprise.

Following the example of many predecessors in office, Izet

Mehemet disguised himself with a large turban and flowing robe, and, sallying forth a little before dusk, entered a coffee-house in the quarter called Zindan Kapoossy, (Prison gate.)

Ere long a Turk, whose dress and appearance denoted great poverty, entered, and, seating himself close to the vizir, called for coffee and a narguilla, the accustomed solace of rich and poor. Having entered into conversation with this man, and ascertained that he and his family had been reduced to distress through fire, sickness, and other misfortunes, Izet Mehemet addressed him saying, "Your house is destroyed, and persons dear to you are in great want: should you not rejoice had you wherewithal to feed and clothe them?" "Allah! Allah! you might as well ask whether I say my five prayers," replied the other. "Well, then, plenty is at your disposal," rejoined the vizir: "here is a purse (500 piastres) in gold. Render me a slight service, and the money is yours without bond or receipt."

"God is merciful and bountiful to the humblest of his creatures," ejaculated the poor man; "but dry bread, honestly gained, is more grateful to the palate than smoking platters procured by impure means. Let me know what service you require." "A mere affirmation. Twenty words," answered the vizir. "Words cost little," said the man: "when true they bring blessings, but when false they entail fiery punishments. Last Friday I went to Yeny Djamy to prayer, and . . . . . ." "I do not care the husk of a fig where you went last Friday!" exclaimed the Pasha impatiently. "See! here is the gold—your family is starving—comply!"

"Gently! gently, Effendy! I am not going to sell my words like a blind beggar. What do you require of me?" replied the other. "Look!" answered the vizir, "there is the koulook, (guard-house,) come with me. As we pass, enter, affirm that I am your debtor, and the cause of your misfortunes. Call upon me to pay. If I refuse, demand my arrest according to law. The gold shall then be yours, and Allah will reward you for a good act." "What dirt are you cramming down my throat?" rejoined the honest man. "A good act, forsooth, to

affirm a falsehood, and cause myself to be punished now and hereafter for perjury! No, no! God forbid! Carry your money to some other market. I will have none of your Satan's coin." "Then you are a braying ass, and will repent it," answered the vizir, becoming more pertinacious in proportion to the man's resistance. "Your children are crying for food and raiment. You have not wherewithal to give a dog a crumb. Whilst you are smoking and drinking coffee, your house is mourning. With a few words you may relieve them. Comply, then. I swear by the Prophet's soul that no harm shall befall you."

"What is your object?" inquired the poor man, eyeing the gold, and thinking of his wife and children. "I wish to go to prison. It is my kief," rejoined the vizir. "To prison! Allah! Allah! This poor fellow must be mad. It would be a charity to put him in safe keeping, and take care of his money until friends are apprized of his condition," ejaculated the needy man. Then he added aloud to the vizir, "Since imprisonment is your fancy, I have no objection to gratify it, Effendy. But, by my soul, and by yours, I must tell you, that if a madman sets foot in such a place, it will render him incurable, and should a sane man enter he must inevitably lose his wits." "That is my affair," rejoined Izet Mehemet. "Here is the purse. Come."

Upon this both left the coffee-shop, and, as they passed the guard-house, the vizir's supposed creditor walked up, and offered the salutation of peace to the yooz bashy, (captain,) who was seated upon a low rush stool under the portico, his rosary in one hand and his pipe in the other, watching the two slipshod sentries standing before him, one of whom leaned listlessly against the wooden column with one arm slung in his cross-belt, whilst his comrade stood with his left hand thrust into his pocket, and the right engaged in conveying the remnant of a pickled cucumber into his mouth.

"Do you see that man limping along the street, my agha?" said the creditor, pointing to Izet Mehemet, who still suffered from a wound in his foot received in Syria. "Avet, (yes,) a

most ill-looking fellow," replied the captain. "Well, he is the cause of ruin to me and mine," continued the other. "He is my debtor, he owes me eight—ten—God knows how many purses. I have long sought him. He is a bad man. All people in his mahal (quarter) cry shame upon him. Let him be seized and made to pay." "Inshallah, (please God,) that will I. Run, run, my sons!" exclaimed the officer, to the soldiers near him. "Run, Achmet! run, Moostaf! run ye snails, and seize that limping, hawk-nosed pesevenk, now passing the halwagee's shop, and bring me ten paras worth of halwa as you return."

The soldiers having obeyed, and brought the vizir and the halwa to their officer, the latter exclaimed, "Oh, you worst of men! You are caught at last. You are a scandal to your quarter. All men say so. You owe this most worthy fellow eight—ten—God knows how many purses. Is that true or false?" "I do, or I do not!" replied the vizir. "Allah, that means you do," rejoined the officer. "You have said it," retorted the vizir. "Oh, you most unblushing breeder of ruin to honest men! will you pay?" demanded the captain. "Yok, (no,)" laconically rejoined Izet Mehemet, throwing up his chin and striving to conceal a smile. "Ah, ah! you make light of other men's misfortunes, do you!" exclaimed the captain. "Oh, man without faith or bowels, you deserve a bad end. You must go to prison. Here, djanum, (my soul,)" added he, calling to a sergeant, "take this man straight to prison as an incorrigible defrauder and bankrupt."

The vizir aware that this was an abuse of power, and that he ought first to have been conducted to the police, and thence to the judge of the quarter, was not sorry to escape the intermediate ceremonies, so he readily followed the soldiers, and in less than five minutes was admitted into the prison at Zindan Kapoossy. Here the artificial creditor whispered in the vizir's ear his name and place of abode, and said, "I will take five piastres of your money, the rest I will deliver tomorrow morning to the imâm of the nearest mosque, so that he may look for your friends, and seek to keep your brains

straight." They then parted, and the vizir was thrust into a large cell, after refusing to pay for a separate chamber. Here he found himself in company with about twenty persons, some debtors, some common felons; and with no other convenience than a broken pitcher for ablutions, and a rotten mat for his couch. He lost no time, however, to ask questions of his fellow-prisoners, and soon learned sufficient to corroborate the evil reports of the prison discipline.

Presently the turnkey entered to extinguish the light and lock the door, upon which the vizir said, "Sunset prayer is over. It is supper time. I am hungry. Bring me food!" "Food!" echoed the other, laughing; "we have no food for those that do not pay." "Where is the prison allowance, the bread and soup granted by the Sultan's bounty?" asked the vizir. "We know nothing of the Sultan's bounty here," replied the other; "go, go, I have other business to attend to." "Since you withhold that which the law allows," answered Izet Mehemet, "here is money; take these sixty paras, and buy me an oka of good bread and some fresh water." The man upon this took the money and departed.

In course of time he re-appeared, bringing some coarse bread and a small pitcher of water, which he set down on the floor, and was about to withdraw, when the vizir exclaimed, "How is this? I gave you money to purchase an oka of fine bread and pure water. You have brought me half the weight in bad bread and worse water; where is the change?" "Do you think that we are placed here to run of errands gratis!" answered the turnkey: "by my head, you are mistaken. You have your fair value, deducting baksish. Go, go! you are a most exigent customer." He was then about to shut the door, when the vizir exclaimed, "Stop, stop! rascal! Is this the way that you and your fellows plunder the Sultan, and oppress prisoners?" "No words, no words," rejoined the jailer, lifting up his coorbash (bull's hide whip); "no words, or you shall eat this. . . . . ."

The vizir now lost all patience. His eyes flashed fire, his nostrils were distended, and he stood for a moment, grim

with rising passion; then, springing forward, he tore open his coat, disclosed the rich diamond nishan of office, and, with a voice of thunder, exclaimed, "Where is the governor? Where are the other scoundrels, his servants? By your souls, you shall learn what it is to disobey the Sultan and to oppress the unfortunate!"

To describe the terror of the turnkey, or the astonishment of the other prisoners, on seeing before them the redoubted sadrazan, would be impossible. The former threw himself upon his forehead, crying out "Aman! Aman!" (pity—mercy;) whilst the others folded their hands in respectful silence, after the usual show of homage. The vizir, in the mean time, kicked up the turnkey, bidding him summon all the officers and guardians of the establishment, as well as his own kavasses, who, as usual, had followed at a distance, and were waiting outside; then, half-exhausted, he seated himself on a ragged carpet, offered to him by one of the prisoners. In a few seconds, the governor and his servants made their appearance, and with them the vizir's attendants.

After eyeing the trembling group for a few seconds, Izet Mehemet rose, and desired to be conducted through every part of the building. Having made his inspection, and ascertained the cruelties and malversation practised by the jailers, he ordered warm food to be prepared for each captive, at the governor's expense, and then directed all the beds, carpets, and mats of the latter and his servants to be distributed among the prisoners. This being done, he commanded that each turnkey should receive one hundred strokes on the soles of his feet, and sent the governor to the bagnio.

On the following morning, before going to the Porte, the vizir commanded the yooz bashy, who had consigned him to prison informally, to be broken for abuse of power, and then summoned his supposed creditor. The latter was soon found. The honest man, supposing Izet Mehemet to be really mad, had deposited the money in the hands of an imâm, and left word where he might be found, and where he had placed the maniac. His surprise and alarm may therefore be im-

agined when he was ushered into the presence of the sadrazan. After enjoying his confusion a short time, Izet Mehemet said —"Well, Ali Reza, you see that I am as good as my word. Rise — your face is whitened! You have suffered from imprisonment. You have felt its miseries, and are therefore a fit person to show mercy to others. You are appointed governor of Zindan Kapoossy, in the place of the bad man whose misconduct was detected through your intervention. Go."

Such is the story, as it was related by a person well acquainted with Izet Mehemet Pasha. If true, this is not the only instance of that severe, but impartial, vizir's endeavors to chastise abuses and to reward honesty.

Mention having been made of our embassy, I will add a list of British ambassadors, from their first establishment. The interregnums of chargé d'affaires, or ministers plenipotentiary, are not included. Some dates are also left out, owing to omissions in the official papers whence they are extracted.

Reigns.	Ambassadors.	Dates of Appointment.
Elizabeth.	Sir E. Harebone.	1581
Ditto.	Sir E. Barton.	
James I.	Sir Thomas Glover.	1602
Ditto.	Mr. Paul Pindar.	1612
Ditto.	Sir Thomas Roe.	
Charles I.	Sir Peter Wyche.	
Ditto.	Sir Sackville Crowe.	
Ditto.	Sir Thomas Bendish.	1646
Charles II.	Earl of Winchelsea.	1660
Ditto.	Sir Daniel Harvey.	1766
Ditto.	Sir John Finch.	1672
Ditto.	James Lord Chandos.	1680
James II.	Sir W. Trumbull.	1686
William and Mary.	Wm. Hussey, Esq.	1690
Ditto.	The Lord Paget.	
Ditto.	Sir James Rushout.	1697
Ditto, and Anne,	Robert Sutton, Esq.	1700

Reigns.	Ambassadors.	Dates of Appointment.
George I.	E. W. Montague, Esq.	1716
Ditto.	A. Stanyan, Esq.	1717
George II.	Earl of Kinnoul.	1729
Ditto.	E. Faukener, Esq.	1735
Ditto.	Sir J. Porter.	1746
George III.	John Murray, Esq.	
Ditto.	Sir R. Ainslie.	1778
Ditto.	Sir R. Liston.	1793
Ditto.	Earl of Elgin.	1801
Ditto.	W. Drummond, Esq.	1803
Ditto.	C. Arbuthnot, Esq.	1804
Ditto.	Sir A. Paget.	1807 & 1808
Ditto.	Sir R. Adair.	1809
Ditto.	Sir R. Liston.	1811
George IV.	Lord Strangford.	1820
Ditto.	Sir S. Canning.	1825
Ditto.	Sir R. Gordon.	1829
Ditto.	Sir. S. Canning.	1832
William IV.	Lord Ponsonby.	1833
Victoria.	Sir S. Canning.	1841

The following story is narrated of one of the above excellencies, which shows that our ambassadors in former days were little disposed to favor proselytism.

During the mission of the Earl of Winchelsea, in 1663, a Quaker came to Constantinople with the goodly intention of converting the Osmanlis, and more especially the reigning Sultan, Mohammed IV. The worthy man, full of confidence and enthusiasm, commenced his mission by boldly preaching in a mixture of English and Latin in the streets, where he collected crowds, who mistook him for a Frank dervish, or story-teller, and regretted that they could not understand either his words or his object. This was permitted three or four times, until, at length, the police having discovered the latter, he was seized and lodged in the lunatic asylum.

Thence the poor Quaker contrived to send a letter to the ambassador, who lost no time in demanding and obtaining his

liberation. The earl then summoned him into his presence, with the intention of mildly pointing out the danger and inutility of his attempt. The Quaker accordingly made his appearance, as customary, with his hat on. Upon this, some one of my lord's gentlemen bade him recollect where he was, and advised him to uncover in the presence of the king's representative. To this the Quaker demurred, whereupon the earl, who happened to hear what was passing, advanced, and calmly observed, "The Turks were perfectly right; this poor man is evidently mad; let him be bastinadoed."

CHAPTER VI.

MARKETS, CORPORATIONS, AND GUILDS.

Opposite to the place of execution, in the fish-market, is the city gate, called Balyk Bazar Kapoossy. The lateral street to the west, before entering, conducts to one of the numerous poultry-markets, and that to the east to a variety of bazars and markets parallel to the harbor. Passing under the above gate, and leaving upon the left the western entrance to the splendid Yeny (new) or Valida Djamessy, erected in 1665 by Terkham Sultana, mother to Mohammed IV., we find ourselves at the north-east entrance of Missur Tcharshussy (Egyptian market).

This building, originally erected of wood by Suleiman I., in 1560, was finally constructed in masonry by Achmet I., in 1609, after repeated destruction by fire. It contains one long street, furnished on both sides with slanting shopboards. Its length is one hundred and forty, its breadth twenty, yards. The roof is arched, and lighted by windows pierced in the curves. The walls are massive, whitewashed within, and tricked out, as is the general custom, with brown stripes and compartments. The whole is airy, cool, and well adapted

for the purposes of the dealers, who are all attarjee, (druggists,) and, with few exceptions, Osmanlis.

The figure over the eastern internal entrance, somewhat in the form of two Qs, the right one inverted, represents the *wau* or *waf* of the Arabic alphabet. This letter is a mystic condensation of the Arabic Yahowa, (O! Almighty,) the Yahovah of the Hebrews. The exact pronunciation of the four letters which constituted the Hebrew word usually pronounced "Jehovah" has been lost, because the vowel points have not been preserved. The Jews, consequently, applied the vowel points of Adonai (God) to these four letters, and made the word Yahovah. The final letter, which is interchangeable with wau, and the third letter waf were written, especially in the Chaldean dialect, with the vowel point of Adonai. Hence the probable origin of the two *waus*, which are constantly employed by Mussulmans as typical of the divinity. This is the more probable, as it is well known that Mohammed and the early followers of Islam borrowed many religious names from the Chaldeans.

The double *waus*, which, thus abbreviated, also mean Hou! (Him! the Almighty!) will be seen traced in black or gold characters on many mosques, fountains, and tombs. It will be especially remarked, in gigantic characters, upon the external face of the mausoleum of the celebrated Khairuddinn Pacha, (Barbarossa,) which fronts the sea, a little northward of Beshiktash. The mystical meaning of these characters is not generally known to the Turks themselves. I am indebted for the explanation to Achmet Wefik Effendi, third dragoman to the Porte, and one of the most, if not the most, promising and enlightened of all rising gentlemen in the Turkish empire. The above-mentioned mystical and ornamental symbol appears to have escaped the notice of former writers.

The Egyptian market derives its name from the merchandize there exposed for sale, being originally imported from Egypt, or from India and Arabia through that province. The shops are not separated by partitions, so that nothing impedes

the view from one end to the other. These shops have a frontage of from ten to fourteen feet, and a depth of ten. A central alley thirteen feet broad divides the two sides. The shopboards are backed by a small open space approached by narrow steps. There sits the master upon a divan, and at his feet his shopboys. Behind are recesses, or chambers, to which the proprietor retires to say namaz. Here also he keeps some of his choicest articles, such as sandal and aloes wood, or ambergris, as well as his strong fire-proof box, sunk in a well of masonry under the floor.

These receptacles are to be met with in almost all large shops and in the chambers of khans. Drawings or models of ships, mashallahs or pious sentences, framed and glazed, with here and there a fantastic birdcage or ostrich-egg, adorn the walls, or are suspended from the projecting wooden cornice of each stall. Among these ornaments may also be seen a representation of the mystic animal Ahoua—a lion's body with a woman's head and bust, the syren of Turkish fable. She is supposed to have such powers of fascination as to avert the effects of the evil eye. With the exception of the cornices and supercumbent boards being carved and painted in gaudy colors, the above are the only ornaments to shops. The latter never exhibit any outward artificial emblems of their contents, or of the proprietors' names. The former are, in fact, not required, as all goods are open to view, and the Turks are much of the opinion of the French moralist, who says, "Le nom ne fait rien à la chose," a thought more purely rendered by Saadi: "Tartar musk does not derive its essence from its name, but from its own fragrance;" and still more poetically by Shakespeare: "That which we call a rose, by any other name would smell as sweet."

When business is terminated, a large board, attached by hinges to the overhanging cornice, is let down so as to cover the upper space and inward shop. A piece of coarse cloth or carpet is then thrown over the goods in front, and suffices for protection. The doors being closed at third prayer, and

the interior patrolled until dawn by watchmen, robbery need not be apprehended. Neither merchants nor shopmen sleep in the market, nor is light or fire permitted; it is even against rules to smoke. The administration of this market, as well as that of the bezestans, and of all other closed and distinct places of sale, is confided to syndics. The property, that is, ground, buildings, and stalls, are unalienable, being placed under the guardianship of the church, and thus made wakoof; an explanation of which institution will be found hereafter.

The druggists, and indeed all persons connected with the medical art, pay great reverence to the memory of Lockman, Galen, and Hippocrates; but Sunun, a celebrated herbalist and physician to the Prophet, eclipses the merits of all others, and is reverenced as their patron saint.

The articles exposed for sale in the Egyptian market include all natural and many artificial productions required by apothecaries, perfumers, and dyers. The most conspicuous are, mastaky and zamsky, (gum-mastic and arabic,) surmeh, (antimony and gallnut mixed,) and khenna, (a kind of powdered clay,) for dyeing hair and tinging finger-nails, which latter fashion is exploded among ladies of rank.

This may as well be kept in mind by poets and novel-writers, lest, when they describe the beauties and adornments of sultanas, odaliks, and damsels of higher degree, they should fall into anachronisms. None but the lower orders or slaves now indulge in this disfigurement, at least in the capital. The purest khenna is imported from Mecca, and is sold in small leathern bags tightly stitched, at from five to eight piastres the oka. A good-natured mevlevy dervish, who sits at the western entrance of the flax-market, is celebrated for selling the finest quality, which he purchases from pilgrims, who generally provide themselves with these and other articles of commerce in Arabia, with a view of paying a portion of their travelling expenses.

Sandal and oad-agadgy, (sandal and aloes-wood;) kargha beuken, (nux-vomica;) bal-moomy, (bees-wax;) djeva, (quick-

silver;) demir-Indy, (tamarinds;) ravend, (rhubarb;) karan-kunlak and misk, (for perfumery;) anber, (ambergris,) for pastilles; soonguer-tashy, (pomice-stone;) afiun, (opium;) borak, (borax;) shab, (alum;) khaskhash-bashy, (poppy-heads;) gulab, (rose-water,) of exquisite flavor; dartchin, (cinnamon;) zenjyfel, (ginger;) chuyian, (soap-wood;) kebrety, (sulphur;) adasoghany, a liliaceous bulb, used medicinally; ayak-tashy, (footstones,) a hollow composition made of a peculiar kind of Egyptian clay stained black; these are oval shaped, with a projection to pass between the fingers on one side, and flat and indented on the other; they are used, as the name indicates, for friction, and are regarded as specifics against corns and indurations of the feet. Add to the above articles spices, seeds, roots, dye-woods, and minerals and colors of every denomination, and an idea may be formed of the contents of this neatly-arranged and picturesque bazar. Its magnitude, the abundance and variety of goods, the order that reigns on every side, and the respectability of the dealers, render it one of the most original and interesting sights in the city; it serves to refresh the senses and to dispel the unfavorable impressions caused upon first landing.

The druggists are mostly men of some education, more or less acquainted with Arabic and Persian, tolerable accountants, and well versed in their trade. The shop-boys can all read and write. They are generally instructed in the first rudiments at the mektebs, (elementary schools,) attached to mosques or libraries. Now and then Fortune smiles upon these lads in a most propitious manner, as may be exemplified in the history of the present grand marshal of the palace, H. E. Riza Pacha. We will give the story as related to us by one conversant with the subject.

The late Sultan Mahmoud, chancing one day to ride through Missur Tcharshussy, reined in his horse before a well-stored shop under the north-eastern entrance. Seeing only a youth of fourteen in attendance, the monarch, pleased with his appearance, entered into conversation, and received such sprightly and apposite replies, that he ordered his purse-bearer to

bestow money upon the boy, and then directed a confidential attendant to make inquiries into the character and condition of the father, who was at prayer in the adjoining mosque. Satisfactory information having in due time been conveyed to the Sultan, he sent to the father, saying that he desired to take charge of the son's education, and thus perchance open for him the path of honors and distinctions.

Such an offer could not be rejected. Young Riza was therefore removed to the academy at Galata Serai, then reserved for the instruction of the imperial itch-oghlan, (pages.) There he continued until he was of an age to perform his duties at the palace. From that time his fortune was assured. Active, intelligent, and discreet; patient, supple, and "complaisant," as his name indicates, he became an early adept in all the arts and intrigues requisite for an eastern courtier. He could hear as though apparently deaf, see as if he was blind, and speak as if his tongue was merely granted to produce an echo of the Sultan's commands; yet, while he minutely watched the wink and will of his master, he never for an instant forgot his own interests. Ere long he rose from page to equerry, (silooshar,) and from equerry to chamberlain, (capidgy-bashy.) After this he was appointed moosteshar, (private secretary or counsellor,) to the Sultan, with the rank of bey and the privileges of a mabainjee.

Fortune, backed by adroit conduct, did not desert Riza Bey upon the death of his first benefactor. He had also won the good graces of the present Sultan by various acts of complacency, and, if report be true, by bravely standing between the prince and his incensed parent, when some boyish offences had excited Mahmoud's wrath. An instance of this may be found in the following anecdote, related to me by an intendant of the imperial gardens of Beglerbey.

Pointing to the large marble-fenced basin in the lower garden, immediately opposite to the ground-floor windows of the mabain, the intendant said, in a low voice, "Our present effendi, on whom be increase, nearly lost his life in that shah-dirwan, (stone or marble reservoir.)" "How so? or how

was he saved?" asked Mr. Brown, the United States chargé d'affaires. "By the present serai-mushir," replied the other. Upon being further questioned and encouraged, perhaps by the expectation of an additional baksish, he continued: "It chanced one day that Sultan Mahmoud fell into a violent passion with the shahzadeh, then about five years old, and, seizing him by the waist-girdle, threw him into that reservoir, forbidding all present, on their heads, to approach. All the attendants looked aghast, and their hearts bled, but no one dared move, save Riza Bey. He, disregarding the Sultan's choler, sprung into the water, and bearing out the prince, threw himself and his royal burden at the Sultan's feet." "What said the Sultan?" inquired Mr. Brown. "For a moment," answered the intendant, "he looked at Riza Bey with that piercing gaze, which no man could encounter without trembling. I expected to have seen the bey's head fly from his shoulders; but, in lieu of that, the Sultan stopped, and, gently pinching his servant's ear, said, 'Let no man take away a life that God has given. It was well done, Riza Bey. Go, hasten! the boy may suffer.' Thereupon both savior and saved kissed the Sultan's foot, and Riza Bey flew to conduct the shahzadeh to the harem gate. I was standing behind those lemon trees upon the upper terrace, and saw what passed."

To those acquainted with oriental history this anecdote will not appear improbable. Frequent instances are recorded of bursts of passion on the part of sultans, whereby even their eldest sons had nearly lost their lives. Thus it is related that, when Prince Selim, afterwards Selim I., was recalled from the government of Bagdad, his father, Bajazet II., no sooner saw him enter than he rebuked him in violent terms for certain supposed offences. This produced a sharp reply, whereupon Bajazet sprung forward, and would have stabbed him to the heart, had not the prince instantly fled. Bajazet, thus baffled, ordered him to be seized and bastinadoed — an order immediately executed, and continued until eight sticks were broken on the royal sufferer's feet.

It is to these sticks that the pleasant bay and grove of Tchibookly, opposite to Yenikouy, is said to owe its name. At that period, the Sultan inhabited a summer palace at this spot, and the punishment took place in the garden, in the presence of the prince's tutor. The latter, tenderly attached to his young charge, preserved and forthwith planted the instruments of torture, which, being carefully tended took root, and in due time became stately trees.

Selim subsequently approved of the spot being designated Tchibookly, in commemoration of his tutor's affection and his own suffering; but the indignity to which he had been subjected, by command of his father, does not appear to have softened his heart towards his own son. Chancing one day to be flatly, and, as he thought, disrespectfully contradicted by his son Suleiman, afterwards the Magnificent, Selim forthwith directed him to be strangled by the bostanjy bashy. The latter, more merciful, however, than the parent, concealed the prince in an old ruined tower near the Bosphorus, which stood nearly upon the site recently occupied by the barracks at Koolly Baghtshessy (tower-garden.) The worthy bostanjy was in due time well repaid for this dangerous act of humanity; for in the course of two years Selim's other sons all died, and he repented him deeply of his cruelty. Seeing this, the bostanjy threw himself at his master's feet, avowed the truth, was gladly pardoned, and richly rewarded. When Suleiman came to the throne, he conferred additional honors upon his savior, and directed the tower in which he had been concealed to be rebuilt, and surrounded with beautiful gardens and plantations. Thence its present name of the Tower Garden. The noble plane-trees now growing there are said to have been planted by the hand of Suleiman himself.

The following example is also narrated of the violence of sultans towards their children. Sultan Ibrahim, whose debauchery and addiction to wine are proverbial, happened one afternoon to have carried his excesses so far, that he fell to dancing and capering about the room in a most unseemly

manner. His eldest son, Prince Mohammed, was among the astonished spectators. Seeing this, Ibrahim called out and bade him join in the dance, to which Mohammed replied: — "Does the sultan think me a drunkard, or a madman?"— "No," retorted Ibrahim; "but it is evident that the Shah Zadeh takes me for both." Thereupon the infuriated and drunken Sultan drew forth his dagger and stabbed his son in the face. Ibrahim was about to repeat the blow, when the prince's mother and her women interfered, and hurried him bleeding from the chamber. The mark of this act of violence was visible on the cheek of Mohammed IV. all his life.

Abdoul Medjid, than whom no one possesses more amiable or generous qualities, did not forget the service rendered him by Riza Bey. The secretary of the father was confirmed in office upon the son's accession. Ere long also Riza was raised to the rank of pasha, and, the post of grand marshal falling vacant, he was appointed to that dignity, with the rank of mushir. He is said, however, to be somewhat indebted for these honors to the countenance of the sultana mother, in whose eyes he found more than ordinary favor.

This fortunate functionary, the most powerful and influential man in the empire, is now marshal of the imperial guards and palace, Pasha of Broussa, (a sinecure,) and, in fact, the *alter ego*, if not superior in influence to the Sultan himself. He is about thirty-eight years of age, of middle size, and good figure. His countenance, though languid and serious, is pleasing and expressive. His eye is bright and intellectual, and his manners remarkably courteous. But, like almost all Osmanlis enjoying great power and affluence, his person shows the effect of over-indulgence, and bears symptoms of premature old age.

Riza's wealth is great; his passion for money still greater. Numerous stories are narrated of his thirst for this, the principal medium for acquiring and retaining power, but he is a man of expensive and not saving habits, and, if he receives with one hand, he liberally dispenses with the other. His political sentiments, no matter what may be his diplomatic

assurances, are anti-reformist, and ultra-Turkish. This, amply proved to the disappointment of those envoys who recently trusted to his oily declarations, has gained for him the support of the oolemas, and the continued favor of the Valida Sultana, who has shown herself hostile to the abrupt system of innovation attempted to be introduced by Reschid Pacha —a hostility which proves that Bezmy Allem (the world's ornament) is better acquainted with the necessities, and more intimately versed in the requisite policy of the Ottoman Empire, than those whom many foreigners hold to be its most enlightened statesman.

Riza Pacha's talents are questioned. But, if he be not endowed with extraordinary genius, it is evident that he must possess uncommon tact, good sense, and ability. Without these three qualities, it would have been impossible for him to have retained his supremacy, or to have foiled all efforts of his numerous rivals and enemies to undermine his power. In the various changes that have taken place during the last six years, he alone has remained immutable; or, when mutations have occurred, they have merely served to elevate or strengthen his position, and to render him, as he now is, the great dispenser of favors and fortune throughout the empire.

Political system or foresight Riza Pacha cannot boast of. All his policy centres in himself. He never moves beyond the narrow circle of individuality. This, with few exceptions, may be said, unfortunately, to be the leading characteristic of all eminent or rather prominent Turkish functionaries. Patriotism and love of country, such as these virtues are understood, especially by us English, are almost unknown in Turkey. Few comprehend the meaning of those holy soul-exciting words; still fewer feel disposed to apply them, especially at the risk of individaal prejudice. Indeed, were they so to do, they would not even receive the applause of those foreigners, who best appreciate and most nobly practise these virtues. This may be instanced in Tahir Pasha and some two or three more, who approach nearer to true patriots than any other men in the empire.

The south-western extremity of the drug market, whence young Riza was removed to become the favorite of sultans and sultanas, and the *quasi* ruler of the empire, is intersected at right angles by a broad but short alley, called Ketangelar Tcharshussy, (flax-market.) It extends to the right and left about eighty yards, and has exits at both extremities. Bales of ketan, (flax,) kennever, (hemp,) and oostupuy, (tow,) are neatly piled on either side, together with samples of raw pambook, (cotton,) and of manufactured articles, such as ip, (cord,) and sidjin, (twine.) The raw flax is brought from various parts of Roomelia, Anatolia, and Wallachia, where it is now much cultivated, but the best qualities are imported with the cotton from Egypt. For this reason, these articles are placed under the same roof with other produce from that province. It is believed by this trade that the first or most successful flax-dealer was Kadijah, the prophet's eldest wife. She, it is related, speculated largely in this article brought from Egypt to Mecca. Having converted her purchase into linen, she turned her venture to good account, and is, therefore, venerated as the patroness of the flax-dealers' esnaf, (corporation.)

Von Hammer, who has taken his description from the elaborate work of the celebrated Turkish traveller and historian Evlia, observes that the establishment of guilds dates from the most flourishing epoch of the Bagdad kaliphs. The example of Christian religious fraternities and monkish congregations suggested the idea of these associations to the "commanders of the faithful." According to popular belief, however, the first esnaf was instituted by Mohammed and his immediate successors. Each company or craft reverenced and still acknowledges a patron saint, as is the case with some guilds in Europe. It is worthy of remark, firstly, that Moslem tradition attributes to many of the prophets the exercise of professions and trades by which these holy men were supposed to have been distinguished; and secondly, that these traditions are founded more or less upon the Old and even the New Testament, perverted or misinterpreted, as

suited the purposes of Mohammedan theologists and commentators.

Thus we find that Adam was the first tailor, builder, and sawyer, and took his hints from swallows and beavers. He was also the first writing-master, having received the latter talent with the gift of one thousand tongues from heaven. This last, considering all things, seems to have been a superfluous gift, and is in contradiction to the miracle of Babel, admitted by Mohammedans. Hawa, (Eve,) which signifies a being deriving existence from and transmitting it to others, was the first bathing-woman, in imitation of the ducks and geese of Eden. Cain, the accursed, instructed by ravens, was the first gravedigger, and Abel the first shepherd. Seth, the most beautiful of Adam's sons, was not only the first button-maker and woolstapler, but to him are ascribed the introduction of shirts and the original foundation of the kéaba. Enoch, (Kannookh,) admirable for his beardless beauty, and, from his learning, called Ildiss, (the scientific,) was the first weaver and scribe, which latter profession, according to holy writ, was exercised by Ezra, whom Moslems have converted into an ass-driver, he having miraculously resuscitated one of these animals, which had been dead one hundred years.

(Nouhh,) Noah, the second father of the human race, was the first shipwright, but, by a singular caprice, the seven sleepers and their dog Katmir, which animal enjoys a place in Paradise, are the patrons of skippers and seamen, especially of those trading to the Black Sea. There might be some excuse for adopting the watchful dog, but it is difficult to understand why the seven drowsy youths should be selected as the guardians of a profession, wherein so much vigilance is required, especially in the "bad Black Sea." The selection is typical, nevertheless of the somnolent manner in which Turkish seamen perform their duties. Saleh, great grandson of Noah, and Hud, the son of Saleh, were the first camel-drivers and traders; Abraham was the first barber and milkman, and the first man who is supposed to have had grey hairs, or used scissors to clip his beard. Later, when com-

manded by Gabriel to build the kéaba at Mecca, he was recognized as the first mason. Here Moslems have founded their tradition upon the building of the ark and tabernacle. Abraham and Hagar are also regarded as inventors of circumcision, and herein Mohammedan tradition approaches more closely to holy writ.

Ishmael and Isaac were the first hunters and herdsmen; but Moslems confound one with the other. They suppose that Ishmael, and not Isaac, was presented as an intended sacrifice upon the mount. Hence they attribute to the former the composition of the last portion of the Tekbir Teshrik, or paschal invocation, required to be said repeatedly during Beiram. This short prayer, instituted in honor of the sacrifice ordained to Abraham, runs thus: "Great God! Great God! There is no God but God! Great God! Great God! Praise be to God!" The archangel Gabriel, while presenting the ram, is supposed to have repeated the first four words; Abraham the next ten; and Ishmael the remainder.

Jacob is the pattern of those who devote their time to meditation, and thence the inventor of kief. Joseph was the first watchmaker, he having manufactured one of these instruments while incarcerated in Egypt, that he might ascertain the exact moment for morning and evening prayer. He is also respected as a most expert carpenter, and is therefore called Habib Enedshar, (the beloved carpenter.) Job, (Eyoub,) as the model of patience, is the patron of all persons in affliction, and Jethro of all those deprived of sight. Moses was a shepherd and cowman, and his brother Aaron a vizir or deputy. Lot invented chronographs and chronology, and Zil Kepl was the first oven-builder, though Adam has the merit of having been the first baker and cook. Somehow or other the patronage of the bakers' company has been conferred upon an Arab, named Omar Ben Omran Berberia, a cotemporary of the Prophet, who was girded with the apron of the craft by Mohammed's favorite and barber, Selman, to whom Paradise was promised by his protector. Here, again, Abraham's right to the patronage of barbers has been over-

looked in favor of the artist who first applied a razor to the Prophet's head and cheeks.

Daniel was the first interpreter, and thence patron of dragomans, a tradition derived from his explaining the mysterious writing upon the wall of Belshazzar's banqueting-hall. David occupied himself in forging coats of mail and helmets; and it is generally believed throughout the East, even by tribes which have not received the tradition from Mohammedan doctors, that the psalmist was a blacksmith and farrier by trade.

Mr. Aŭsten Layard, who has recently resided many months among the Kurdish tribes, and visited the remotest parts of the Turkish-Persian frontier, observed, near Ser Pul Zohab, to the north-west of Kermanshah, an ancient chamber excavated in a rock. This excavation is known throughout the mountains of Luristan as the "Dukkiân Daoud," (David's shop.) It is here, according to popular report, that the psalmist carried on his humble trade; but when, why, or how he came to reside in Zagros, neither sacred nor profane history has explained. His shop, also, is situated in a spot so difficult of access, that both he and his customers must have been daily placed in most critical positions. A fall during the descent had, in fact, well nigh terminated the wanderings of my active and enterprising friend, Mr. Layard.

The Dukkiân Daoud is, nevertheless, a well-known place of pilgrimage for the inhabitants of the surrounding country, who are mostly of the sect called Daoudee, and, while they profess the greatest veneration for David, Solomon, and other prophets of the Old Testament, evince little veneration for the saints of Islam. Sacrifices of sheep are constantly offered before the Dukkiân, and few undertakings are commenced without invoking the benediction of the psalmist. Ser Pul Zohab is moreover supposed to occupy the site of the ancient Holwan, one of the cities of the captivity. These circumstances, and a distinct and remarkable physiognomy, have induced an eminent oriental scholar to pronounce the Daoudees, to be a relic of the old and scattered race. The excavated

chamber is evidently the tomb of a prince or high priest of the Sassanian epoch. Beneath the excavation is a small sculpture, representing one of the magi near a fire-altar, in the act of adoration. This is supposed by the tribes to portray David preparing his anvil and furnace.

Solomon employed his leisure hours in basket-making. Zachariah was a pilgrim and joiner. Jeremiah practised surgery. Samuel was a soothsayer and astrologer. Jonah was a fishmonger, Lockman a sage, St. John a sheikh, or preacher. Our Savior, called by Mohammedans Rouh Allah, (the spirit of God,) and venerated as the first prophet after Mohammed, was a traveller. Moslems also believe that our Savior occupied himself in making wooden clogs or pattens. He is, therefore, the patron of the makers of naalin or galenses, a kind of clog much like that worn by countrywomen in England, but raised some eight or ten inches from the ground, and often richly adorned with pearls and silver bosses. Mohammed was a merchant. Herein tradition accords with history, for Mohammed's paternal grandfather, Abdoul Motallib, was one of the wealthiest merchants and lords of Arabia; and his father, Abdullah, was of the same honorable profession. The prophet was himself chief clerk to Kadijah, an opulent trader, whom he married a short time previously to the commencement of his pretended mission, and thereby became one of the richest merchants of Arabia.

To the archangel Gabriel is attributed the invention of aprons. When Mohammed performed his miraculous visit to heaven, mounted upon the mystical animal Borak, Gabriel presented him with a silken apron or girdle, manufactured in paradise, which thence became typical of unity and industry. But here, unfortunately, an anachronism has been committed, and there are prior claimants. The celebrated apron of the Persian blacksmith, Kaf or Keafy, had served as a rallying point and banner for the opponents of the tyrant Sohak long before the birth of the Prophet. Besides, if to Adam be ascribed the invention of the tailors' art, he is certainly most fully entitled to the first use of aprons.

I will terminate this catalogue of ancient trades by saying that the beautiful Belkess, Queen of Sheba, has the credit of first introducing pocket handkerchiefs. What substitute the ladies employed before her time has not been divulged; nor is it easy to discover how modern Turkish ladies can apparently forego their use. Nevertheless, they may be watched for hours, and it will be seen that they never have recourse to a handkerchief. Indeed this could not be done without removing the yashmak, drawn tightly over the nose and face. With all this, their veils are invariably of the most spotless purity. With the men it is different. They not only carry one or more handkerchiefs, but in the households of great persons, there is a special attendant called mahramajee, whose business it is to take care of his master's stock of these articles.

The guilds or corporations of Constantinople consisted of forty-six, subdivided into five hundred and fifty-four minor crafts, at the period of the last grand muster, under Mustapha, III., in 1769. These subdivisions comprised every calling gaining a livlihood by science, art, commerce, or handiwork, including the church and liberal professions. Although seventy years and more have elapsed since the guilds have been assembled, or any official investigation of their classification or numbers has taken place, there are grounds for affirming that, with some few exclusions, for instance all matters connected with the Janissaries, and with some additions, by reason of new trades, the institutions remain unchanged, and, in case of need, would be prepared to assemble in the same pomp, and probably in greater numbers, than in former days.

Evlia, author of a description of Constantinople, and of several books of travels in various parts of the empire, was directed by Sultan Murad III. to write an account of the general gathering and procession of the trades, when that monarch left Stambol to besiege Bagdad in 1634. Upon this occasion, the whole of the guilds, great and small, mustered in full force with all their attributes, in order to accompany the Sanjiak Shereef, (holy banner,) to the water's edge. Repeat-

ed inquiries and investigations among divers trades enable me to speak to the exactitude of Von Hammer's, or rather of Evlia's, details, upon the former of which I have founded my own. Von Hammer observes that he could not find Evlia's work in any of the libraries of Stambol. I was equally unsuccessful, but the conservator of the great seraglio library informed me that the work was among the Sultan's private collection, either at Beshiktash or Tchiraghan.

According to the Turkish historian, the five hundred and fifty-four minor subdivisions of the forty-six great sections were classed according to the connexion existing between the studies, occupations, and labors of the former and latter. Thus to the first guild, led by tchaoosh, (police-sergeants or exons,) and to the second, conducted by Janissaries, were affiliated all police officers, young Janissaries, grave-diggers, paviors, scavengers, executioners, tombstone-hewers, bone-grubbers, night-men, pickpockets, grooms, low menial servants, ass-drivers, watchmen, thieves, vagabonds, and, lastly, dejusan, (men conniving at and profiting by their wives' incontinence,) and pezavenks, (ministers of vice,) from whom Constantinople is not exempt, and with which Pera abounds to a scandalous extent. Indeed, as regards the latter, it may be said that the Christian suburbs of Stambol, especially the Greek population, present a picture of dissoluteness and profligacy not to be paralleled by any city in the world. The disgusting spectacle of the Greek dancing-boys of Galata is revolting even to the coarsest mind; and the hideous venality and mercenary wickedness of the Pera, St. Dimitri, and Bosphorus Greek women, who traffic with their young daughters, must be known and seen to be credited. Vice is there the standard rule, virtue the rare exception; and this, coupled with a cold-blooded absence of all heart and sentiment, renders their vice still more abominable.

The first of the above-mentioned guilds was formerly under the superintendence of the tchaoosh bashy, (grand marshal of the palace and director of police,) a title now converted into serai musher, expressing literally the same thing, but now

limited to household duties. The second was under the agha of Janissaries. Were the ceremonies to be revived, the duty of the latter would fall upon the seraskier, who is not only general-in-chief but governor of Constantinople, and the latter most probably on the governor of Tophana, chief of the police on the left bank. The third guild was and would still be headed by the nakib ul eshraf, (chief of the emirs.)

This dignity is enjoyed for life at the Sultan's appointment. The nakibs are generally selected from among the most eminent members of the judicial body; but they must belong to the family of emirs, and thence be Prophet's kin. They enjoy many privileges, among others, that of judging and punishing all members of this numerous body, of girding on the Sultan's sword upon the day of inauguration at Eyoub, &c. This third guild is composed of oolema and of all persons connected with church or law, such as imâms, (priests,) khatibs and sheikhs, (preachers,) muezinn, (callers to prayer,) khodja kiaan, (men of the pen,) koran readers, mosque singers, beadles, dervishes, astrologers, magistrates, teachers, students, schoolboys, tipstaffs, washers of the dead, arzy-haljee, (scribes,) who generally sit in the outer courts of mosques and draw up petitions, or write letters for those who may require their aid.

The whole tribe of emirs, also called seyed or shereef, (princes or nobles,) distinguished by their green turban-winders, and claiming descent from the Prophet, through his daughter Fatmeh, the poorest, most arrogant, and not least numerous class of inhabitants, all formed a branch of this guild. To them were added all beggars, as a probable satire upon the lawyers; it being a common Turkish saying, "Go to law a rich dispenser of charity, and you will return begging alms."

The fourth guild, of which the hekim bashy, (physician in chief,) was director, consisted of physicians, surgeons, oculists, apothecaries, druggists, herbalists, leech-venders, makers of surgical instruments and trusses, sellers of rose and other perfumed waters, of gul-yaghi, (ottar or rose oil,) and also of

medicinal sherbets. The latter word is used for all decoctions, whether consisting of agreeable drinks for refreshment, or of those employed medicinally; but there is a distinction between the former, which will be noticed hereafter. To the above professions were added timarkhana and bimarkhanajee, (hospital nurses and madhouse attendants.) From the foregoing examples, it will not be difficult to understand the classification of the remaining guilds. It would have been more appropriate, however, to have attached grave-diggers and tombstone hewers to the fourth, instead of the second class.

The general muster and procession took place when the sanjiak shereef was taken from the chamber of relics in the seraglio. This never occurred but in cases of public calamity, or when it was intended that the holy banner should accompany the army, assembled upon the heights of Daoud Pacha, when marching westward, or encamped upon the plains of Fenar Baghtshy (lighthouse gardens), beyond Scutari, when preparing for eastern expeditions. The object of Murad III., the first projector of these processions, which may be likened to our lord mayors'· shows, and still more to those of the ancient guilds of Flanders and Alsace, was to ascertain the number of men capable of bearing arms, should unfortunate reverses drive the imperial armies back upon the capital, or require extraordinary levies to recruit those at a distance.

Upon these occasions, the corporations assembled under their respective presidents, at different central and convenient points. Thus, for instance, the fishermen, fishmongers, net and hook-makers, harpooners, and all persons connected with these callings, mustered in the open space westward of the custom-house. The saddlers, harness and pannier-makers, met within their own khana—and so forth. After performing morning devotions at the largest contiguous mosque, under the guidance of their own sheikh or chaplain, they filed through the streets, led by the principal trade of each grand corporation, and followed by the branch crafts, according to

their right of precedence. The rear was always brought up by the superintendent, officers, and band of musicians. Each trade, attired in holiday garments, as at Beiram, carried fantastic emblems and specimens of their labor, richly gilt and ornamented. After traversing certain appointed streets, they passed under the walls of the seraglio. There the Sultan, seated behind the gilded lattices of alaae (procession) kioshk, inspected and counted them as they passed, while the favored ladies of the harem enjoyed the same pleasure from a contiguous apartment. The numbers assembled in the seventeenth century amounted to 200,000 able-bodied men, and their passage lasted three days. These included all the trades of the city and suburbs, on both sides of the Bosphorus.

The expenses of these processions were great. They led also not only to outrages upon Christians, but to deadly feuds among the members themselves, the latter arising from discussions as to precedency. The disorders that resulted produced so much inconvenience that the custom was abolished after 1769, when the holy banner was carried forth previously to the war with Russia, which terminated with the disastrous treaty of Khanargee. In order to legalize and render more solemn the exhibition of the holy banner, a fethwa (decree) of the Sheikh ul Islam was required. This decree was grounded on the state being in danger, and called upon all true believers to stand forward in its defence. Such was the case in 1826, when Sultan Mahmoud boldly resolved to destroy the Janissaries. The publication of the fethwa, and the appearance of the sacred standard, instantly excited the ancient ardor of the guilds, and rallied them in thousands round the throne. Multitudes, armed to the teeth, rushed towards At Maïdany, the place of rendezvous contiguous to Sultan's Achmet's mosque, and thence proceeding to Et Maïdany, principally occupied by the janissary barracks, they eagerly joined in the destruction and expulsion of the devoted cohorts. But no procession took place.

The most celebrated of these processional pageants occur-

red in 1634, when Sultan Murad's army, encamped upon the eminence of Haidar Pasha, and upon the plains of Fenar Baghtchessy, was preparing for the campaign against Bagdad. The minute description given by Evlia, and after him by Von Hammer, shows that the assemblage of rogues and rogue-catchers, beggars, vagabonds, and worthless fellows, mentioned as belonging to the first and second guilds, and thence taking precedence of the learned and comparatively honest, appertaining to the third and fourth, paraded the streets, bearing emblems of their calling. Among the former was a band of malefactors from the bagnio, who, as if in mockery of their miserable condition, were linked to each other with gilded chains, which they clanked in unison with the shouts of "Allah! Allah! sadaka, sadaka, (alms, in God's name,") uttered by the beggars. Thieves and pickpockets also paid a tribute to the police for permission to exercise their industry upon this occasion among the crowd; but with the proviso that in the event of detection, they should meet with double punishment and fine. This was a speculation by which the police alone profited.

Curiosity to obtain a sight of this pageant nearly cost the life of M. de Brogniow, Austrian internuncio, in 1769. He and his family, desiring to witness the spectacle incognito, hired an apartment in one of the streets contiguous to Aya Sofia; but their presence having been discovered by the emirs, three hundred of whom, headed by the nakib-ul-eshraf, were charged with guarding the holy banner, these fanatics burst into the house, and, after sorely maltreating the whole party drove them from the quarter. The then grand vizir, Emin Mohammed Pasha, having been informed of this unhappy affair, endeavored to make amends by the most courteous apologies, and by making rich presents to the internuncio in the Sultan's name. Both were accepted by the offended party; but the Emperor of Austria, justly incensed at the indignity offered to his representative, and not less justly displeased with the latter for accepting presents under such circum-

stances, forthwith recalled M. de Brogniow, and had nigh declared war.

The indignity offered to the internuncio was not the only misfortune of the 27th March, 1769. The fanatic rabble who had attacked that diplomatist, being joined by multitudes of the lowest emirs, Asiatic dervishes, young janissaries, and other vagabonds, spread themselves through the streets. Infuriated, as they asserted, at the holy banner being profaned by the gaze of infidel eyes, they not only maltreated and murdered many peaceable Christians whom they met in the streets, but broke into the habitations of others, where they committed the most frightful excesses. These atrocities, combined with other circumstances, led to the suppression of the pageants.

The officers of the different companies or trades were and still continue limited to seven. This mystic number, founded upon the seven lamps and seals of holy writ, is typical of the seven divisions of the Mohammedan paradise. It is sanctified by the seven holy nights and other mysteries of Islam, and has been adhered to in sundry civil and domestic institutions. Thus, there were formerly seven vizirs, and now we find seven principal court officers and female palace functionaries; and, likewise, that the Sultan is restricted to seven kadinns or partners, enjoying the privileges of wives. There are seven public days of rejoicing, also; four at the first, and three at the second beiram. The number seven is likewise sanctified by the following passage from the kooran—"God has blessed the fifth and the seventh."

The seven principal officers of each guild are, the sheikh, (councillor or preacher;) kihaya, (steward and treasurer;) vekil, (deputy president;) agha, (master;) nakib, (foreman;) peshkadim, (senior apprentice;) and tchaoosh, (messenger.) These and other minor functionaries are elected by the company and craft, and all matters touching the administration and pecuniary affairs are intrusted to their guidance, subject to the approbation of general delegates. The property of the company, whether in land, buildings, or capital, is inva-

riably made wakoof; this secures it from all risks, save that of fire, from which there is no security. The system of insurance is unknown; indeed, so long as houses and markets are constructed of wood, no office would risk insurance under enormous premiums.

This insecurity is one of the causes that render house-rent exorbitantly dear in Pera, Galata, and other suburbs. The hazards of fire, especially during the summer season, when the wood-work, parched with heat, becomes doubly ignitable, are so great, that persons building or letting houses hold it essential to realize the capital expended in five years, no house being deemed secure for a longer period. Thus, supposing a house to cost 100,000 piastres, 20,000 are not considered an unreasonable sum to demand for annual rent. Almost all rents are calculated upon this standard, and not upon the fair per centage of capital. This is merely applicable to rayas and Franks. Turks do not let their houses willingly, at all events, to Christians.

J.H. Bufford's Lith.

NEW PALACE OF THE SULTANS

ON THE BOSPHORUS

HISTORY

OF THE

CAPITAL OF ASIA

AND

THE TURKS:

TOGETHER WITH AN ACCOUNT OF THE

Domestic Manners of the Turks in Turkey.

VOL. II.

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DOMESTIC MANNERS OF THE TURKS.

CHAPTER I.

CONFECTIONERS, WATER-CARRIERS, AQUEDUCTS.

CONTIGUOUS to the green-grocer's stall, mentioned in the first volume, is the shop of a celebrated halvajee or vender of a dry, glutinous substance, called halva, (literally, sweet,) of which the principal ingredient is the unctuous flour of sesame grain and honey. This is a favorite dainty with all classes. Halvajees, both stationary and ambulatory, abound in all quarters. The best halva is flavored with white grape-must, rose-water, lemon, or white mulberry juice. There is likewise a strongly adhesive variety, similar to the nougat of Marseilles. In this, sweet almonds, walnuts, filberts, or pistaccio nuts are introduced.

Halva is sold by the drachm, at the rate of eight piastres per oka, and vast quantities are exported into the provinces. Few Turks travel without an ample provision. Two or three ounces of halva, a little bread, and a glass of water, compose a nutritive autumnal or winter luncheon. It is not much eaten in summer, being then considered inflammatory.

Halvajees likewise sell fresh ripened Missur Boghda, (Indian or Egyptian corn,) boiled or roasted entire. When parboiled in vinegar and water, it is called hashlanmash; when roasted, kabâb. With a rosary in one hand, and a head of this corn in the other, seated upon some spot commanding one of the admirable prospects that abound in the vicinity of the city, Turks of the middling classes will find wherewithal

to divert themselves during several hours, occasionally exciting their imagination by applying to their pipes.

Halvajee belong to the corporation of pastry-cooks, who are under the superintendence of the halvajee bashy of the seraglio, and of the city shekerjee bashy, (confectioner in chief.) The latter grants permits to shops and running traders; and ascertains whether applicants have gone through the requisite education. The former selects from this body such distinguished workmen as may be worthy of catering for the fair inmates of the "abode of felicity."

When halvajees commit frauds, or introduce deleterious substances into their goods, they are summarily punished. One of these men recently fell into a scrape, and this after a somewhat novel fashion.

The Stambol Effendessy, (mayor or first magistrate of the city,) a great admirer of badem halvassy, (almond cake,) being desirous one day to procure a morsel wherewith to enliven the tedium of the judgment hall, reined in his fat grey palfrey, on the road from his own konak (mansion) to the court, and ordered an attendant to purchase fifty drachms of this favorite dainty. From the necessity of employing his mouth in expounding the law, the venerable effendy did not taste his purchase until a few minutes before he was called upon to pronounce judgment in a complicated case.

This was more difficult, however, than the judge anticipated. In vain he cleared his voice, and attempted to open his mouth. The adhesive halva had united the upper and lower teeth as fast as if they had been cemented with khorassan. This was extremely perplexing; for the halva was obdurate, and the effendy's teeth were loose. At length, by grasping his beard in his right hand, and tossing back his head, the judge succeeded in liberating his imprisoned jaws. But the result was fatal to himself and to the manufacturer of this novel dentitug. The dilapidated teeth of the upper jaw had entered into an indissoluble bond of union with those below. In a word, the venerable mollah had not a tooth left in the upper alveoli; they were firmly embedded in the subjacent glutinous mixture.

To clear the court, to mumble a dozen oaths, most uncomplimentary to the halvajee's mother, and to order the culprit to be dragged before him, with all the goods in his shop, were the affair of a moment. This order was no sooner complied with, and the halvajee brought into the presence of the irritated magistrate, than the latter beckoned him forward, and exclaimed, as loud as his suffering would permit, "Oh, you law-breaker! How dare you exercise other men's callings without a license? Where is your dentist's permit?" "Allah! Allah! I am a dealer in sweets! By the soul and grave of Omar Halvajy, I exercise no other calling," replied the trembling shopman. "You are a liar—a most unblushing liar!" exclaimed the mollah: "do you think the Sultan's subjects are to devour dirt, that you may fatten? You exceeding imposter! You are worse than a Muscovite unbeliever. Look! there is your badem halvassy, and there are my teeth. What does the pezevenk say to that?"

"By the effendy's head and beard," replied the other, "the halva is worthy of paradise. Wai! Wai! What else can I say?" "What blasphemy and perjury is this?" retorted the mayor, wincing with pain. "Oh, you bad man! It is only fit for devils or Persians. How long have you employed glue instead of honey? Allah alone knows how many honest men's jaws have been mutilated through your infamy."

Then, directing the culprit's mouth to be opened, and finding that his teeth also were not over-soundly established in their sockets, the mollah continued,—"Now you purveyor of lies and filth—now we will see what your mixture can effect. Chew some of that almond devilry, I say, firmly." Then, as the trembling offender obeyed, he added, "Bite in Allah's name!—Bite! harder, harder—bite as if your teeth were grindstones and your drug soft paste." There was no resisting these orders, especially as one of the attendant cavass kindly aided the process of mastication, by applying his hand to the halvajee's chin.

In a short time, therefore, the worthy mayor of Stambol had the consolation to see the halvajee reduced to the same dilemma as himself; two loose teeth remained imbedded in

the composition, which had in fact been mixed with some strong glutinous substance. Seeing this, the mollah smiled with grim satisfaction. Then, having gazed a while at his fellow-victim, he exclaimed, "There, you unblushing rogue! You poacher upon other men's trades! There are the proofs! We will teach you to act dentist without a license." Then, turning to the kavasses, he added, "Let him eat stick — one hundred on the soles of his feet, and let all the Satan's filth be cast away."

A celebrated branch of the halva trade is that of the manufacturers of moohalybee, a species of blancmanger, composed of rice-flour, boiled to the consistence of a strong jelly, flavored with rose-water, extract of sweet almonds, or kernels of cherries, and sweetened, if required, with honey or treacle. This favorite condiment is sold in moulds or slices, by stationary or ambulatory moohalybyjees. They traverse the streets, or station themselves under large umbrellas in the great thoroughfares, attracting purchasers with cries of "Moohalybyjee! moohalybyjee! byjee! jee! Elenka! Catinka! Mariunka! My soul! my heart! come, buy my heaven-made moohalybee." This composition is also sold diluted and warm. It is then called syjak paluda, and is eaten for breakfast.

The Turks, who are much given to compliment each other's personal appearance, are not adverse to flatter strangers, when the talismanic baksish is likely to be the return. Sometimes they employ moohalybee and halva as vehicles of gratulatory comparison.

A gallant captain of the Royal Navy, whose corvette rode at anchor at Tophana, was one day surprised at being the object of a similar comparison. Having gone to the hammam, our captain laid aside his vestments, and, in exchange, attired himself in the colored cloths supplied at the bath for the purpose. Scarcely had he exhibited himself in his two-thirds uncovered state, when the dellak, (bath attendant,) whose business it is to scrub and knead bathers, started back, threw up both hands, and exclaimed, "Mashallah! What white-

ness! It is dazzling! Who ever saw its equal? Ya sofy, (oh, most pure one.) The out must be emblematic of the inside. Oh, halva! oh, moohalybee! What are ye when compared to this?—Dirt. Bash oostan—upon my head it is so."

Higher up in Aladsha Hammam Street are the shops of several shekerjee, (confectioners,) whose trade is among the most conspicuous and profitable in the city. The different sweetmeats are symmetrically arranged, in vases, packets, or flat baskets, ornamented with gilt paper, and covered with colored gauze, fastened with ribbons. Sticks of red and white candy, and small glass cups, filled with candied cherry, mulberry and plum pulp, for sherbets, are suspended from the ceiling, interspersed with colored paper and tinsel ornaments. All practical business is performed in a back shop. Here are ovens for baking, and stoves for preparing various preserves; copper pans for mixing the pulp, and large, flat copper heaters, on which the fluid is poured, candied, dried, and then cut up in diamond-shaped cakes for use. The principal manufactory for candied fruits is at Galata, where the art, first introduced by the Genoese, is still carried on extensively by Italian and Swiss settlers.

Articles sold by confectioners are limited to those of which fruit and sugar constitute the main ingredient. The trade is distinct from that of the beurekjee, who sell baked articles, of which oil, butter, honey, and flour, form the basis. The consumption of all kinds of sweetmeats and cakes is immense. No excursion by land or water is complete without an ample provision. For this "sweet tooth," Osmanlis have a fair religious pretext; the Prophet having said, "The love of sweets springs from faith," and "True believers are sweet, and infidels sour." Many shekerjee adorn their shops with these precepts, framed and glazed.

All articles made by confectioners are classed under the head of shekerlama, (sugared things.) The most renowned of these is rakhatlacoom, (giving rest to the throat.) This is a gelatinous substance, consisting of the pulp of white grapes or mulberries, semolina flour, honey, sugar, rose-water,

and kernels of apricots. It is sold in long rolls or slices, at 8 piastres the oka. A small morsel, as a preliminary to a glass of cold water, is agreeable and refreshing. But this, as well as almost all other confectionery in Turkey, is sweet to insipidity, and, from the prevalent use of strong rose-water, wants variety and flavor. Fatmeh, the Prophet's daughter, has the credit of being its inventor. She is said to have agreeably surprised her husband, Ali, with a portion, at their first honeymoon breakfast.

A principal branch of the beurekjee (pastry-cooks) trade is that of the poghadshajee, who are all Turks or Greeks. They sell an unctuous cake, composed of flour and suet, called poghadsha. Of this there are several kinds, viz. pinerly, (cheese,) etly, (meat,) and saady, (plain, that is, without stuffing.) There is also a fourth called koorou, (hollow,) when it is dry. The Greeks make a fifth kind for their fast days, with oil, either plain or stuffed with onions. For festivals they also bake an excellent cake or flat bun, made of flour, eggs, sugar, and butter, called tchorek. The poghadshajee also make beurek. Thence the name of the trade in general. Itinerant beurekjee constantly traverse the streets, calling out, "'Sidjak! 'sidjak beurek! tâza beurek! (hot, all hot, buy my fresh cake.) The same artists manufacture semit, a composition of sesame flour and water without butter, excepting during Ramazan, when it is mixed with suet, and sells at double price. These light cakes are made in rings, a foot in diameter, and retailed by itinerant semitjee, who also sell biscuits called gevrek, composed of wheat flour and the water in which dried peas have been boiled.

A distinct branch of the above trades is that of the koorabyajee, who sell sweet puffs, made of fine wheat flour, butter, and sugar. They likewise manufacture ravany and lokum, soft cakes, made of semolina, eggs, sugar, butter, and milk.

Though not directly connected with pastry-cooks or confectioners, the dealers of leblebee, (parched peas,) may here be mentioned. The itinerant leblebyjees deal also in old iron. They exchange their parched peas, at the rate of 100 drachms

for four hundred of rusty iron or old nails, and drive a profitable trade with the servants of Pera.

Stambol, Galata, and Pera abound in itinerant members of the above trades, who follow each other in quick succession, roaring out their goods. One of the greatest annoyances, from daylight until nearly mid-day, is the noise made by the walking salesmen, of some fifty different commodities. Their cries are all equally loud and inharmonious; but none worse than the harsh roar of the dealers in sheep's brains and tongues.

Another and most profitable article of the pastry-cooks' trade must not be omitted, namely kataif, (cut velvet.) It is of two kinds, the manufacture of which, carried on in open shops, invariably attracts the attention of strangers. One variety consists of a rich pancake, composed of semolina flour, eggs, milk, butter, and sugar, in the middle of which vermicelli, maccaroni, or clotted cream (kaimak) is introduced. It is a favorite dish with all classes. That called seraiee kataify (palace velvet) is most fashionable. Indeed, many officers of the Sultan's household pride themselves upon making this dish. In the palaces of Tcheraghan and Beshiktash the chamberlains, equerries, and superior black aghas, have a kitchen fitted up with marble, and provided with stoves and utensils, where they beguile the tedium of "waiting" by making these pancakes. To produce a seraiee kataif, worthy of being tasted by the Sultan, is regarded by them as a great honor.

The second and more common kind is somewhat like fine Neapolitan maccaroni. The paste, made fluid with rose-water, is placed in a small receiver, perforated at the bottom like the spout of a watering-pot. This implement is waved to and fro over a large circular copper-plate, moderately heated upon a stove; the mixture passing through the holes in long filaments, soon dries, and is taken off ready for sale in bunches or strings, and sold by the oka.

Kataifjee are not always honest or fortunate in their attempts to sell light weight. It is related that the grand

vizir, Izet Mehemet Pacha, walking one day through the streets in disguise, stopped before one of the kataif shops, and, after watching the owner as he served different customers, thought that he detected short weight. He consequently demanded half an oka, which he received and paid for; then, calling to his attendants, he bade them draw forth the scales and weights carried by them for the purpose of discovering short measure. Upon weighing the kataif purchased by the grand vizir, it was proved that several drachms were wanting. Thereupon, Izet Mehemet ordered the dealer to produce his own weights, which turned out to be false. The punishment was summary, and not inappropriate. Half a dozen sturdy kavass seized the purveyor, who, in spite of shouts and protestations, was lifted and seated upon his own copper-plate, and there subjected during some minutes to the process of being converted into kataif.

Confectionery does not form a distinct portion of a Turkish dinner; it is generally eaten at luncheon, or at intervening periods of the day. Sweetmeats, such as preserved strawberries or cherries, are usually offered with fresh water when visiters arrive, especially by Armenians. At circumcision feasts and weddings vast quantities of confectionery are consumed; trays and baskets filled with every possible variety are handed round to guests.

Adam has the credit of having invented confectionery; but the patron of all trades connected with sweet condiments is Omer Halvajy, a contemporary and kinsman of the Prophet. He it was who had the honor of making kataif, halva, and rakhatlacoom for Kadyja, Ayesha, Zeinab, and the rest of Mohammed's numerous harem. But the Prophet, although a great advocate for the use of shekerlema by others, seems to have had more substantial tastes. According to tradition, his favorite dish was a haggis of sheep's head stewed in garlic, or a plate of young camel's tripe and onions. The latter was declared by him to be the "Lord of all dainties."

While adverting to the Prophet's predilection for these two bulbs, it may be mentioned that we are originally indebted to

Satan for their production. According to vulgar belief, when the king of darkness first touched earth, after his expulsion from paradise, pungent garlic sprung up beneath his right foot, and honest onions under the left. From this cause, perhaps, garlic is held not less sacred by the Persian yezidy, or devil-worshippers, than was the Nile lotus by the ancient Egyptians. On the other hand, it is not uncommon to see a nut of garlic fastened to the hair of children in Turkey as a preservative against the evil eye.

The Kurds also pay great respect to onions. They call them "Your Excellency," and look on them as "the pearl of vegetables." One day, a Kurdish chief came to Stambol, saw the Sultan, and exclaimed, "Great as may be the Padishah, I only envy him on one account."—"What may that be, in Allah's name?" asked one of his countrymen. "What!" ejaculated the first, "can he not every day dine on the core of onions?—can we Kurds do that?" The mountaineers of Albania are not less devoted to leeks than our own Welch countrymen. They treat this vegetable with becoming respect, and venerate it as emblematic of health and fecundity.

Neither confectioners nor pastry-cooks sell ices. This is a distinct branch of trade, learned from Italians settled at Galata and Pera. There is, nevertheless, no lack of manufactured ice (dondoormak), or of kar (frozen snow), for cooling water and sherbets. The latter is brought during summer from the Bythinian Olympus in large blocks, or it is stored during winter in ice-houses. The ice or snow-men form a company under the superintendence of the karsajee bashy. It is their business to collect snow from the neighboring hills and valleys during winter, and to provide supplies from Broussa, which is, however insufficient for the demand. A projected ball at the hospitable palace of the Internuncio was recently postponed, because a sufficient quantity of frozen snow for ices and champagne could not be procured in time from Olympus.

Ice-wells are constructed in various parts of the city and

suburbs. The common people are thus enabled to enjoy the luxury of a cool draught of lemonade or fruit sherbet for a few paras: where such beverages are sold, a small block of ice is always affixed to an iron prong; this the dealer takes off and places in a tin colander, through which he repeatedly pours and thus cools the liquid. Manufactured ices are sold in many shops at Galata and Pera. During summer evenings, the walk, crowning the small burying-ground, from the well-appointed hotel of Madame Giuseppini to the Hellenic minister's residence, is crowded with idlers of all nations, save perhaps those whom foreigners would naturally expect to meet—the Turks. Loungers seat themselves at tables placed in the road, and, defying dust and disagreeable emanations arising from the contiguous cemetery, smoke, drink punch, and eat "gellati," furnished by the adjoining Greek coffee-houses. This is the principal solace of those who are detained during summer within the scorching and dusty precincts of unwholesome Pera.

It is impossible not to be struck with the absence of every thing oriental upon these occasions. With the exception of a few old Armenian schismatics, who adhere to the monstrous black kalpak, and some scores of Catholic Armenians and Greeks in fez, the crowd is composed of Franks or of Perotes of both sexes, all attired in exaggerated European costumes, making dress hideous.

Were it not for the noble cypresses that wave over the wilderness of broken and scattered tombs beneath, for the Golden Horn and the white buildings of the Arsenal silvered by the bright moonbeams, and for the more distant domes and minarets of the city, rising in bold belief upon the starry background—were it not for these, and the numerous paper lanterns that flit backward and forward in default of stationary street-lamps, a stranger might suppose himself in some retrograde Frank town suddenly peopled by the denizens of Babel; for, though his eye can scarcely discover a trace of the graceful East, his ears are assailed with the most confused mixture of languages. French, Italian, Armenian, Eng-

lish, German, Sclavonian, Romaic, Turkish, Spanish, and half a dozen other tongues or dialects, more or less mutilated, are chattered around.

Ambulatory ice-venders (dondoormajee) frequent public places of kief, such as the two Sweet Waters, and Armenian burying-grounds of Pera and Balykly. Their merchandise is contained in leaden pails immersed in snow, and placed within wooden buckets. Here and there, dondoormajee carry their ices in wooden celarets, gaily painted, and slung upon the backs of Mytelene ponies, neatly harnessed. In the centre is a tray and tripod stand, with the necessary cups and spoons. Their steps are generally followed by soujee, (water-sellers,) who carry fresh water in jars, and announce their presence with loud cries of Saook souy, (cool water,) or of Booz gibby, booz gibby, (like ice.)

The bazars and neighboring streets abound with itinerant water-venders, and every portion of the city and suburbs has its appointed squad of water-carriers. The former, called soujee, have just been mentioned; the latter, called saka, are of two kinds, foot and horse. The one wear leather cuirasses, and carry stiff leathern bags (koorba) slung over their shoulders. These they fill at the nearest fountains, and carry to appointed houses. The horse watermen lead good horses, bearing stiff leather housings, and large water-bags affixed to pack-saddles. These men perform the same service as those on foot.

There exist, also, gratis water-carriers. These men are employed, in virtue of some charitable legacy made wakoof, to distribute water to the poor. They traverse the crowded thoroughfares with a leather water-bag slung over their shoulders, and a brass cup in their hands. They present water to all who may ask for a draught. Among these are two or three dervishes. One of them, a Mevlevy, is well known throughout the city.

The saka form a distinct and extensive corporation, and are all, with few exceptions, Armenians and Turks. The patron of Turkish foot water-carriers is a certain Suleiman Kufaly,

a native of Kufa, as his name indicates. He had the honor of slaking the Prophet's thirst. Water-carriers are all under the superintendence of the sakabashy. Their numbers are limited. The regulations of their guild are severe, and well calculated for public utility. As they have access to the interior of houses at almost all hours, strict attention is paid to their character, and they have the reputation of great probity. But complaints are not unfrequently heard of their amorous propensities, and of their taking advantage of the confidence reposed in them, to carry on intrigues for themselves or others with inferior inmates of harems.

The leathern sack (koorba) of the feet saka contains ten and a half gallons. Its contents are sold for eight or ten paras, (a half-penny,) according to distance. This is their perquisite, as water is supplied gratis at all fountains. A certain number of saka are attached to each quarter, and they can only draw water in turn from the fountain allotted to each squad. These men are required to attend at all fires with their koorba; and, as the number of registered saka amounts to 5,000, there is no lack of assistance upon these oft-recurring occasions.

The saka are much respected by the people. Their utility places them under the safeguard of public protection. To maltreat or wound a saka is felt as an insult, and an assault upon the health and religion of the mahal (quarter) to which he may belong. This does not always save them from persecution and death.

During the first Greek revolution, three Greek sakas, said to exercise great influence over the Christians of the Fanar and neighboring quarter, were suspected of exciting the people to revolt. An order was therefore issued by Halet Effendy, then all-powerful in the Mabaïn, for their decapitation. The sentence, forthwith executed, had well-nigh produced the effects which Halet was desirious of averting. Among the most clamorous of the friends of the deceased men was a Greek barber, who lived hard by, and was also a man of influence in the Fanar. This being reported to Halet, as he was sitting

with several other persons in the Council Chamber, he exclaimed, "The infidel latherer dares murmur — eh? Good! we will find a way to silence him. Go!" continued he, addressing the chief tchaoosh, who stood near the entrance curtain,—"Go, and hang up this barber at his own door."

The tchaoosh was about to depart with the usual reply of "On my head be it," when one of the effendy present rose, and said in a whisper to Halet, "I beg this barber's life. He has shaved my head for ten years. He is the cleverest man of his craft. If he lose his head, I cannot trust mine to another barber. In God's name, let his remain where it is." "Peky!" rejoined Halet, "I am willing to oblige you, but an example must be made, or these infidels will spit on our beards instead of shaving our heads. Hearken, tchaoosh bashy," continued he, "next door to the barber lives a fruiterer; let him be strung up among his pumpkins, that will do as well;" and so the unfortunate and innocent fruiterer's body was seen dangling from the projecting eave of his shop within two hours.

Retribution soon fell upon Halet Effendy. Ere long he was disgraced and banished to Adrianople. A few days later, an order for his death was signed by Sultan Mahmoud. His head was brought back to Constantinople in salt, and publicly exposed at the Seraglio gate on the 4th of December, 1822. A yafta affixed above it announced, among other causes for execution, his having sacrificed many innocent persons to his perversity and thirst for blood.

Having touched upon the subject of watermen, it will not be inappropriate to describe the mode in which the different quarters of Constantinople are supplied with this most essential element.

The whole of the water that supplies the great tanks (taksim) of the city and suburbs, and thence flows into public and private fountains and wells, is drawn from the springs and small rivulets that rise upon the woody eminences, spurs of the Balkan, contiguous to the villages of Belgrade, Pyrgos, Aïvat Bend, Djebedshy Kouy, Petinohory, and Baghtshy Kouy,

the height of which eminences above the sea-level varies from a maximum of 750 to a minimum of 350 feet, while the highest point of Constantinople or Pera does not exceed 410 feet, and is consequently forty feet below the medium altitude of the supplying sources.

These sources are most carefully guarded. No trees or underwood are permitted to be cut within what may be called the water-district, in order not only that the foliage may attract moisture, but that it may shade the springs during the great summer heats. The peasantry are not allowed to sink wells, or to appropriate water for irrigation from any sources that are not below the level of the channels that connect the bends (reservoirs) with the city tanks, nor can buffaloes or other cattle bathe in or disturb the springs or rivulets. The water thus collected is guided into seven great bends, solidly dammed with masonry, and supplied with sluices. The overflowings are conducted into subsidiary basins of masonry, called bash havooz, (head basins,) which act as intermediate recipients between the reservoirs, or serve as additional sources of supply.

The bends are situated at the heads of ravines, branching from the most elevated points, and forming the valleys of Pyrgos, Belgrade, Evahuddinn, Pacha Deressy, and Baghtshy Kouy.

The first bend is called Aïvat, or Pyrgos, north-west of Belgrade. It was entirely constructed by Mustafa III. in 1765.

The second and third, the one south, and the other north of Belgrade, in the valley of Evahuddinn, are termed buyuk (great) and esky (old). One was built or restored by Achmet III. in 1714; the other is attributed to Suleiman, but was also restored by Achmet.

The fourth, to the south-west of Belgrade, is Pasha Deressy, also attributed to Suleiman.

The fifth, sometimes called yeny (new), was erected by Mahmond II. in 1817, and is the handsomest, though not the largest of these constructions.

The sixth and seventh, named Valida and Mahmoud, are to

the north of Baghtshy Kouy. The first was built by the mother of Mahmoud I., and the second by that Sultan himself, about the year 1732.

These reservoirs are principally formed by damming up the upper portion of a ravine, by means of a solid embankment of masonry, from eighteen to twenty feet in thickness, supported by strong counterforts. Those of the Valida and Mahmoud II. are fronted with marble. A broad paved walk traverses the dam, on which are stone or marble seats. Some are ornamented with gilded inscriptions on a green ground, indicating the names of founders, or rather of restorers. That upon the Buyuk bend says, "The waters, affrighted at the stupendous work, recoiled in terror at the sight." By an edict of Achmet III., any person convicted of injuring a bend was condemned, if residing in the neighborhood, to have his house razed—if a stranger, to be sent to the galleys.

Bash havoóz are circular basins of masonry, lined with khorassan mixed with tow. Their diameter varies from thirty to forty, and their depth from fifteen to twenty feet. Stone steps conduct to the bottom. They receive the overflowings from the bends by means of arched channels, and these channels, being afterwards continued, conduct water in any direction that may be required. If there be any surplus, it runs off by waste pipes, and serves to nourish the adjacent springs. The largest bash havooz is near Pyrgos, and was built in 1620, by the unfortunate Osman II. It is filled by water conveyed to it by two aqueducts, called Ozoon and Guzelshy Kemary, (the long and beautiful.) The body of water, after entering this great basin, flows through one channel, and passes over the valley of Ali Bey Kouy, by the aqueducts of Justinian and Djebedshy Kouy, and thence to Egri Kapou.

Of these aqueducts (kemer) there are only six worthy of notice. The first, or most easterly, which forms a conspicuous object from the Bosphorus, runs across the valley of Baghtshy Kouy, at the point where it opens into that of Buyukdery. It was erected by Mahmoud I., and receives the waters of bends numbers six and seven, which are thence

conveyed by means of subterranean channels (sou yollou) to the great taksim of Pera, and to that upon the eminences further north, between the burying-ground and new hospital.

The first of these taksim is charged with distributing water to the whole of the suburbs, on the left bank of the Golden Horn, from Khass Kouy to Fondookly, while the latter supplies Dolma Baghtshy and Beshiktash. A third taksim upon the heights above Ortakouy, furnishes the neighboring villages and palace of Tcheraghan. All other places, from Koorou Tchesma to Buyukdery, are supplied by water drawn from the above-mentioned aqueduct, or direct from its two feeders, the contiguous bends. The extreme length of the Baghtshy Kouy aqueduct is 1270 feet; its altitude 82 in the centre. The road from Buyukdery to Belgrade, one of the most picturesque rides in the neighborhood, passes underneath.

The second aqueduct, situated in the vicinity of Pyrgos, and stretching across the valley of Petinohory, is called Ozoon Kemary, (long aqueduct.) It is 2,000 feet in length, and 80 in height. It is supposed to have been erected, or, at all events, completely rebuilt, by Suleiman the Great.

The third, called by some Guzelshy, (the handsome,) and by others Dirsekjy (elbow) Kemary, from its angular form, is divided into two portions, separated by the narrow crest of the eminences that rise between the valley of Pyrgos and Beilik Mandra. The length of the two portions, which unite upon the summit of the intervening height, is 1,025 feet, and the extreme altitude 100. This aqueduct, also attributed to Suleiman, is said to have been constructed by the great architect Sinan; but Byzantine authors ascribe its erection to one of the emperors of the 12th century,

The fourth, called Justinian by Franks, and Muallak Kemary by Turks, is thrown across the valley of Ali Bey Kouy, at no great distance from the Sweet Waters. Its length is 725 feet, and its central altitude 110 feet. It consists of two arched stories, the lower exceeding the upper range both in span and height. Both are interspersed with smaller arches, which add to its lightness, without diminishing the solidity. The base is

fifty-six feet wide, but this width gradually diminishes until it decreases to about fifty inches, within four feet of the summit. The space within this contracted portion forms two parallel water-channels, each fifteen inches wide. These are secured from the weather by strong flat tiles, offering a narrow path for the sou yoljee, (water-way men,) whose business it is to attend to cleansing and repairs.

The construction of this aqueduct has been attributed to Justinian, and thence it is supposed to have been erected somewhere about the year A. D. 538, by Anthemius and Isidorus, the two renowned architects of Tralles and Milete, in Asia Minor, who built Aya Sofia. But, in contradiction to this supposition Procopius makes no mention of this aqueduct in his Liber de Edificiis, wherein are enumerated all great works erected during Justinian's reign, from 527 to 565. Some Byzantine authors ascribe the original building to the tyrant Andronicus Commenus, A. D. 1184; but Nicetas Choniatas, cited by Andreossy, observes that Andronicus II., who reigned scarcely two years, merely repaired the whole structure. Andreossy is also of opinion that the aqueduct was erected by the great Constantine. This hypothesis is confirmed by comparing the structure with other remnants of the earliest Greco-Byzantine epoch.

The fifth, Pacha Deressy Kemary, south-west of Belgrade, is one of the most remarkable. Its length is 1,340 feet, and its height 80 feet. It serves to convey the produce of the streams and springs of the valleys, and that of Eski, Buyuk, Yeny, and Pasha Deressy bends, to the great conduit that feeds the Elbow aqueduct.

The sixth traverses the valley west of Djebedshy Kouy, and is considered the most ancient of all. It bears the appearance, nevertheless, of a comparatively modern structure, and is attributed by Moslems to Mohammed II. It is 475 feet long, and 85 high. A bash havooz, connected with this aqueduct, is situated within a short distance southward.

The picturesque aqueduct of Valens, being within the walls, the description shall be reserved until we reach its vicinity.

The water conveyed to Justinian's aqueduct by the interven-

tion of those called "long" and "crooked," is carried, by a continuation of vaulted channels and souterazy, to the great taksim of Egri Kapou. This reservoir, erected by Constantine, and repaired, as the inscriptions indicate, by Achmet III. and Mahmoud II., is situated immediately south of the gate, whence it derives its name. It is the principal distributer that supplies Constantinople, through the medium of arched channels and souterazy, which serve to fill the auxiliary reservoirs of the Seraglio, Aya Sofia, Yeny Baghtshy, Yêry Batan Serai, Narly Kapou, At Bazary, &c., &c.

These again redistribute water to cisterns, baths, mosques, common fountains, and sebil khana, as far as the Seven Towers. The great tank of Sultan Bajazet is, however, supplied by a distinct line of conduits, having their contributing sources west and south-west of Kavass and Muderiss Kouy. The waters in their progress pass over an aqueduct called Khavass Kouy Kemary, fast falling into decay. St. Stefano and its vicinity depend upon springs, rising in the hills of Karamatly, about seventeen miles from the walls.

It will be seen from the above, that the grand system of water provision, emanating from an irregular circle, of which Belgrade may be taken as the centre, is divided into two main channels of supply, leading to two great central points, one on the left, the other on the right bank of the Golden Horn; the two bends and aqueduct of Baghtshy Kouy being exclusively devoted to the former, whilst the waters of all remaining reservoirs serve to feed the latter, after traversing Ozoon, Guzelshy, Pacha Deressy, Djebedshy Kouy, and Muallak (Justinian) aqueducts. It is almost needless to add that this system renders it difficult to fortify Stambol, or, in other words, to defend the city when fortified. The whole supply of water being from without, and consequently at the mercy of assailants, protracted defence would be impracticable.

The height of the great Pera taksim, above the sea level, is about 330 feet, therefore 120 feet below the medium level of its parent springs. The altitude of Egri Kapou distributor is not more than 120 feet above the sea, and consequently 230 feet below the minimum level of contributing sources.

To have conveyed the waters from the different bends to their ultimate destination over the many intervening valleys and ravines, a distance of nearly ten miles, by a continuous system of aqueducts, would have caused and perpetuated an insupportable expense. Therefore the first great water ducts having been completed, succeeding benefactors resolved to adopt the more simple and economical plan of the hydraulic level, improved by intervening souterazy, (water-balances or levels,) employed in Syria and Arabia. These constructions consist of truncated pyramids of masonry, of different heights and dimensions, according to position and the volume of water they are required to convey. They are placed in valleys, ravines, or other spots, and, acting upon the principle of hydraulic levels, serve as inverted syphons.

Whatever may be their altitude or dimensions, the same principles of construction are maintained. Upon the side nearest to the channel of supply they are furnished with earthern pipes, through which the fluid, ascending by its own impulse, mounts to the summit. Here the ascending pipes terminate, and discharge their contents into a small moossluk, (water-gauge or cistern,) lined with khorassan and lukium. Upon the opposite side are one or more orifices, from two to three inches lower than the supplying tubes. After circulating, and being exposed to the pressure and renovating action of the atmosphere, the water departs through these orifices, and descends through pipes communicating with underground channels, which convey it to the next souterazy on the line of the taksim, or distribute it to lateral tanks.

Thus these columns not only supply the place of aqueducts, and thereby produce an immense saving, but, the moossluk on the summits being exposed to atmospheric action, serve as propellants and purifiers, and also as intermediary receivers, whence water can be turned in any required direction. They likewise enable the sou yoljee to discover the immediate spot when fissures or obstructions occur in underground channels. Care is taken that the distributing orifice of each souterazy shall be somewhat lower than the preceding. Thus, while the ascending impulse remains undiminished, the descending vigor is increased.

Souterazy of communication are continued within the city, and may be seen in various quarters. A few—for instance, that in the colonnade, near the Shahzadeh mosque—are handsomely ornamented. Iron stanchions or rough morsels of stone, project from the sides of some. These serve as ladders. Others, such as those in the "powder magazine valley," near Piali Pasha, and at the moossluk between Pera and Buyukdery, have stairs inside. This moossluk receives water from the beńds of Baghtshy Kouy, and supplies divers villages on the Bosphorus from Bebek to Yeny Kouy. Moossluk, strictly speaking, means a spigot; but it is employed in the more enlarged sense for a gauge or receiver. These, being calculated to admit a given quantity, enable the watermen to regulate both supply and consumption.

It has been objected that, according to the common law of hydraulics, these syphons are superfluous, as the water would find its level, and reach its destination without the aid of souterazy, if conducted through an uninterrupted line of closed pipes, with occasional ventilators. This is true as regards general principles, and short distances. But the fluid is in most instances required to traverse a distance of more than nine miles, and, considering the quantity of sediment, and want of air that would accrue, it is probable that perpetual stoppages and leakings would take place, and that the loss by filtration would be equal to half the supply. The water would also be less salubrious; the expense of repairs would be augmented, and the watermen would frequently be unable to discover defects without laborious search. The advantage of just calculation for lateral supply would also be wanting.

The first inventors of souterazy are not positively known. They are attributed, however, to the Damascus and Bagdad Arabs, who introduced them into Spain. This is proved by remnants of water-columns met with at Talavera de le Reyna, Cordova, and in other parts of the Peninsula, where these wonderful people have left many other traces of their scientific superiority and architectural skill. Von Hammer, quoting Pliny, lib. xxxi., c. 6., says that the souterazy are the same as the

water-gauges, (libramentum aquæ) of the ancient Romans, and thence attributes the invention to the latter. This, however, is in opposition to received opinions, which concur in ascribing them to the Arabs.

Having thus described the bends, bash havooz, sou yollou, (water-conduits,) kemer, and souterazy, which form the principal chain of supply and conveyance, I will add a few remarks upon the construction of the taksim, that complete the link.

The two great parent "distributers" are at Egri Kapou, and Pera. Both are similar in principle, though differing in form. These and other large taksim are divided into two distinct portions—the tanks and the distributing chambers.

The former are oblong buildings of solid masonry, with vaulted roofs, covered with strong slabs or tiles. The interior is closely cemented with khorassan, and then plastered with lukium. The impervious and adhesive qualities of this latter mixture are so efficacious, that, although some taksim are entirely beneath the earth, and thus perpetually exposed to outward infiltrations as well as inward pressure, and undoubtedly coeval with the earliest Byzantine monarchs, yet there is no record of their requiring repairs or of their having ever leaked.

The tanks have iron traps in the roofs to admit light and air, and a door at the extremity. These reservoirs which are of sufficient capacity to hold many thousand tons of water, receive supplies direct from the bends. The water flows from them through a vaulted conduit, into the distributing chamber.

The latter are built in a square or octagonal form, vaulted and faced internally with stone or marble, and lighted by an orifice in the roof.

Three-fourths of the interior are divided into as many compartments (moossluk) as there may be distinct subsidiary reservoirs to supply. The remainder is left as a passage for the sou yoljee (water-way men). A portion of the latter forms an elevated seat, whereon visiters or proprietors may repose. The water, coming from the tributary tank or nearest souterazy, flows through an arched aperture in one of the angles, and circulates in a large compartment occupying one or more

faces. This feeds the principal issue, which, being flush with the floor, is always sure to receive a supply, so long as a drop remains in the large compartment. As soon as the fluid in this compartment has reached a given height, the surplus passes into the subdivisions, through funnel-shaped metal orifices, called massoor and loola, which are fixed about three inches below the rim of the marble divisions separating the compartments.

In the event of there being an excess of water in the first compartment, and of its rising above the orifices to the brim, the surplus passes through semi-circular apertures, drilled in the upper rim, and thence flows through the orifices or massoor. By this means, whilst the grand delivering conduit is always sure of its supply, there is no loss in case of flood. At the same time, in order to prevent the conduit from absorbing more than its fair portion, the orifice is partly stopped, as occasion may require, and the balance thus preserved.

The massoor are about one-sixth of an inch in diameter, and the loola eight times that size. Both permit the flow of a certain quantity of water within a given period, and thus enable the watermen to calculate the distribution. The word loola signifies a tube or chimney, also the bowl of a pipe; massoor also signifies a tube of inferior dimensions. After passing through these orifices into the smaller moossluk, the water continues its progress to subsidiary reservoirs, through vaulted apertures, similar to but smaller than that by which it enters. The grand channel which conducts the water from Egri Kapou to Aya Sofia and the quarters below Sultan Mohammed's mosque, is large enough, however, to admit the passage of a sou yoljee.

It sometimes occurs that one subdivision requires a greater supply of water than another; the guardians then stop as many loolas or massoor as may regulate the flow. This is done with the aid of a few wood-shavings, which are introduced into the inward or funnel side of the orifices. The large issues are dammed by a sack filled with the same cheap and efficacious material. A simple process is also employed to stop cracks or leaks in the conduits of masonry connecting the taksim with its recipients. For this purpose, a provision of sawdust is always

at hand, and the sou yoljee on duty occasionally throws a small quantity into the compartment, which, being carried down by the force of the current, finds its way into the fissures, and effectually prevents leakage.

The quantity of water which one massoor is calculated to furnish in twenty-four hours is about two thousand gallons; consequently each division of eight, equal to one loola, distributes 16,000 gallons. Thus, taking the minimum massoor of a taksim at forty-eight, one of these tanks could furnish about 96,000 gallons. But, in order not to impoverish or drain the sources, and to reserve a full supply in the adjoining reservoirs during protracted droughts, the water is allowed to flow through the orifices for twelve hours only. Thus the daily distribution of a taksim of 48 massoor is reduced to 48,000 gallons.

Care being taken by the water inspector (sou naziry) and his agents to regulate, as far as possible, the supply to the demand of each quarter, an attempt has been made to calculate the population thereby. This, however, is a most uncertain basis. Calculation by this mode is rendered nearly impossible, from the quantity of water used and wasted in washing linen and in scouring walls and floors of houses, both of which are carefully cleansed at least once a week. Besides, although it were possible to prove the quantity of water supplied, this supply would offer no approximative index to consumers. However, taking the whole number of massoor at about 2160, each giving, as above stated, 1000 gallons in twelve hours, it results that a daily supply of more than two million gallons is distributed through the city and immediate suburbs; which, supposing the population to amount to 800,000 souls for these parts, including Eyoub and Beshiktash, would allow two gallons and a half for each individual, exclusively of rain water preserved in the tanks of mosques and private dwellings, and water drawn from wells, that are sunk in all tolerably-sized tenements.

The calculation of 800,000 souls, exclusive of Scutari and the Bosphorus villages on both sides, amounting, according to the same calculation, to a total of more than one million, is merely approximative. I endeavored, by repeated inquiries and inves-

tigations, to arrive at some definite conclusion, but was constantly baffled. The above calculation is taken from the best informed persons, Moslem and Christian, who founded their data upon the assertions of the mayors, magistrates, and imâms of the town and suburbs. These data, combined with personal inquiries at the millers' and great bakers' led to the above conclusion. Andreossy reckoned the population of the city and immediate suburbs at 630,000 in 1814, shortly after the terrible plague which, in 1812, carried off nearly 150,000 souls. Since that time the Turkish population has most rapidly augmented, and the influx of Christians (rayas) has been most extensive, as is proved by the number of houses built in every direction in the quarters inhabited by them.

Water flowing from the taksim is far from pure or clear, especially after rain. It contains much sediment and decomposed vegetable matter, and when first gushing from the bends or bash havooz, is scarcely potable. Its long passage through the channels, and its airing in the souterazy, have the effect of improving its quality, and it is not considered unwholesome by medical men. Turks attach much importance to a supply of pure water, and are as nice judges of this natural beverage as are Europeans of choice wine. The result is, that all who can afford the expense deal with water-sellers, who send small tubs to be filled at various renowned springs contiguous to the Bosphorus.

Among the springs on the European shore, the waters of which are most esteemed, and supposed to possess, in a greater or less degree, the required cardinal qualities, are those of Defterdar 'Skelessy, close to Eyoub; Mir Akhor, near the European Sweet Waters; Yeny Kouy and Stenia, in the pleasant valley, near the farm of Tahir Pasha; and the Chestnut, Filbert, and Sultan's springs in the Valley of Roses, beyond Buyukdery, which latter source has the honor of refreshing the imperial harem. The most famous springs on the Asiatic side are Kara Koulak, behind the Giant's Mountain; Tchamlidsha, between Scutari and Beglerbey; and a spring rising upon an eminence in the vicinity of Boulgerloo. Of these Kara Koulak and Mir Akhor are most in vogue.

The company of Sou Yoljee, to whom the whole water system is confided, remains to be mentioned. This company, under the direction of a sou naziry (water inspector) appointed by the Porte, and of several sub-inspectors, consists of nearly five hundred men, half Turks, and the remainder Albanians, exclusively natives, or descended from natives, of Loonjiara, in the Epirus. The latter, according to their own assertions, have possessed the art of constructing underground water-channels, aqueducts, bends, taksim, and souterazy, from time immemorial; and their ancestors are said to have learned this art at a remote epoch from the Arabs. They now affect to preserve it as a secret in their families, and educate their sons exclusively for the profession. So soon as the lads can support the fatigue, they serve as apprentices to their fathers, and, on the demise of the latter, succeed to the vacant employment.

In the event of an Albanian sou yoljee dying without sons, his office is sold by the company, for the benefit of his widow or daughters, to the senior companion: if he should leave no children, it becomes the property of the company. The number being limited, and the pay and emoluments considerable, the places sell sometimes for as much as 100 purses (£500).

The company enjoys many privileges. Moslems are free from military conscription, servitudes, and taxes; and Christians are relieved from haratsh or other imposts. They are paid by the nazir according to the piece, independent of a small yearly salary. The revenues of all villages within the central water districts, are made over to the nazir for this purpose.

Among the most picturesque and richly ornamented establishments under the care of the Sou Yoljee are the beautiful fountains called Sebil Khana, the most costly of which are those at Tophana, Eyoub, and the mausoleum of the late Sultan. The general style of their architecture is florid arabesque, with long projecting and richly ornamented eaves. Their prevailing form is octangular, and the material of which they are composed marble. The windows of the chamber, whence the sebiljee liberally distribute water in brass or pewter cups, are fenced with iron gratings, elaborately gilt and designed.

The cornices are ornamented with analogous inscriptions,

generally to the following effect:—"The spirit of God is on the waters"—"We have given them the waters of Al Kawzer (the river of paradise)"—"Of all living things water is the vital principle"—"In the bitter hour the Lord refreshed them with the quickening drink." The latter alludes to the sufferings of Hossein at Kerbalah and to the bravery of an Arab water-carrier, who, in despite of the arrows and javelins of Yezid's soldiers, drew water from the Tigris, and lost his life in the act of presenting the grateful liquid to the parched lips of the unfortunate martyr. This water-carrier, who is reverenced as the patron-saint of the Horse Saka, was named Abdoul Kawzer (servant of the heavenly waters).

CHAPTER II.

DEALERS IN CROCKERY AND GLASS; KHANS; DRAPERS' MARKET; DRESS AND JEWELRY.

On reaching the hill at the extremity of Aladsha Hammam Street, the left side will be found occupied by sheds tenanted by Hebrew sheshedjee, who deal in common crockery, narguilla bowls, and brass utensils. Among the latter are tassa (saucers) used to place under the bowls of pipes to prevent ashes from falling upon the floor.

Opposite to the glass-dealers are the shops of Armenian finjanjelar, who sell porcelain, plated goods, and fine Bohemian glass. Among these articles is a varied assortment of the small coffee-cups, (finjan,) principally from Germany, made expressly to fit the stands or saucers called zarf. The latter are like egg-cups in form, and are either of silver filagree, brass gilt, or fine porcelain. Coffee-cups and saucers after the European fashion are scarcely known in Turkish houses.

Plates or dishes of porcelain or crockery are seldom used by Turks or schismatic Armenians; but Greeks and Catholic Armenians, who are gradually adopting European habits, are good

customers; indeed, all rich Greek families of the Fanar and Pera have adopted these habits as regards the table-service; but schismatic Armenians, with few exceptions, are still in a state of transition. There is also much demand for ornamental glass and china. They are met with in all respectable houses, and are placed upon slabs in the tchitcheklik, (recesses.) These recesses are flanked by small carved niches, (oojoora,) upon which various articles are symmetrically arranged. The slabs sometimes serve as pedestals for clocks; at other times they are replaced by closets, or by book-cases neatly glazed.

The next turning upon the right hand brings the passenger into Tchakmakjelar Yokoushy, (flint and steel dealers' hill.) The most remarkable objects at the commencement of this acclivity, which divides the second and third hills, are the shops from which the street derives its name, the stalls of dealers in rosaries, (tesbih,) and some of the most frequented and extensive khâns.

Tesbihjees sell rosaries of all compositions and forms, both for Moslems and Christians. The latter are principally brought from Jerusalem, and are made of mother-of-pearl or stained wood. The former are generally composed of rose, box, or bone. The most esteemed are of sandal or aloes wood, mother-of-pearl, agate, coral, and sometimes of genuine pearls. Some are composed of clay or pebbles collected in the valley of Mina by pilgrims, on their return from performing their sacrifices at Mecca.

A Moslem tesbih must have ninety-nine beads divided into three equal portions by small oblong separaters, which in common rosaries are of the same material as the other beads, but in those of coral or lapis lazuli consist of a more precious substance, frequently united at the top by a pearl loop. Each grain represents an attribute of the divinity, such as Ya Safy, (O, most pure,) Ya Adil, (O, most just,) Ya Hafiz, (all-preserver,) &c. Ordinary people, when telling their beads, content themselves with ejaculating the simple invocation "Allah!" as each grain is propelled by the thumb and finger, and with repeating the profession of faith when they reach the separaters; but the more

devout successively repeat the whole ninety-nine attributes, prefixing to each the following short prayer, called tesbihh: "May thy name be exalted, O great God!"

Rosaries are the invariable plaything of Mussulmans, and indeed of native Christians of all classes and both sexes. No man, whether on foot or horseback, moves without a tesbih in his pocket or his right hand; they are essential to business and kief, and are apparently as necessary to thought as to digestion.

The loss of a rosary consisting of Darfoor onyxes had well nigh produced a terrible scandal in the Prophet's household. Mohammed's most beloved wife Ayesha, having occasion to alight from her camel upon the road from Mecca to Medina, seized this opportunity to meet a certain well-favored Arab, named Safwân Ibn al Moattel, who had perhaps offered her a ripe pomegranate. This, however, was not managed so secretly as the tender couple might have desired. Prying eyes were peering from behind the screen of rocks—some say those of Selman the barber, others those of Omer Halvajee, the confectioner.

Evil tidings travelled as fast in those days as they are wont in ours. An envious Iago was forthcoming, who produced not a handkerchief but a rosary of onyxes as a proof of guilt. At first, the Prophet fell into great inward perturbation, and would probably have vented his choler upon Ayesha and her lover, had not policy soon superseded passion. In lieu, therefore, of seeking vengeance, he secluded himself during a short time, and then produced the 24th chapter of the Kooran, in which Ayesha's innocence is proclaimed as by divine command, and heavy anathemas are hurled against all scandal-mongers and traducers.

The khâns immediately contiguous to the rosary shops are among the handsomest and most extensive establishments of this kind in the city. These and all other khâns are wakoof, and are thus under the perpetual guardianship of different mosques. Constantinople possesses thirty-six or more of these useful edifices of various dimensions, erected for the benefit of travellers and merchants of all nations, or devoted to the reception of peculiar trades or tribes.

The majority of these khâns are immediately contiguous to the central bazars, and some have outlets communicating with

them. The laws and regulations of the whole are nearly similar; but the daily or weekly rent of apartments depends upon situation and other contingencies. The frequenters of these establishments are of two classes, residents and travellers. The first consist of merchants or bankers, who hire apartments, with or without warehouses, by the month or year, and establish their counting-houses therein.

These persons generally quit their residences about eight, A. M., and continue at their khân until a short time before sunset in winter, and until about ikinndy in summer. The apartments are paid by anticipation, and let unfurnished at from thirty to sixty piastres per month, according to size; lodgers furnish them as suits their convenience.

Cooking is not allowed within the precincts, but there is a khavéjee who furnishes coffee and narguillas. Food may also be brought from the neighboring cook-shops. The doors are closed soon after sunset, and neither fire nor candles are allowed after night-prayer to those who sleep within the walls. According to the rules of all these foundations, no women can pass the night there, even though they may compose the harem of travellers arriving from distant parts. The fair sex, in such cases, take shelter in caravansaries or private houses. Females entering khâns during the day ought also to be conducted by one of the guardians. Each establishment has its kihaya or khânjee, (intendant,) who acts as steward and accountant to the contractor. The latter generally rents the whole building from the tutelary wakoof. The intendant has under his orders a certain number of kapidgy, (porters,) and oda-bashy, (grooms of chambers,) who keep the keys, cleanse courts and corridors, and act as fire-watchers at night.

The principal khâns thus permanently occupied are those of the Valida, erected in 1646 by Mah-Peiker (moon-shaped) Sultana, mother to Sultans Murad IV. and Ibrahim, Yeny (new) and Vezir. The latter is principally frequented by first-class Persian merchants, Armenian booksellers, and wholesale dealers in pipe-sticks. Khâns occupied temporarily by strangers differ only from the others in being less respectable and extensive, and

by serving as sleeping apartments to their occupants. Were it not for their being unprovided with cook-shops, and their being subject to the same internal regulations as the great khâns, they would be similar to caravansaries.

The three great establishments situated in Tchakmakjelar Yokoushy are Zunbul, (hyacinth,) Yeny and Valida khâns. The first is the principal resort of Persian dealers in the coarse cheap shawls of Kerman, worn by the Fanariote and Perote women in the Frank fashion, or by Turks and Armenians of both sexes as waist-girdles. These articles are sold at an average of 500 piastres each; the finer qualities cost from 1500 to 2500 piastres.

The second khân, immediately opposite, is the largest in the city. It consists of a vast quadrangle of masonry, having three stories with covered galleries supported by stone pillars running round each. It contains from three hundred and twenty to three hundred and fifty apartments of different sizes, an abundant supply of water, and commodious fire-proof warehouses. It has two entrances, one for horses and camels, opening into the basement story, and another for foot-passengers, communicating from the second story with the quarter of Mahmoud Pasha.

The third, Valida Khân, is little inferior to Yeny Khân in size. It consists of an external court and inward quadrangle, and contains some two hundred and fifty apartments on two stories, surmounted with lead-covered domes. In the centre of the inner court is a small medjid. It is provided with spacious warehouses and stabling for two hundred horses.

The strength and solidity of these buildings, their security against fire and robbery, combined with their central position and the moderate price of rent, render them equally advantageous to native and foreign merchants. They are generally well administered, kept in good repair, and produce a small but certain revenue to the foundations to which they are affiliated. But here, as in all other financial matters in Turkey, whether fiscal or private, the system of venality and sub-letting, which *adet* has converted into law, interferes to curtail profits without diminishing the burdens of contributors. The wakoofya, in

order to ensure a certain rent, or in obedience to founders' directions, generally let the revenues of these khâns to contractors at a fixed sum, not averaging more than one quarter piastre (half-penny) per day for each chamber; but contractors generally quadruple or quintuple this sum.

Independent of the names of founders and dates of constrc-tion, most khâns are ornamented with appropriate inscriptions, such, for instance, as the following axioms of the Prophet, who was an ardent encourager of industry and traffic: "Just and upright merchants are foremost in the ranks of those souls who are most distinguished for piety;" or, "Labor, arts and industry are the surest safeguards against indigence."

As opportunities may not occur for returning to these subjects, I will here mention that Constantinople and its suburbs abound with caravansaries, also founded by rich and benevolent men. Here strangers can find all that Easterns require for themselves and beasts, excepting bedding, which all travellers transport with them under one form or another. Many of these hostelries are situated in the city, but the largest are at Scutari.

Nothing can be more animated and original than the great hall of these buildings, at the moment when caravans or large bodies of travellers arrive from the interior. A wild and picturesque mixture of camels, horses, and mules, in fantastic trappings, attended by men attired in every possible garb, and armed with every possible weapon, presents itself on these occasions, and offers the most varied and interesting spectacle. The strings of camels, divided into brigades of seven, each brigade docilely following its conductor, a patient ass, are not among the least curious sights to those unpractised in Eastern travelling.

Quitting Tchakmakjelar Yokoushy by a street running parallel to the southern wall of Yeny Khân, and passing the great fountain of Saka Tchesma, whence the horse water-carriers supply the neighboring quarters, Kashykjelar Tchsarshy (spoon-makers' market) soon presents itself. The shops consist of oval sheds, open in front, but furnished at the back with glazed closets, in which the spoons are neatly arranged in packets, in-

termixed with boxwood, ivory, horn and tortoise-shell tarak (combs); khilal (tooth-picks) of orange, olive wood, ivory, and other articles requisite for oriental toilets. Among these are back-scratchers of ebony, with carved mother-of-pearl handles and rough indented spatula.

Spoons are considered to be of Persian invention. Those made at Darabgerd and Khoonser of pear-wood richly carved, and light almost as a butterfly's wing, are far superior to those manufactured in Turkey. The first person who had the honor of presenting one of these instruments to the Prophet was a wood-carver of Iran. Previously to that time, Mohammed conveyed soup into his mouth with the aid of a piece of tough cake, rolled into a funnel, as is still practised by the common Arabs.

Spoons in general use are of various forms and materials. Some are of plain box-wood or ebony, neatly carved with a piece of coral affixed to the long, tapering handle. Others have the bowl of ivory for eating stewed vegetables. Others again, for khoshab, (fruit sherbet,) have their bowls of tortoise-shell, fine horn, or cocoa-nut, and their handles ornamented with ivory, coral, or mother-of-pearl. At the Sultan's palace, and at some great houses, these are studded with precious stones. Spoons vary in price from 8 to 100 piastres, according to material and finish, and they are the only article of luxury upon a Turkish dinner-table, where silver or plated utensils never appear.

It being ordained by holy law that all true believers shall cleanse their teeth after meals and at ablutions, and hair tooth-brushes being unknown, the only substitutes are, firstly, the fore-finger of the right hand, in marked contradistinction to the left, condemned to less honorable servitude; secondly, a root of orrice plant, nearly in its natural state; and, thirdly, tooth-picks. The consumption of the latter is therefore considerable.

Hassan, eldest son of Ali, who was poisoned by his wife, is the patron of tooth-pick and back-scratcher makers. A particle of haggis having affixed itself between two of the Prophet's small teeth, and his cat being asleep in his arms, he was put to great inconvenience, and made sundry facial contortions to rid himself of the nuisance. Seeing this, his grandson, Hassan, forthwith

climbed a palm tree, and cutting off a twig, converted it into a long tooth-pick; whereby the Prophet was enabled to relieve himself without disturbing his favorite.

Quitting Kashekjelar Tcharshy, and ascending the hill of Mahmoud Pasha in a south-western direction, the principal eastern entrance of the bazars appears in front. This gate is of recent construction and mean appearance. The street immediately in front is partly occupied by kurkjelar, (furriers,) whose principal market, however, is in a more distant quarter; and by tchokadjelar, (drapers,) all Greeks and Armenians.

There being only one cloth manufactory in the country, and this for the coarse and ill-dyed stuff used by the army, the drapers import all their goods from Europe. In former days, the trade in cloth was principally confined to the lighter and finer qualities, and the brightest colors employed for shalwars and kaftans (trowsers and robes); but since the introduction of the asker oorouba, (modern or army-dress,) worn by all civil as well as military functionaries, the dark-blue and olive-brown broadcloths of Europe are in great demand. This asker oorouba consists of plain cloth trowsers and of a single-breasted surtout, with stand-up collar buttoned close to the neck, generally plain, but sometimes embroidered with black lace and frogs, according to the rank and taste of wearers. A simple crimson fez, with blue silk tassel, completes the attire.

The fez is the regulation head-dress for all civil and military functionaries, and of all persons, no matter what their creed or country, in the service of the Porte. The market price is about 30 piastres. Its only ornament is a blue silken tassel, attached to the top, falling over and carefully spread around the sides. The tassel is passed through a piece of neatly cut paper, which is intended to keep the root in its place. It may be likened to a military shako without peak. The want of the latter renders it inconvenient in eastern climates.

Sultan Mahmoud, aware of this defect, endeavored to remedy the inconvenience; but the Sheikh Islam and Oolema, who had most reluctantly consented to the adoption of the quasi Frank costume, and the abolition of the turban, or rather of the wind-

ing cloth which encircled the original red cap, objected to any further imitation of the Christian head-gear. Thus, the great reformer was compelled to sacrifice his soldier's eyes to the religious prejudices of the church.

The following anecdote relative to this subject is narrated of Sultan Mahmoud. Finding that the troops suffered much inconvenience from the sun, he sent for the Sheikh Islam to Beglerbey palace. As soon as the venerable Mufty was announced, Mahmoud placed himself with his back to a lofty southern window, through which the mid-day beams poured with scorching heat. The Mufty having entered and made his obeisance, Mahmoud, derogating from custom, bade him be seated upon a low stool immediately opposite, and then commenced a lengthened conversation. The sun, meantime, darted its burning rays on the Mufty's face, so that, in order to screen himself, he raised first one hand and then another, accompanying this act of self-defence by sundry bodily contortions. "Allah! Allah!" exclaimed the Sultan, "what is the matter? You are ill! or is the sight of the Sultan painful to you? Why conceal your eyes? The Padishah is not a basilisk." "Astagferullah! (God forbid!) The Shadow of God is light and life to his slave," rejoined the half-broiled Mufty. "Well, then, what ails you?" asked Mahmoud, enjoying the joke extremely. "Ah, ah, Mufty!" continued he, "you are waxing old; you have worn out your strength in the Sultan's service. Repose is necessary for you." "God forbid! God forbid!" rejoined the Sheikh Islam, taking this as a hint of approaching dismissal; "God forbid, O Glory of the Universe! I I am as a young lion. Inshallah! the Sultan's servant will serve him many years;" and so saying, he endeavored to sit tranquilly.

But the heat soon became irresistible, and at last he sunk overpowered upon the floor. The Mabainjee and attendants having hastened to his assistance and revived him, he was removed to a seat in the shade. Then Mahmoud, fixing his penetrating eyes upon the old man, said—"Now, Mufty, what have you to say against the infidel fronts to the fez? You who are 'as a young lion,' and sitting under the shadow of our presence, you

have been unable to look the sun in the face. How dare you thus object to my poor soldiers' eyes being screened? Away, away! see that I eat no more dirt on this subject—Go!" The Mufty, utterly confounded at this stratagem, withdrew, and, within forty-eight hours, there appeared a firman permitting the addition of peaks to fez.

Strange as it may appear, those who were intended to benefit by the addition now objected to it as an infidel custom; and the seraskier, fearing a mutiny, the project was abandoned. Perhaps the prejudice against cap fronts may be founded upon the vulgar eastern notion, that Franks wear brims to their hats and peaks to their caps, because they dare not encounter the wrathful eye of the Almighty.

To return to the "new uniform." According to regulation, no person below the rank of mir alai, (colonel,) or civil functionaries of corresponding degree, are entitled to wear richly frogged coats, but this rule is constantly evaded. A firman, forbidding all adults to adopt this military dress, unless authorized to do so from rank, was issued by the Grand Vizir Izet Mehemet, in February, 1842. But the Armenians, especially the Catholics, who had assumed the coat, trowsers, and fez, were so reluctant to resume their national attire, that interest was made by several wealthy bankers and others, and the firman remained a dead letter.

Violent outcries were raised against Izet Mehemet on this account by the rayas—but unjustly. He merely desired that merchants, bankers, and shopkeepers should not make their appearance in uniforms, appointed for distinct classes in the public service.

In general, the prices of all articles of dress manufactured by Frank workmen, settled in the suburbs, exceeds those in the dearest towns in Europe. Notwithstanding this, the supply scarcely equals the demand. Civilization in this respect is making rapid strides. Already the streets of Pera and Galata are filled with shop signs, announcing "Tailors from London," "Hatters and Milliners from Paris," "Boot-makers from Vienna," and "Confectioners from Marseilles."

The color of coats worn by Turks is restricted to blue, chocolate, and olive brown. Green is reserved for Emirs, (Prophet's kin,) and for khadema, or other officers of the imperial household. Even the Sultan, although entitled to adopt this color, as khaliph and chief pontiff, never avails himself of the privilege, from a desire not to trench upon the rights of Prophet's kin. His imperial majesty's coat and trowsers, cut precisely in the European military fashion, are invariably of dark blue or brown; his mantle, the distinctive mark of royalty, is of a still darker color, and is of light marino or angora in summer, and of some warmer texture in winter. Upon ordinary occasions, the coat is single-breasted, with metal buttons, but without embroidery.

The jealousy with which Turks, especially those of the lower classes, regard the sacred color is sometimes exemplified by low and uncomplimentary murmurs against those who defy their prejudices. Nor is this jealousy confined to foreigners. Should a Moslem assume the green turban, without proving his title as an Emir, he would be seized by the chief of that body, as guilty of imposture and irreligion. In case of conviction, the punishment is imprisonment, and the publication of his imposture throughout the quarter of the city where he resides. Various fethwas provide for this offence, which is not uncommon.

Disregard to the above mentioned prejudice nearly caused the death of an honest Briton, at no very remote period. During the last year of the reign of Sultan Selim III., a merchant sailor came with a vessel to the Golden Horn. His wardrobe having become inconveniently porous, he landed and proceeded to the drapers' market, where he unluckily purchased a piece of green cloth, wherewithal to repair his trowsers. Having made himself water-tight on board his vessel, he hailed a passing kayikjee, and jumped into the skiff. Not choosing to seat himself, he stood upon the narrow after-deck, balancing himself after the manner of rope-dancers. He was hastening, in his satisfactory attitude, to indulge in a merry glass of raky, at Galata, when his boatman was accosted by a couple of those lawless ruffians, whose insolence and atrocities were terminated by Sultan Mahmoud in 1826.

"Yavash! (gently.) By the beard of our Agha. Gently, you Infidel!" exclaimed the two Janissaries, raising their guns, "or it shall be the worse for you." "What lubbers are those?" inquired the honest tar. Then, catching the last word of the Greek boatmen's reply, and seeing the guns pointed towards him, he roared out, "Hollah there, you Jenny Serious! avast—" But, before he could complete the sentence, one ball whizzed by his ear, and another, striking him upon the leg, dropped him upon the seat.

The bostanjy bashy (chief of the water police,) chancing to pass at that moment, immediately rowed towards the aggressors, seized and threw them into prison. The sailor having been conveyed back to his ship, the matter was reported to the ambassador, who forthwith sent his first dragoman to demand satisfaction of the Porte. To this, in due time, the Reis Effendy replied, "that the Sublime Porte, in its eagerness to afford a proof of its justice and of its friendship for Great Britain, had referred the matter to the Agha of Janissaries, the proper authority, and consequently the culprits had received fifty strokes on their feet, and would have lost their heads had not the sailor been the aggressor."

"Aggressor?" re-echoed the dragoman, to whom the message was delivered. "Yes!" rejoined the Reis Effendy, "inasmuch as the sailor, without regard to prescribed laws and immemorial privileges, not only dared to patch his raiment with the sacred color, but actually carried his contempt to such extremes, as to place one of these patches upon the most undignified portion of his person. The two Janissaries, being Emirs, were, therefore, partly justified in regarding this proceeding as a premeditated insult against themselves and their faith." To this the first dragoman, a witty personage, put in a confidential rejoinder, observing that the Emirs were entirely wrong in regarding this as an insult, since the English were accustomed to qualify the part in question as "the seat of honor." The surprise of the Reis Effendy at this information was profound, but no further redress was granted.

The consecration of green, as the exclusive symbol of the

Prophet's kin, dates from the earliest days of the Hegira. It was adopted by Ali, partly because it was the favorite color of his father-in-law, and partly because Mohammed was attired in green at the battle of Khanndak, where, in order to spare bloodshed on both sides, he bravely defied and slew the Koureish leader in single combat.

It was also believed that the Archangel Gabriel and the legion of angels, that fought invisibly at Mohammed's side at the battle of Bedr, were attired in green. Thus all princes of the Fatemite dynasty adopted green as their distinctive color, and all persons claiming descent from Mohammed, through his daughter, followed their example. The ignorant and impudent valets de place of Pera are accustomed to inform strangers, that the green turbans of men and the ferijees (mantles) of women indicate their being born upon Fridays. This absurdity frequently passes current.

Contiguous to the drapers' warehouses is the fragrant and well arranged shop of Mustafa Effendy, the most celebrated miskjee (perfumer) of the city. I shall not pause at present to describe the wares of this "prince of sweet odors," but proceeding onward, by Adjy Tchesma, (bitter fountain,) enter into Djevahir and Koyoomjelar Tcharshys, (jewel and goldsmiths' market.)

The jewel bazar, occupied exclusively by Armenians and Jews, is one of the busiest and most wealthy portions of this vast labyrinth of streets. That part contiguous to "the bitter fountain," and running in a direct line past the north-east entrance of the Bezestan, is principally occupied by dealers in rings or other ornaments, mounted with imitation stones, for which there is great demand, especially for the interior. These imitations and other large stones of brilliant appearance, but of inferior quality, are called komshu tchatladan, (burst neighbor;) meaning that their glitter excites envy even to bursting.

All jewellers' shops are raised above the level of the pavement about four feet, and are open on three sides. They have an enclosed back-shop, where the work is carried on. In front is a narrow counter: on this stands one or more glass cases, in

which articles are exposed for sale. Rich jewelry is not exhibited. It is either secured in the drawers of small lockers, placed at dealers' sides, or is preserved at Tchokadjelar Khân, where opulent jewellers hire apartments.

The only jewelry worn by the male sex is youzook, (finger-rings,) of brilliants, (brilanty,) rose diamonds, (roza,) rubies, (yacoot,) emeralds, (zumrut,) sapphires, (geuk yacoot,) opals, (ainyshema,) aquamarines, chrysopras, amethysts, and carbuncles (selyân.) These are either set plain, or ornamented with diamonds, and worn upon the little finger of the right hand. Little importance is attached to the setting.

The names given to each form are quaint. Thus the most valued are, sugar-loaf or Dervish cap (Déda kulaf); tombstone, (mezar yappessy,) oblong and oval; cupola, (koobély,) round oval; and square, (punta.)

Ladies also wear many finger-rings, but generally the forms are lighter and more graceful. Among the most fashionable are Mehoor Suleimany, (signet of Soliman,) consisting of two equilateral triangles of brilliants or other gems; parmakhal halkassy (finger-circle) of diamonds, rubies, &c., set like the hoop-rings of Europe; tektash youzook, consisting of a single large stone, in plain setting; and gul, (rose,) represented by a single stone, set round with small diamonds.

The principal articles of head-jewelry, worn by the fair sex, are tepelik, a kind of skull-cap, studded with diamonds, pearls, &c.; these are principally seen on the heads of wealthy Asiatic women; ansilik, resembling Sevigné, tchitchek, (flowers or sprigs,) and tchelenk or perushan (aigrettes); nazraskissy, (for the evil eye,) consisting of three hollow pendents, in one of which is a small turquoise, in a second, the name of the Almighty, and in the third, a grain of alum, which latter is considered efficacious against sorcery; yarmahy, (crescents;) yeldizena, (stars,) united or separated; patena and hadjilakoom, pins studded with diamonds of various sizes and shapes. To these may be added touhra, most commonly that of the reigning Sultan, and diamonds set so as to form the talismanic word Mashallah, (as God wills it.) Strings or loops of pearls, held

together by diamond clasps, are frequently fixed upon the yeminy (handkerchief) that is invariably attached across the front of the fez, the crown of which latter is also adorned with rays, stars, crescents, and Mashallahs, of brilliants and pearl drops.

Ladies also wear kupa (ear-rings) of pear-shaped pearls, or of rubies, diamonds, and emeralds, in the form of flowers; abdest kupessy, (ablution ear-rings,) so called from their being made of one large diamond, intended to represent a drop of water. Necklaces (guirdanlyk) most in request, consist of from ten to fourteen strings of pearls, twisted so as to form a coil, and clasped with brilliants or other precious stones. Venetian or Maltese gold chains are also much prized. From these are generally suspended hammayil or nooshka, (triangular or round gold lockets for talismans,) and sometimes small Geneva watches, enamelled, and set with diamonds.

Bracelets (bilazik) are less common, from the custom of wearing long loose sleeves, in order to facilitate ablutions; but latterly, this ancient fashion has been modified. Ladies of quality now frequently wear tighter sleeves, fastened at the wrists, which are ornamented with bracelets of pearls or precious stones, but rarely with those of chased gold. Some Turkish and almost all Armenian ladies wear bracelets, consisting of twenty or more strings of Venetian chain, with large flat clasps studded with diamonds. Kooshak, (zones,) entirely studded with jewels, are sometimes made for the imperial harem, where the ladies also carry kessessy, (purses, or rather bags,) ornamented with gems.

The prodigal use of jewelry that distinguished the Constantinopolitan ladies in former times has been much modified; partly through the caprice of fashion, and partly from decreasing wealth among the higher classes. Indeed it is now the fashion for ladies of rank to divest themselves of these ornaments, and to transfer them to the heads of their children and favorite slaves.

Pearls, above all others, are employed in profusion to adorn the numerous long tresses of children of both sexes, whose fez are also richly ornamented in front with jewelry, whilst heavy loops of pearls are suspended from the centre of the crown.

Boys, generally speaking, wear their hair in this manner until the period of circumcision, and girls are permitted to show their luxuriant pearl-woven tresses, until they attain the age of eleven or twelve. It is impossible to imagine creatures more beautiful than these dark-eyed lovely children, attired in all the fantastic colors of the rainbow—their raven hair and scarlet fez glittering with pearls and costly gems.

Turquoises, (perooza,) the fortunate stones of Persia, are little esteemed at Constantinople. They have not sufficient brilliancy to please the general taste, and being in great demand with Europeans, they are proportionately dearer than stones of greater intrinsic worth. Good turquoises are likewise extremely rare, and are becoming daily more so, from the diminished supply from Persia, and from the finest stones being purchased for the Russian market, and thence disseminated throughout Europe.

Armenian jewellers draw graceful designs, if furnished with an idea, and produce correct imitations of European fashions, with a certain admixture of Eastern originality, when provided with models.

The trade may be divided into several classes, all centering in one point—the selling jeweller—but each carrying on a distinct branch. These are the diamond-merchants, and dealers in precious stones, who draw their supplies of brilliants and roses from Holland, their rubies from Persia, their emeralds from India *viâ* Egypt, their pearls from the Persian gulf, and their opals much esteemed when fine, from Hungary. Of these, the most in favor are rubies. Nevertheless, the price of the latter is comparatively cheaper than in Paris and London. Emeralds of fine water are scarce. Among their merits is that of being preservatives against serpents, who it is supposed cannot resist their brilliant lustre.

The second class consists of merchants or bankers, such as the great family of Duz Oglou and others, who do not employ workmen, but act as brokers or agents to rich Turks. They generally have a supply of ready-made articles for sudden demand, or receive and execute the commissions of employers.

Thence they are called donadijee, (purveyors.) When employed by wealthy pashas, especially those in the provinces, these purveyors make large profits, the articles being purchased from them on credit, for which 18 to 25 per cent. interest is frequently charged.

The third class are the working jewellers, (sadykiar,) who design and prepare the setting in a rough state. This done, the article is made over to the engraver, (kalemkiar,) who finishes the setting, and transfers it to the makhlaedjee, who inserts the stones. Being so far advanced, it is carried to the polisher, (pirdakjee,) and when finished, is returned to the master jeweller, who, after calculating the weight of gold and value of stones when furnished by himself, adds about 20 per cent. to the actual price of labor, as his own profit.

Another class consists of gumushjee (silversmiths) and zarfjee, who manufacture the eggcup-shaped holders (zarf) for coffee cups, (finjan,) and all kinds of silver articles, such as frames and cases for the small looking-glasses (aina) used by ladies, bottles for rose-water, cassolets for burning perfumes, talisman cases, and so forth. These articles are sold by the drachm, at from five to ten piastres. All these persons deal in coral, (merjian,) which is dearer than common silver; but there are distinct coral merchants, (merjianjee,) who sell rosaries, necklaces, amulets, spoon-handles, and fragments of coral for inlaying fire and side-arms. Lapidaries and polishers, with few exceptions Jews, work in a small street branching from the drapers' market. The most celebrated diamond-cutter is an Armenian, principally occupied in working for the imperial family.

A curious anecdote is related of the melancholy fate that befell a rich Armenian jeweller, during the reign of Sultan Mahmoud I. One of the great crown jewels, called Tchoban tashy, (shepherd's stone,) requiring new setting, was carried by the imperial Khazna Kiayhassy (intendant of treasury) to an aged jeweller, renowned for his skill and probity. In order to prevent all possibility of being robbed or disturbed during the time this precious diamond was confided to his charge, the jeweller shut himself up in his workshop with his son, and commenced operations.

Being fearful of breaking or injuring the stone, the old man worked with the utmost caution; but, in the course of the second morning, his hand unfortunately slipped, and, to his extreme terror, the diamond appeared to present a flaw, running from one side to the other. Knowing that his head would be the probable forfeit of his maladdress, the unfortunate man exclaimed, "I am lost, lost! the stone is broken!" and, falling back from his stool, expired before his son could rise and call for assistance. Excess of terror had produced congestion of the brain.

As soon as the son had ascertained that his father was no more, he turned towards the cause of his misfortune, intending to proceed without delay to the imperial palace, and if possible, save himself from the fate which he supposed might await him. But all fears for his own safety were speedily removed. Upon examining the diamond he found it uninjured. A grey hair from the father's eyebrow had fallen transversely upon the stone, and having been mistaken by him for a flaw, had produced the catastrophe.

This diamond, which still forms one of the most valuable jewels in the imperial collection, is said to weigh 25 carats. Its antiquity exceeds, if possible, its brilliancy, and in other countries would add to its worth. It is supposed to have belonged to the crown of Justinian, and to have been lost by him (A.D. 549) as he was proceeding in state from the palace of the Akropolis to that of the Hebdomon, now called Tekfur Serai, erected by Constantine. Portions of the ruins of this palace, which overhangs the land-walls between Egry and Edreny Kapoosy, are still in such a state as to afford a perfect idea of the original form of one wing of the building. Indeed it would not require either very great labor or expense to restore the whole to its primitive condition—all save the treasures of art and magnificence which it is said to have contained, until ravaged in 1204 by the Christian invaders, who left nothing but bare walls to subsequent conquerors.

It was, however, amidst the rubbish and ruins of this building that the splendid diamond in question was found by a Moslem shepherd boy, who chanced to be playing near the great en-

trance. Unconscious of its value, the boy amused himself by throwing it about as a common pebble or piece of glass, when his father approached and discovered it to be a diamond. Without loss of time, therefore, he hastened to the Seraglio, and, with much difficulty, obtained permission to speak with the Sultan, to whom he presented the jewel, and narrated how it came into his possession.

Mohammed at first doubted its genuineness; but, lapidaries having been sent for, the value was ascertained. The honest man, who had thus added an inestimable jewel to the imperial treasures, forthwith received a dress of honor, and was appointed chief shepherd to the Sultan's flocks. Mohammed II. also took upon himself the education and fortunes of the boy, who rose to be a pasha of eminence. The discovery was made a few years subsequent to the conquest, and therefore the diamond had remained nearly nine hundred years concealed amid the ruins.

The koyoomjelar (goldsmiths) form a distinct branch. Their mode of work and the articles they produce, being immediately connected with the jewellers, do not require description. The value of these articles depends, as in Europe, upon the purity of the gold employed. The labor is generally estimated at a third of this value. Two other important persons connected with the above trades remain to be mentioned. These are, first, the Tamgha Bashy, or director of stamps, whose duty it is to see that all gold or silver articles receive the mint stamp; and, second, the Kibla Koyoomjelar, who values precious stones and other articles of jewelry. He has his seat in one of the alleys of the jewel bazar, and is constantly consulted. His valuation can be relied upon. There are several of these valuers in the bazars, but the decision of the Kibla is alone official.

The jewellers' and goldsmiths' companies are of most ancient date and much respected. The patrons of all Moslems belonging to this craft are the Prophet, Solomon, and David. More than one Sultan has belonged to these guilds. The most celebrated of these for their skill and knowledge of precious stones were Selim I. and Suleiman the Great; both of whom prided themselves upon their obedience to the custom, which ordains that

all Sultans shall exercise some manual calling. Many jewellers deal in ancient coins and intaglios, and when strangers pass, seek to attract them by exclaiming in lingua franca, of which they have picked up a few words, "Signor, signor Capitano! che volete—antica—antica:" but they seldom possess rare or valuable specimens.

Nevertheless, numismats and antiquaries find favorable opportunities at Pera to procure interesting additions to their stores. Some few persons have availed themselves successively of their temporary residence to form valuable collections. At the head of these must be placed M. Borel, of Smyrna, author of several works upon this subject. This gentleman has formed and disposed of more than one rich collection, the most important of which was purchased by the Bank of England. The Russian consul-general resident at the same place is also a distinguished collector. The finest collections at Pera are those of Baron de Behr, Belgic envoy; of Prince Handjiari, first dragoman to the Russian legation; of the Chevalier de Tecco, recently chargé d'affaires of Sardinia; and of M. de Cadalvene, director of the French post-office.

The collection of M. de Behr is perhaps the most numerous and valuable. More than ordinary classical and historical knowledge, combined with good judgment and fortunate coincidences, has enabled him to form a collection of unusual interest, which, if continued upon the same footing and with the same ardor, will in time rival the most important of its kind in the possession of any private individual in Europe. It is remarkable for containing an almost uninterrupted series of the Sassanian dynasty, many Arsacidæ, and several curious specimens of the Bosphorus kings, and a considerable number of what are called "uncertain" coins of Cilicia, in characters hitherto little known, and which, consequently, offer additional means for investigating the early history of Asia Minor, upon which light has already been thrown by Mr. Fellowes.

Prince Handjiari's collection is not undeserving of notice. His object is to form a complete series of Grecian medals, of which he already possesses some rare and curious specimens.

M. de Cadalvene, whose name ought to be placed at the head

of collectors at Pera, as regards his experience and knowledge of coins, has already formed and disposed of more than one valuable collection. But, being not less indefatigable than successful, he is now engaged in forming a series of Greco-Roman coins of the Lower Empire, and of the Crusaders during their ephemeral sovereignty in the East.

Dr. Millingen, who attended Lord Byron in his last moments, and is now physician in ordinary to the Sultan, is also an experienced collector. The coins which he procures are, it is said, forwarded to his father, a distinguished numismat and antiquarian residing at Rome.

The Chevalier Tecco, who stands high as an Oriental antiquarian, is steadily forming a curious and valuable series of Cufic coins of the different Musselman dynasties, from the earliest period, together with the rarest specimens belonging to the house of Osman. M. de Tecco proposes in due time to publish his researches, with fac-similes of his collection. He also possesses some intaglios of rare beauty: Among others, a root of emerald, bearing a Cleopatra Coccia, the head ornamented with the frontal skin and tusks of an elephant, which distinguish the effigies of that queen; and a large and singularly pure amethyst, having the portrait of the Sassanian king Narses, with his name at the side in Sassanian characters.

Many inferior collectors, Armenians and Greeks, are to be met with at Pera. Experienced residents find these men useful, and monopolize their best discoveries. But travellers should be upon their guard against the roguery and artifices of these dealers, who do not scruple to pass off spurious coins, and these frequently so well imitated, as to deceive practised eyes. The most honest and the only well-educated and trustworthy retailing antiquarian at Pera is a young Armenian, named Seropé (Serafin) Alischan, whose father, a respectable apothecary, was himself an esteemed collector. This young man, who speaks French with great fluency and correctness, may be heard of at the pharmacy of his brother in Aladsha Hammam, and will be found not only useful and intelligent, but ready to impart his information and lend his assistance to those who may consult him, in purchasing coins or other objects of antiquity.

Ancient coins being more or less connected with modern moneys, this may not be an inappropriate place to introduce a few words upon the subject of existing Turkish currencies.

The common currency of the Empire is of two kinds, paper and metallic. The former consists of bank-notes, or rather treasury bonds (sehhim) of 25, 50, and 100 piastres' value, payable to bearer, and bearing interest at 12½ per cent. per annum. They are badly executed, on coarse paper, and are easily forged. At some periods these sehhim are at discount, and pass with difficulty in the bazars at par; at other periods, about the time when the interests are due, they are at a premium, and then, becoming much in request, form an article of traffic and speculation on 'Change. The first sehhim was issued in 1840. The number in circulation is not extensive; firstly, because all government salaries, civil and military, are paid in specie; and secondly, because the paper, although convenient for large payments, is of no value in the provinces, unless, indeed, it be at Smyrna.

The second, or metallic currency, consists of aspers, a nominal coin of which five are equal to 1 para; of paras, a minute copper coin slightly tinged with silver, of which 40 are equal to 1 ghroosh, (piastre.) Of the latter, 2½ are equal to 1 ikylik; 3 to 1 ootchlik; 5 to 1 beshlik; and 6 to 1 altylik; all four are nominally of silver, but really of copper, thinly plated.

The gold coins are onlyk and yermylik, of 10 and 20 piastres each, but the former pass for 10½ or 11: and the other for 21 and 22. The so-called silver coins are deplorably falsified; but the gold coins, especially those of more ancient date, called Mahmoudyia, are more pure. The greater part, however, lose weight, before they have been long current, from the clippings and artifices of the Jews and Armenians, through whose hands they may pass.

The debased nature of the silver coin, and its imperfect execution, may be said to invite to forgery. The result is, that an immense quantity of spurious paras, piastres, and beshliks, are constantly in circulation, and forgers are repeatedly arrested. These, for the most part, are outcasts from European states,

among whom her Majesty's Mediterranean subjects enjoy a most disgraceful pre-eminence, and will continue so to do until the British government shall devise some specific means, whereby its authorities at Pera may be enabled to act efficaciously, in their earnest but fruitless desire to control delinquencies and to punish crime.

The Turkish currency has been subjected to an extraordinary depreciation within the last quarter of a century. The exchange had gradually risen to the high rate of 120, on the 3d of May, 1842, but on the 31st of the same month it had rapidly fallen to 117. This extraordinary and sudden decline was produced by the system invariably adopted by the Ottoman government, when upon the eve of issuing a new coinage, a measure recently rendered necessary by the debased state of the currency, the scarcity of specie, and the extravagant rate of foreign exchanges. This system consists in prohibiting the circulation of foreign moneys, except at certain low rates, in restricting the market price of national coins, and in furnishing trade with bills on Europe at proportionately low rates through the aid of bankers connected with the finance department. This operation, though it occasions some *primâ facie* expense, keeps moneys from being exported, and enables the government to purchase a large portion at moderate rates, which goes towards the new coinage. But this plan produces mere temporary advantages; for, so soon as the operation has worked its first effect, the new money makes its appearance, is found as usual to be debased, and the exchange advances again to the point whence it had receded.

In the mean time, the bankers in connection with government reap large profits. Being in the secret of the proposed operation, they run up the European changes as high as possible, knowing beforehand that in a few days they will be forced down by the above means. They then draw bills on Europe to a large amount at the high rates, say 126, as occurred at the commencement of May, 1843; and then, when the exchanges are sent down, as was the case during the latter part of the

same month, they purchase bills at low rates to cover their first outlay, and thereby put the difference into their pockets.

A singularity in the mode of receiving and paying money at native banking-houses and shops attracts the attention of strangers. The dealer, in lieu of presenting a hand to receive coin or to pay it, places the sum upon a flat triangular board, having a rim on the three sides. The point of the angle is open, and allows the coin to slip out, when, after being counted, it is taken or delivered. This custom has its origin in the plague. Metal being a conductor of contagion, all moneys, exchanged during the existence of the scourge, must pass through water. The board then acts as a receiver and conductor for the money poured in or out of the water vase.

CHAPTER III.

PERFUMERS, SHOEMAKERS, AND EMBROIDERERS.

HAVING whiled away half an hour in the jewel bazar, let us enter the drapers' market, and visit the fragrant shop of Mustafa Effendy, the Imperial miskjee (perfumer).

The partiality of Osmanlis for perfumes and aromatic oils exceeds that of any other nation. They have probably imbibed this taste from the Arabs, and not from their Turkoman ancestors. Independently of the profuse employment of these articles for toilet purposes, they use them for flavoring their food, for perfuming coffee-cups, for adding fragrance to their pipes, and for incensing their persons and chambers. They also mingle them with stimulating opiates or electuaries, (madjoon,) of which there is great consumption, among men no longer in the vigor of manhood. Thus the miskjee trade is one of the most followed and profitable in the city, and their shops are sometimes distinguished for neatness and symmetry of arrangement.

The two articles most essential for Turkish toilets are

surmeh (antimony) and henna. The former, diluted in spirits, mixed with powdered gall-nuts, gum, and wax, highly perfumed with musk or rose oil, is employed for tinging eyebrows and lashes, and gives to the eyes that languid yet lustrous expression for which Oriental women are pre-eminent. It is also made into a paste and used for dyeing hair. Although forbidden by custom to show a single lock when abroad, women, when within doors, or at the baths, are proud of displaying this natural ornament. Unmarried girls wear it in several plaits, intermixed with flowers and jewelry, hanging down the back. Married women twine it round their fez, leaving a large and long tuft unplaited at the end, with two or three curls pendent on the sides. Turkish women have just cause for vanity on this score. The length and luxuriance of their hair, which is carefully combed and washed with perfumed waters, cannot be exceeded.

The fashion of staining the finger-nails with henna is now nearly limited to the middling and lower classes and their slaves. It is amusing to observe the coquettish arts with which ladies of higher degree protrude their hands from beneath their ferijees, to show that they have renounced this filthy and unsightly custom. Still more diverting is the innocent vanity, with which some exhibit their adoption of silk or cotton web gloves, purchased from the Frank traders of Pera.

They have carried their innovations still further. It is ordained by canonical law that the teeth shall be cleansed at each ablution; but the prejudice against articles made of hair, least they should be those of the unclean beast, proscribing tooth-brushes, substitutes have been employed. Latterly, however, the prejudice has been overcome or evaded, and a fine lady's toilet is now considered incomplete without these essentials to health and cleanliness. That tooth-brushes are now in request in the imperial harem must be concluded from the following circumstances.

Having entered a Pera shop of all wares, two or three days previously to Courbann Beiram, 1842, the tramp of horses was heard advancing. Presently, the harem kihayassy (in-

tendant) of the Valida Sultana's household rode up, slowly dismounted, still more slowly crossed the threshold, and approached the counter, slipshod, his coral rosary chequered with pearls in one hand, and his whip in the other. He was a tall Sennar negro, with legs disproportionately long, high round shoulders, extreme corpulence, and the heavy lack-lustre eye that distinguishes all black lalas, when advancing in years.

Having seated himself, pulled up one leg under his body, and examined the different articles, displayed in tempting profusion, the kihaya made a numerous selection of artificial flowers, cotton stockings, Windsor soaps, English pins, cambric handkerchiefs, orange-flower and other waters, with divers perfumes and pomatums. Among the last was cold cream, which the intendant first smelt, then tasted, and apparently approved of highly, as an excellent comestible. Lastly, he selected about a score of soft tooth-brushes. In order to remove all scruples, the Italian shopman solemnly asserted that these were made of white cow's hair, as pure as that of the renowned animals of Thibet, so highly prized by the people of Lahore and the Punjâb.

The price having been determined after long debate, the purchaser drew forth his embroidered money-bag, paid a fourth less than had been demanded, and then stuffed two pots of cold cream into his own pocket, destined, no doubt, for his special eating. An inferior black lala, with two servants, carrying flat baskets, covered with red-striped handkerchiefs, were then called in; the articles were packed, and the party returned to the imperial palace.

These purchases were intended as Beiram presents for the ladies of the Valida's suite, who are said to vie in beauty with those of her son and of her sister-in-law, Esma Sultana.

The harem kihayassay's essay of cold cream, as an edible instead of a cosmetic, calls to mind an adventure said to have befallen a member of the British Persian Mission, on his way from Trebizonde to Teheran in 1841. Having neglected the precaution of taking an escort over the border country in the

pashalik of Erzeroum, he and his companion, an English gentleman, fell into an ambuscade of Kurdish horsemen in the vicinity of Etch Miazin convent. After wounding our gallant attaché, who with greater valor than prudence showed fight, the freebooters carried the party into one of the mountain gorges, and, whilst the chiefs debated whether they should put their captives to death for daring to resist, the inferior barbarians rifled their baggage.

Among various articles that attracted the freebooters' attention, were some half dozen pots of sweet-scented pomatum, the treasured nourishment of our young diplomatist's jet black curls and beard. These the robbers first applied to their noses with evident enjoyment, and then to their mouths with increased satisfaction. A short discussion next arose among them, as to the nature of the substance. This terminated in its being pronounced Frank butter. Thereupon the rogues drew from under their saddles some black barley cakes, picked out the supposed Frank butter with their dagger points, and commenced a most savory breakfast.

The attaché, a man of no less presence of mind than courage, seeing this, bethought him that he might turn this mistake to his advantage, and thereby save himself, his companion, and the remaining pomatum. So he bade his interpreter immediately call out, "Stop! stop, brothers! In Allah's name, take care, or your tongues and insides will become like camels' backs." "What dirt is the kaffir dog's son poking down our throats!" exclaimed the greediest Kurd. "Just as you please," replied the attaché, "just as you please! but, by your heads and by mine, you will pay dearly if you eat that stuff." Upon this the Kurds paused and said, "Speak! by your souls—is it poison?" "Not precisely!" answered the other. "Look!" added he, pointing to his moustache and long beard. "Look! Six days past my face was as that of a new-born child. This beard is the quick work of that unguent."

"What does the giaour mean?" said one of the robbers, spitting at the same time. "I mean," rejoined the prisoner,

" that, if you eat any of that grease, your tongues will become as shaggy as goats' tails. Eat if you please—I have spoken." The whole party stared for a while at each other, and exclaiming, "Allah! Allah! these kaffir Ferinjys are worse than devils," began to scrape their tongues with their daggers. Seeing this, the attaché renewed the conversation, saying—"Scrape away! scrape away! Nothing will avail you without an antidote. You may kill us, if you be so disposed, but your tongues will betray you: go where you will, you will bear the inevitable mark, and perhaps suffer death from suffocation."

"Where is your antidote? Where is your bezoar? Quick, give it to us, or we will burn your fathers," exclaimed the Kurds. "Burn away! burn away!" replied the attaché, picking up the pots of half-devoured pomatum. "Burn all our fathers and grandfathers. But that will not cure you. Hearken! allow us to proceed, and send two of your people with us to the neighborhood of the convent. We will not only pay for our escort, but give you antidotes that will secure you from all danger."

Upon this a council was held between the chiefs and their followers, which ended in their accepting the proposition. Our attaché was consequently conducted to Etch Miazin, where, having gained admittance, he fulfilled his promise, by sending out a few tomaums to the Kurds, with half a dozen strong horse-balls, divided into slices, accompanied with a request that they might be swallowed with all possible expedition.

To return to our perfumery. Among other articles much in vogue with the Turks, are highly scented pomatums, or cerates, rose-colored, white, or black, composed of oil and pure wax, for the hair, called yagh dondoormassy; beyik yaghy (moustache pomatum) composed of antimony, gum, and perfumed oil; and kissilyk yooz bouyoomaliky (rouge cottons for the cheeks). These cottons are steeped in a solution of cinnabar, and are then rolled in flat circles and dried. When used, the cheek is slightly moistened, the cotton applied, and the dye thus communicated to the skin, upon which it leaves a soft carnation, that does not injure the epidermis by absorp-

tion. The practice of rouging is, however, more common with Armenians and Greeks than Turks; although the coarser and more florid complexion of the Armenians appears to require less artificial aid than the delicate and pallid skin of the last mentioned ladies.

With the exception of tinging the brows and eyelids with surmeh, Turkish women of all ages trust more to the natural beauty of their complexions than to art, and, in spite of the relaxing results of baths, they retain these beauties until an advanced age. To European eyes, the practice of darkening and sometimes uniting the eyebrows produces a disagreeable effect, and serves to depress and contract the forehead. But this is more common with the lower than the higher orders. The practice of painting black spots immediately above the nose upon the foreheads of children is, however, universal. It is done not only as an embellishment, but as a preservative against the Evil Eye.

Oils or extracts most in request are sandal and aloes wood, jessamine, bergamot, musk, carnation, stocks, and hyacinth. The celebrated oil of roses, which is sold at six piastres the drachm second quality, and ten the purest, is not much in vogue with fashionable persons. It is considered heavy and vulgar. The small bottles sold at Stambol at ten piastres, and containing about one-third of a drachm, are never purchased by Turks. These bottles, manufactured in Bohemia or elsewhere, are expressly imported for sale to Europeans. Lighter and more subtle essences are preferred by Turks.

The word "ottar" of roses, scarcely known in Turkey, where it is called yagh, (oil or grease,) is derived from the Arabic eyttre (perfume); but some assert that its root is aqtr, (exuding or perspiring,) as unctuous drops distil naturally from flowers.

Gul yaghy (rose oil) is imported from Damascus, Aleppo, and other parts of Asia, from Scio and the Archipelago islands; but the most esteemed manufacturers are in the vicinity of Adrianople. The rose usually employed for the purpose is called oka gul (the weighty rose). Large tracts of these are

planted in sheltered situations, near the villages, upon the southernmost slopes of the Balkan range. The flowers are gathered before they have attained full expansion, and while the night-dew is still upon them. The petals are then carefully picked, and thrown into a copper vessel, where they are slightly bruised. The vessel is then filled with clean rain-water, and placed over a slow fire, where it is allowed to simmer but not to boil.

This has the effect of causing the unctuous particles to exude. As these particles rise to the surface, they are collected with bone spoons, and dropped into bottles, carefully stopped with cotton and covered with bladder. Contracts are made by wholesale dealers with producers, who are paid about seven and a half piastres the miscal, (one drachm and a half.) It is then sold wholesale at Constantinople for about ten piastres the miscal, and retailed at fifteen.

Another and more delicate mode of making rose oil is by placing the leaves in shallow earthen pans, filled with clarified rain water. They are then exposed to the full action of the sun, which is sufficient to extract the oil. This mode is slower and more expensive than the other, but gives a purer essence. Rose water (gulâb) resulting from either process, is exquisite, and far superior to that obtained by distillation. It is sold in the Egyptian bazar at five to six piastres the oka, nearly equal to two quarts.

Pure rose oil is not often met with. It may be distinguished by its glutinous and almost candied appearance. It is the common practice of small dealers to adulterate it with fine olive or almond oil; so that one oka of genuine ottar suffices to make two of the fluid commonly sold by miskjee, and imported to Europe, where it probably undergoes a second adulteration.

Latterly, rose-oil has been produced by distillation, but it is generally considered of inferior quality to that manufactured after other modes. Mecca is celebrated for its oils. Among others is the eyttre or attr shah, (imperial otter), the produce of a flower of which the Stambol perfumers could not specify

the name; it is less fragrant but more unctuous than rose-oil, and it is principally esteemed from its being the production of the holy city.

Among other articles of perfumery most in request with Franks are tannsooh and koorss. The former are small black pastilles, cut and stamped in the shape of stars, crescents, and flowers. When pure, they are composed of a mixture of aloes and sandal-wood powder, moistened into a paste with ambergris and rose-oil; when less pure, they are made of clay slightly tinged with perfumes. Larger tannsooh, commonly called talismans by strangers, are also sold: they are composed of similar ingredients, and are stamped with mashallahs, touhras, and other devices.

Koorss are the celebrated seraglio pastilles, which derived their name from having been originally invented by the Sultan's miskjee, and reserved for the use of the harem, or as presents from sultans to great personages; they are now met with in all perfumers' shops. The only dealer nowadays in the Seraglio is the guardian of the great library. The worthy Hodja in no wise presses these fragrant wares upon Frank visiters; but he is not displeased, after exhibiting the rarities contained among the 4440 volumes confided to his charge, if strangers wind up by carrying off some of his koorss. When unadulterated, koorss are entirely composed of ambergris, powdered aloes and sandal-wood, musk and rose-oil, made into a paste, dried over a slow fire, and then lightly gilt. They are of two sizes; the one about the circumference of a coat button, and the other of a waistcoat button. They are sold by the weight, at from six to eight piastres the drachm, according to size and quality.

Musk-rats' tails, tufarik, (pachouli,) bezoar stones, rosaries of perfumed woods or clays, are much in demand. Then come kesseh, (purses,) gierdanlik, (necklaces,) bilazik bracelets, and tesbih, (rosaries), composed of strings of tannsooh, either plain or gilt, and ornamented with small pearls, glass beads, and colored ribbons. These are made by Armenian and Greek women, exclusively for foreigners, who carry them home under an idea that they are used by natives.

The mastich (mastaky) of Scio, produced by the lentisk, is in universal demand; it forms an important branch of trade for that island, which is said to pay its taxes from the sale, in the same manner that Naxos and Calymos are enabled to pay their imposts with the produce of the sponge fishery. The custom of chewing gum-mastich is universal among women of all classes and creeds. Ladies of higher degree carry this substance in little ivory or filagree boxes, and are rarely without a morsel in their mouths. It is supposed to give nourishment and purity to the gums, and to act as an antidote to those scorbutic affections to which there is a general tendency.

The use of perfumes is not confined to the toilet and person; it forms a portion of social etiquette. When visits are paid by persons of high rank, the pipe with the lighted tobacco, surmounted by a small koorss or a piece of aloes-wood, is first presented; then comes coffee, the finjan slightly touched with ambergris or aloes-wood oil, and then either the delicious khoshâb, or preserved roses, cherries, or strawberries, and a glass of cold water. Before the guest rises to depart, a servant enters with a brass pastille-burner, in which is placed, upon a piece of lighted charcoal, a small fragment of aloes-wood, the most expensive and esteemed of all natural substances of this class, being sold at from two to three piastres the drachm, or about four shillings and sixpence the ounce. The incense is then passed under the visiter's beard, or placed upon the floor.

The same ceremony is observed among ladies. The custom of offering incense is regarded as a high compliment, as a mark of respect from inferiors to superiors; thence it is rarely presented to Europeans, no matter what their rank. But the custom is wearing out even among the Turks of the capital, and is rarely practised unless in the presence of the Sultan, Grand Vizir, and highest dignitaries.

Quitting the fragrant shops of Mustafa and his worthy neighbor, who both readily offer pipes, narguillas, and excellent lemon sherbet to their customers, let us repass "Bitter Fountain." Then, proceeding a few paces to the right, a view will be obtained of the whole Kaffaflar, or Papooshjian Tcharshy, from the

commencement to the point where it is terminated, at right angles, by Ozoon (long) Tcharshy, a few yards beyond a small green fountain, placed there by a daughter of Sultan Mustafa III.

The Slipper-Market, one of the main points of attraction to travellers, certainly merits the curiosity which it excites. The variety of fantastic and glittering articles exposed to view are not less original and typical of Eastern customs than the care and attention to symmetry with which they are arranged. The shops consist of broad stages raised about eighteen inches from the ground, carpeted or matted, and serving both as seats for customers, and counters for dealers. Upon this are distributed sundry articles of the trade, flanked by rows of shelves, on which the best goods are arranged. At the back is a recess, fitted up in the same manner, and used as a place of retirement for prayer. The master usually sits upon a low cushion (mindér) on one side, and his shopman either stands or sits upon the floor. All kaffaflar are Osmanlis, a privilege of which the corporation is nicely jealous, although a portion of their work is performed by Greeks, Jews, and Armenians.

This street is devoted to the sale of manufactured articles. Master shopkeepers contract with master operatives, who in their turn employ workmen. Two narrow streets, running at the back of that which we are now describing, are entirely occupied by the latter. Shoemakers are met with in every quarter of the city, but the sale of costly productions is limited to the great bazars.

No portion of Oriental costume admits of so many varieties and subdivisions as that intended for the feet. The articles worn by the male sex, who have adopted the modern dress, are, however, extremely simple. They consist of a pair of thin leather shoes, (laptchin,) with soft soles, worn in the house, and thick-soled galoshes (kondoora) put on when walking or riding. The latter are left at the foot of stairs when paying visits, or at the door when entering mosques. The former can be slipped off in an instant for ablutions.

Those who adhere to the old costume use, firstly, thin yellow sheepskin boots (mest) with soft soles, to which the shalwar is

attached. On going out, they slip on a pair of strong-soled yellow papoosh. Some Turks, not content with this double protection, use a sock of fine black leather (terlik) worn over the mest. But stockings or socks of wool or cotton, now generally introduced, have superseded the terlik.

For riding journeys, heavy, loose boots, of thick, black leather (tchisma) are worn. They are also employed by Armenians and Jews during winter, and are extremely serviceable to those compelled to wade through the ill-paved and muddy streets. The soles are shod with iron cramps, to prevent falling upon the slanting and slippery pavement. Without these, or some similar covering, walking in Pera would be nearly impossible. It is the fashion, therefore, for Franks to wear mud-boots. These are laid aside when entering a house, and resumed at the door.

These boots are substitutes for carriages, when Perote ladies attend the theatre or parties, at least for all those who do not hire sedan-chairs. It is curious to see a Perote family arriving by night at places of public or private resort. In front marches a Greek or Bulgarian servant, in the dress of his province, with a lantern, holding two or more candles, according to the rank or quality of the master. For here, lanterns are in some measure typical of individual condition. For instance, according to strict etiquette, ambassadors and ministers plenipotentiary are alone entitled to be preceded by flambeaus: ministers resident, by lanterns having three wax-candles; chargés d'affaires, by lanterns with two candles; and all other persons by lanterns with one candle. But the privilege of the flambeau has been invaded by secondary grades, and the etiquette of candles is completely extinguished.

Immediately after the lantern-bearer come the males, booted, galoshed, and cloaked. Then appear the ladies, their gowns carefully tucked up, and brought over their shoulders, their feet inserted in heavy water-proof boots, their heads covered with capotes or shawls, an umbrella in one hand, and a reticule containing shoes in the other. When they reach the vestibule of their destination, down glide all things into their proper places; shoes are put on, curls arranged, and, after shaking themselves

like aquatic birds emerging from water, in they walk—to do them justice, nearly as fresh and unruffled as if they had traversed the foul streets and drizzling atmosphere in commodious chariots. Turkish ladies never quit home at night; they consequently require no extraordinary aid.

The articles worn by them are—1st, tchelik, yellow slipper boots, which only differ from mest in being somewhat higher in front, and not attached to the shalwar. 2d, papoosh, similar to those of the men, but frequently embroidered with gold in the inward part of the sole. And 3d, tchipship. The latter are slippers without heels, extremely pointed, and somewhat curved at the extremity. They are of divers materials and colors, richly embroidered in gold, silver, or pearls, with a border of colored ribbon, and rosettes of silk, gold cord, or knots of pearl, on the instep. The pearl-embroidered slippers are extremely rich and graceful, harmonizing admirably with the general costume. From £10 to £20 is no uncommon price for Indjy (pearl) tchipship. They may, however, be purchased for 200 piastres; and those embroidered in gold and silver for 30 to 40. They are worn by ladies in the house, but not when seated on the mindér. In that case, they are slipped off, and left on one side, ready to be resumed.

The allowance made to ladies in Europe, under the head of pin-money, is sometimes termed bashmaklik (slipper-money) by Orientals. This, in ordinary life, is extremely limited, unless the ladies be heiresses of wealthy men. But Sultanas derive large individual revenues from imperial grants. This has been exemplified when treating of the mosque of Mihr ou Mah. Upon entering a Turkish house, it is the invariable rule to leave the outer slipper or galosh at the foot of the stairs. Ladies adhere to this practice when visiting. Their female attendants pick up their slippers, and carry them up to the harem door, where they remain as a notice to masters of houses, who, unless they be near relations, abstain from intruding. The custom of taking off slippers is observed by ladies when entering boats or arabas, where they sit cross-legged on cushions. In short, the outer papoosh is only used for walking.

The above are the foot coverings of the higher class. Men of the lower orders wear black or red flat-soled shoes (yeminy) either with or without socks inside; and the women invariably use the tchelik and papoosh out of doors, and generally go barefoot at home. Some, among others the Sultan, wear European boots well varnished. Green is forbidden to all classes. Even Emirs abstain from treading on the privileged color, although Persian Shiites use it in preference.

A Persian and Osmanli one day disputed this point. The latter accused the former of committing an abomination by thus venturing to trample the holy color under foot. "You Sonnites must be as lively as buffaloes, and as sensible as Frank asses to bray such nonsense," exclaimed the Persian. "Do you think, if it were wrong to tread upon green, that Allah would have clothed the fields with verdure for your dogs to defile?"

The laws regulating the dress and head-gear of Rayas is strictly observed also in regard to the color of shoes and boots. Thus Armenians are required to wear deep crimson, Greeks and other Christians black, and Hebrews light blue. The vast majority of all Rayas now, however, wear black. An exception was also made for Rayas in the service of the Porte, and for dragomans of embassies. They were permitted, as a distinctive mark, to wear yellow mest and papoosh, with scarlet shalwars.

Nothing can be more graceless to European eyes than the foot-gear of Turkish women when abroad. The shapeless yellow boot covers without entirely concealing the leg; and the loose slipper, frequently falling off, is a disfigurement to feet naturally small and well formed. Nevertheless, this loose foot-covering harmonizes with the flowing mantles and veils worn out of doors, whilst the light black or colored shoe of Europe would produce a jarring contrast to the wide shalwars (trowsers) and drooping entary (gown) worn at home, and generally composed of rich stuffs, of brilliant colors.

Shoemakers do not limit their trade to the sale of the articles above-mentioned. Their shops are stored with round looking-glasses, (aïna,) and small inlaid boxes, (tchekmeja,) used in Turkish houses for keeping jewelry, money, and valuable objects.

The former are of various kinds, either inserted in stamped silver cases, or covers of velvet, or cloth, richly embroidered with gold, silver, or pearls, or set in frames inlaid with mother-of-pearl and tortoise shell. Some are single, others double, and shaped like a pair of cymbals. They vary in price, from 60 to 300 piastres. Wall and toilet glasses are gradually coming into use, but generally the fair sex employ the above-mentioned little mirrors, held by a slave during the process of dressing. When ladies proceed to the Sweet Waters, or other places of recreation, one or more mirrors are carried by their attendants, and used for re-arranging yashmaks, which are partly removed whilst enjoying refreshments.

It is pleasing to observe these fair creatures when thus occupied, and to watch the coquetry with which they sometimes prolong the operation of re-adjusting their head-dresses, and thereby enable spectators to obtain a glimpse of their sweet faces. Towards ikindy (afternoon prayer), the usual time for returning home, a hundred of these glittering mirrors are produced. The ladies then gather up their mantles, which have been allowed to fall back, rise from their cushions and carpets, and aid each other to re-adjust their veils; whilst their slaves hold up mirrors with one hand, and raise the edge of their mantles with the other, so as to form a screen; but in such a manner, as does not entirely conceal their beautiful mistresses.

This field toilet being completed, the different groups gradually return to their vehicles and boats, and, ere long, the whole disappear tranquilly, noiselessly, and without any of those cordial farewells given at parting by individuals of the same class in Christian lands. It is the same when acquaintances or friends meet on these occasions. No buoyant tokens of recognition pass between them. Each group takes its place upon its own cushions, carried for the purpose from the boat or vehicle; and, if intimate friends are met or passed, the salutation is limited to touching in succession the chest, mouth, and forehead, with the fingers of the extended right hand.

Greetings and salutations in public are regulated by the strictest reserve and decorum, and it is only upon the first day of

Beiram, that hands touch hands as tokens of mutual good wishes. We English might well imitate a portion of this reserve. We carry the custom of shaking hands to unmeaning lengths.

The shoemakers' company enjoy many privileges, among others, an exemption from military servitude. The patron of the guild, especially of those who manufacture mest, is the celebrated Abou Horiera, no less honored in Oriental history for his virtues and intimacy with the Prophet, than for his attachment to the feline species. It is recorded that he permitted his favorite cats to amuse themselves to such extent with his person, that his bare ankles and legs were ulcerated by their constant scratching and biting. At length he bethought him of making a leather sock, which might protect his limbs without depriving his favorites of their amusement. This invention procured for him the same honors in the East as are paid to St. Crispin in the West.

The patron of the common red or black shoe makers, of curriers and morocco leather dealers, is Omer, the second perfect Kaliph, who was a skillful tanner. This trade, which necessarily employs many hands, is carried on by the debbaghjee, who have their yards in the vicinity of Eyoub. They receive hides and skins from the curriers, whose business is carried on outside the walls of the Seven Towers, near the sea-shore. The skins principally employed are those of sheep, the use of strong hard soles being little known.

The tanners' trade gives rise to a subordinate branch of industry carried on by poor Turks, called Tabbak Boktoplan. These industrials carry a wicker basket on their backs and a smaller one in the left hand. In the right they hold two flat sticks, with which they collect the album græcum, supplied by the innumerable dogs that infest certain portions of the city, especially near the landing-places of Tophana and Kassim Pasha, the esplanade opposite to the artillery barracks at Pera, and the little cemetery. This substance is employed for tanning, instead of bark; and in order that the operatives may be well acquainted with their trade, each man must pass a certain portion

of his apprenticeship, in the unsavory calling of tabbak boktoplan (collectors of tanners' filth).

Leaving the slipper bazar at the crossing near the small green fountain, and passing through the short street on the left hand, also occupied by shoemakers, a long vista of narrow alleys, crowded with dealers in silk-twist, and articles made of silk, presents itself. Upon reaching the first crossing, and ascending to the right, the stranger will find himself in Yâghlik Tcharshy, (Handkerchief Market,) one of the most interesting and original points in the whole range of bazars.

Yâghlik Tcharshy is occupied exclusively by Turks, who are privileged to deal in embroidered articles, though latterly some few Greeks and Armenians have obtained permits from the elders of the guild. The shops are open on three sides, and merely divided by a partition about a foot high. The backs are furnished with shelves and drawers, and poles project from the cornices, upon which many tempting articles are thrown, so that the upper section of this market has the appearance of being adorned with glittering banners and pennons, and the walls decorated with splendid hangings.

Among the most prominent of these articles are tobacco-bags, (dookhanny or toutoon kessessy,) generally cut in an oblong square, and made of different colored stuffs, embroidered in various designs with colored silks or gold. The bags most esteemed by Turks, are those made of fine Lahore shawl, or of the coarser shawls of Kerman. These sell for 80 to 100 piastres, whilst those embroidered may be purchased for twelve to twenty piastres, according to the quality of the gold. The latter, as well as almost all articles of embroidery, are worked by Catholic, Armenian, and Greek women of the Fanar, Pera, and Bosphorus villages, who maintain themselves principally by this employment, and by painting and dyeing the muslin handkerchiefs called kalemker. Therapia, among other places, is celebrated for the skill of its embroidresses, who produce articles of extraordinary richness and sometimes of equally good taste. During Lady Ponsonby's long residence at this pleasant village, the workwomen were fully employed, through the exertions made

by that kind-hearted and amiable lady to procure them customers—a most useful and moral mode of dispensing charity.

Articles thus embroidered are made on frames called kergief, They consist, firstly, of long scarfs (scharp) of muslin, shawl or merino, embroidered round the edges with wreaths and palms of flowers, in colored silks, intermixed with gold, and ornamented at the ends with various devices in gold or silver, such as the Sultan's cipher, mosques, mashallahs, crescents, and stars. These are made exclusively for Europeans, as they are never used either by Turkish or Armenian ladies, unless as waist-girdles.

The next kind of articles most commonly made by the same hands are square handkerchiefs, (ishlema chevra,) worked in a similar manner upon coarse gauze; these are sometimes worn by Greek women on the head. The Therapia women also make embroidered aprons, waistbands and trimmings for gowns, exclusively for Europeans. Pieces of fine muslin, five yards and a half long, richly embroidered in gold and floss silks, and then called kaftans, are also worked by them for the shalwars and entary of Turkish and Armenian women.

Among the various rich goods exposed for sale are square or oblong cloths of Merino or Cashmere stuff, admirably worked on one side by the hand upon a frame called toozany, and representing garlands, ribbons, and fruits. These, principally made by Turkish women, are frequently quilted with cotton, and lined with birunjik, a stuff made of silk and cotton, in stripes, and having the appearance of being interwoven with satin ribbon. The finer birunjik is worn by the higher classes as shirting in lieu of linen. The embroidered cloths, when thus quilted and lined, are used as coverlets (yoorgan) for beds, or as covers (tandoor bezy) for the wooden frames or tandoors, which, with mangals (braziers) containing burning charcoal, form substitutes for stoves and fireplaces.

By the side of these are seen rich praying-carpets, (ishlema sejeda,) consisting of strong cloth, red, blue, or grey, embroidered in fantastic patterns, with colored silks, gold, and silver. Pestamel and mahkrama, the former of red silk, ornamented with gold and silver tissue, interwoven in various patterns, are common. These are imported from Damascus, Aleppo, and

Broussa, and used as bathing-cloths; that is, they are wrapped round the lower part of the bather's person, preparatory to entering the first heated chamber. The second, with a greater admixture of cotton, and without embroidery, are used by the bathing-men, and are also employed as aprons by grocers, barbers and coffee-house keepers.

Muslin and cotton handkerchiefs (mahkrama or yaghlik) embroidered at the corners, are constantly used by both sexes. They are employed less, perhaps, for the purposes to which such articles are applied in Europe, than for that of folding up money, linen, and other things. In the houses of great men, there is always a mahkramajee bashy, whose principal duty it is to take care of these and other similar articles. No object, great or small, is conveyed from one person to another; no present is made—even fees to medical men—unless folded in a handkerchief, embroidered cloth, or piece of guaze. The more rich the envelope, the higher the compliment to the receiver. It is this custom which probably gave rise to the European idea that sultans, when desirous to distinguish favorites, were wont to roll up their kerchiefs, and to treat the fair object of their predilection as schoolboys regale each other with snowballs.

It is true, however, that when the Sultan honors individuals by bestowing upon them a gift, the present, whether consisting of fruits, sweatmeats, or wearing apparel, is always enclosed in an embroidered cloth, kerchief, or guaze, in the same manner as is practised in the transmission of letters. Reschid Pasha was the first person who struck a blow at the latter custom. He not only introduced paper envelopes for letters, but carried his love of civilization so far, as to send to the diplomatic corps his visiting-card and that of his wife, neatly printed in the European fashion, thus—"Monsieur et Madame Reschid Pasha."

To the above embroidered articles must be added small pocket-books for preserving letters; ootchkour, (strips of muslin,) embroidered at the ends for supporting shalwars; peshguir, (napkins,) embroidered round the edges, and spread over the knees during dinner, or used for ablutions; havloo, (towels,) employed for folding and conveying other articles; tarabolooz

(waist-girdles) of silk, about twelve feet long and four broad, worn by the middling classes, made in three pieces, lightly joined—the pattern having some resemblance to the French plaids; they are manufactured in Albania, Egypt, and Tripoli, (Barbary); giumlik, (shirting,) made of birunjik, the invariable costume of all kayikjees in summer and winter.

The corporation of yaghlikjees, under which head are classed all persons dealing in embroidered articles, acknowledge various patrons and saints. Among these are the prophet Seth, who is supposed to have spun and woven a cotton shirt for himself. This necessary vestment according to tradition, served as a model to Khadijah, the Prophet's wife, who carried on a brisk trade in these articles with various Arabian cities, and had the honor of presenting the first shirt ever worn by her husband upon his bridal day.

If we are to believe Turkish tradition, bed-coverlets were unknown in Arabia until the marriage of Ali with Fatmeh. It was upon this occasion that a Hindoo, converted to Islam, presented the happy couple with one of these additions to their domestic comfort, under the form of a splendid yorgan, richly embroidered with pearls, gold, and colored silks, upon crimson cloth. Although Osmanlis in general entertain little respect for renegades, whom they justly regard as being solely actuated by venal and corrupt motives, the trade highly venerates the memory of this Hindoo apostate.

It is time, however, to quit the brilliant bazar of the yâghlikjee. But, before directing our course to the bezestan of arms, we will diverge to the left, and, rapidly threading Ozoon Tcharshy, proceed to the carpet-dealers' shops in Merjian Yolly. Meanwhile, having alluded to renegades, I will terminate this chapter, with an anecdote relating to one of these apostates, said to have occurred during the reign of Abdoul Hamid.

Whilst the grand vizir was seated in the council-chamber, a Christian demanded an audience, under the plea of desiring to embrace Islam. To such a plea the sadrazan could not turn a deaf ear; so the stranger was admitted, and, forthwith throwing himself on his knees, said that he came to declare his intention

of renouncing the "errors" of Christianity, and to adopt the only true faith. After narrowly scrutinizing the petitioner's countenance, the vizir replied that this step required mature consideration, and that, if he merely embraced Islam in hopes of enjoying indulgences denied by his own faith, he would gain nothing by the change; "but," added he, "if you are sincere, you will certainly prosper in this world, and, with God's grace, save your soul in the next."

Thereupon the applicant made violent protestations of sincerity and disinterestedness, and demanded permission to pronounce forthwith "the profession of faith," and to be subjected to the physical formalities. "Patience! patience!" rejoined the vizir; "there is no hurry; Paradise will, please God, be ensured if you are deserving, and it will be better to delay the opposite fate if you are reproved. First say who and what you are, that we may judge of your worthiness."

Upon this, the applicant replied that he was a Pole by birth, and schoolmaster by profession; that he had been ruined, persecuted, and compelled to flee his country through the tyranny of a noble, who had destroyed the honor of his sister, and, seeing that neither justice nor truth was held sacred in Poland, he had resolved to embrace a faith, of which virtue and morality were the essential bases. Having pondered awhile, the vizir answered: "Well, well! we will give you a hodja, to instruct you in the faith and practices of Islam. Return to my presence in two months, and, if your sentiments be unchanged, Inshallah, it shall be as you desire."

The applicant had no sooner departed, than the vizir directed one of his dragomans to report the circumstance to the Russian envoy, and to request his excellency to institute inquiries into the character and antecedents of the would-be renegade. The two months having at length expired, the Pole, attended by the mollah who had been appointed his preceptor, re-appeared before the vizir, well instructed, and fully resolved to embrace the Prophet's faith. Having stated his determination in a loud voice and resolute manner, the vizir spoke to him thus: "Take warning! should anything

occur to you hereafter, good or bad, it will be too late to retract. Remember that, when once a professed Moslem, you will have no other protector than the law of Islam. Come what may, you must submit to consequences." "I am ready, your highness," rejoined the other; "let me enjoy the security and blessings promised by your faith to those who believe, and let the rest be on my head."

"Be it so!" exclaimed the vizir. Whereupon an imâm was called in, and the Pole, having uttered the profession of faith, was declared to be a Moslem. This being done, a sunettjee was summoned, and the remaining ceremony was at once performed. The vizir now waved his hand, and the convert, after receiving a purse of money, was directed to withdraw. However, before he reached the steps of the outward vestibule, he was directed to kneel, why he knew not; but the mystery was soon explained. Three or four tchaoosh stepped forward, seized his hands, fastened them behind his back, and in less time than is required for writing the result, the vizir's executioner advanced, and the renegade's head rolled upon the pavement.

The body was then conveyed to a public thoroughfare, the head placed under the right arm, and a yafta, to the following effect, attached to the bosom.

"ACHMET HODJA,

"a Pole and Christain by birth, embraced the true faith, in order to escape from punishment due for murder, and other heinous crimes committed in his own country. But the eye of God is everywhere. Wishing to convert our holy religion into a screen, behind which he might continue his vicious practices, this bad man met with the justice which ought to have overtaken him elsewhere. His punishment was just. This is his body."

It appears that the Russian envoy had instituted the desired inquiries, and had discovered that the man was a criminal of infamous character, who had merited but escaped death in his own country. This being detailed to the vizir, that minister forthwith resolved upon the summary mode of proceeding.

Several instances of apostacy took place during the years 1841, 1842, 1843. The renegades, principally Germans, were subsequently tolerated by their new co-religionists, but were far from meeting with that favor which they expected to be the reward of abandoning the faith of their forefathers. Generally despised by Osmanlis, and universally shunned by honest Christians, they are doomed to lead an outcast life, ill-compensated for by that unlimited sensuality which is the general pre-disposing cause to apostacy. There may be exceptions—Omer Pacha, for example, who commanded in the Lebanon; but instances rarely occur, now-a-days, of renegades making progress in rank or fortune. Their subsequent existence is, for the most part, worthy of their motives for apostacy.

An event has recently occurred connected with this subject, which called forth profound indignation and regret, even from those most disposed to advocate the cause of Turkey, and to defend its government against unjust calumnies. At the same time, it caused undisguised satisfaction to those whose constant themes are the intolerance, unmitigated barbarity, and fanaticism of the Turks, and who gladly avail themselves of all acts of rigor or false policy, to preach a Christian, or, in other words, a politcal, crusade.

An Armenian artisan, named Yacoob Dukim, aged thirty-two years, expressed a desire to embrace Islam. Eager to obtain the immunities and indulgences enjoyed by Mohammedans, this man spontaneously renounced Christianity, and made his profession of faith in the autumn of 1841. Disappointed, however, in his expectations, and not meeting with the anticipated reward of his apostacy, or, as some assert, urged by conscience, Yacoob Dukim escaped to Syra, where he abjured his new faith, and ere long returned to Constantinople, with the intention of becoming a Latin Catholic.

To render this recantation more notable, he assumed the hat or cloth cap worn by Franks and *bonâ fide* subjects of foreign powers, although a Raya, and not under the protection of any European legation. This soon attracted the notice of his own

countrymen and of the Turkish police. He was therefore denounced, seized, and carried before the Sheikh ul Islam.

Thereupon the whole body of Oolema insisted that he should be brought to trial for apostatizing from the Moslem faith, and punished according to the strict letter of the law. The crime was not denied; on the contrary, the accused gloried in the act, and, in spite of promises and torture, firmly refused to recant a third time. The result was, condemnation to the legal penalty—death; which penalty is not only awarded by the religious code, but legalized by various fethwas.

One example of the latter will suffice. It is taken from the collection of the celebrated Mufty, Bekhja Abdullah Effendy, and runs thus: Question, "If Zeid, not a Musselman, should profess Islam, and should again relapse into infidelity, what ought to be his punishment?" Answer, "If certified by two witnesses, death without delay."

This sentence, carried into effect upon the 22d August, 1843, at the place of execution in the fish-market, was neither issued nor consummated without opposition. The Grand Vizir, Raouf Pasha, a mild and worthy man, attempted to rise his voice in opposition to the bigoted Oolema and other members of the Supreme Council. Rifât Pasha, minister for foreign affairs, took the same side, and they were supported by Achmet Fethy Pasha, brother-in-law to the Sultan. But the opinions of the fanatic Nafiz Pasha, President of the Council, of Riza Pasha, and of the Sheikh ul Islam and Oolema prevailed, and the Sultan's assent was obtained.

In the mean time, Sir S. Canning, true to that humanity and generous zeal which distinguishes his honorable character, both in public and private, exerted his utmost endeavors to avert the commission of an act of blood, which, as his excellency justly observed, could not fail to arouse the sympathies of Europe, and to recoil eventually with most prejudicial effect upon the Sultan and his government. But the voice of humanity, reason, and policy failed, and the punishment of death was inflicted.

The moral and political effects of this rigorous adherance to a sanguinary law, so contrary to the spirit of the nineteenth

century, and so inconsistent with the present position of the Turkish government, has been justly and forcibly pointed out by an able public writer. I will therefore insert his observations, although evidently written under the excitement of the moment.

"The Armenian who was condemned to death for recantation from the Mohammedan faith, which he had professed about a year ago, was executed yesterday. His body was exposed in the fish-market, with his head in his *hat!* He had assumed the Frank dress; and the Turkish government could not show its contempt for European civilization more effectually than by exposing, with the headless body of the renegade, its most conspicuous symbol, the *hat.* The conduct of the Porte in this affair has excited general indignation.

"Powerful efforts were exerted on behalf of this unfortunate man, but the Sultan's ministers obstinately refused to remit the capital punishment. They pleaded an inexorable law and the danger of offending public opinion. But such pleas are valueless; and, however conclusive they may have been in the day of Mussulman intolerance, they have long lost their importance, even amongst Mahommedans themselves.

"Other laws, as inviolable as those of the Medes and Persians, have been infringed, and power and fanaticism can no longer form an excuse for their future inviolability. When crimes are committed with impunity throughout the empire—when the succession of its sovereign is ensured by a violation of every law of humanity—when the chief adviser of that sovereign owes his position to the most horrible and most revolting vices—and when the chief military authority at Tophana was guilty, but a few months ago, of a double murder—it is no longer time to insist upon the inviolability of law, and, above all, of religious law.

"To remodel the army, public opinion was offended, even at the risk of a general revolution; but, when vengeance must be taken upon a Christian—when an unworthy feeling of revenge and malice must be gratified, forsooth public opinion is advanced as an unanswerable excuse. Were all laws inviolate, or were public opinion respected, Turkey might, even upon so faulty a

basis as Mahommedanism, be again restored to some portion of her ancient vigor.

"We have never advocated foreign interference in the internal affairs of the Turkish empire; and were all its laws equally respected and enforced, even in this instance we might object to any attempt to prevent the execution of laws founded upon the religion of the state. But, when laws are violated, in all cases except where Christians are concerned, humanity as well as religion demand interference. By such acts as these, the Turkish government again exasperates its Christian population, which it had at length succeeded in conciliating. By showing itself to Europe the persecutor of Christianity, Turkey endangers that place which the most enlightened of her sovereigns, Sultan Mahmoud, had endeavored to acquire for her amongst the nations of Europe. Sir S. Canning has exerted himself in this unfortunate affair as becomes an English ambassador—we could wish that other foreign representatives at this court were as sincere and as honest—but English influence is gone in this country.

"Had we maintained the position to which we are entitled, and which we enjoyed a short time back, Christianity might have been spared this outrage, and Turkey the dangers of its results."

But all Christian nations are not entitled to join in this outcry against the Porte. The official correspondence of the British envoy at Lisbon shows that a sanguinary law, similar to that of which we complain in Turkey, continues in vigor at this moment in the Portuguese dominions. Apostates from Catholicism are there legally doomed to the fate awarded to relapsed renegades in the Ottoman empire. Why, therefore, do we not peremptorily interfere on the banks of the Tagus, as we have done upon the shores of the Bosphorus?

CHAPTER IV.

CARPET-DEALERS, TURNERS, PIPE-DEALERS.

AFTER quitting that part of Ozoon Tcharshy, within the great enclosure of bazars, the street called Merjian (coral) Yolly, opens to the right and left. It is in the immediate vicinity of this spot that the haladjee (carpet merchants) have their shops and khâns. The best articles are not exposed in the former, but kept in the merchants' store-rooms, at the adjacent small khâns, whither purchasers are conducted.

This trade, of which the members are exclusively Moslems, was formerly among the most flourishing in the city. They dealt, as at present, in goods imported from Persia, Bokhara, Cashmere, Barbary, and various provinces of the Ottoman empire. Solomon is generally reverenced as their patron; it being supposed that the genii, who labored during the building of the Temple, presented him with a carpet, upon which he and Balkis were wafted through the air, when they made their marvellous journey as far as Cashmere, and there caused the abruption of the mountains that confined the waters which then covered the surface of "the Valley of Paradise."

Others of this guild affirm that Solomon is only entitled to the patronage of dealers in travelling carpets, and that the first invention of those employed for prayer must be ascribed to the archangel Gabriel, at the period when the Prophet made his miraculous ascension to heaven. Mohammed, being desirous to say a prayer of supererogation, in acknowledgment for the favor vouchsafed to him, was about to take off his cloak; when Gabriel, seeing this, unclasped from his own shoulders his star-spangled mantle, and placed it under the shade of Tuba, in the proper direction of the keblah, so that the Prophet might perform his devotions, according to prescribed rules. This duty being accomplished, the archangel removed the mantle to the saddle of Borak. When the

Prophet descended to earth, he carefully preserved the precious gift, for the sole purpose of saying upon it the sixth or extraordinary prayer, which he was accustomed to recite towards midnight.

Carpets richly embroidered were subsequently made by Fatmeh and the wives of the first kaliphs, in imitation of this, and were called yildizy, (the starry,) in commemoration of the constellations that originally bespangled the archangel's mantle.

Notwithstanding the universal use of carpets, the trade in indigenous and Oriental produce has latterly decreased. The introduction of the cheaper manufactures of Europe, largely imported by Greek and Armenian merchants, has diminished the profits of the old carpet dealers, by circumscribing the use of Eastern articles, especially of those kinds used for covering floors. In lieu of employing Smyrna, Salonica, or Persian carpets, many rich Turks and the majority of Christians have adopted European productions.

No article is more essential to the Turkish population than carpets. They form the most prominent item of household furniture, for purposes of convenience, luxury, and devotion. When Osmanlis are stationary, they are necessary as seats; when travelling, they are used as beds, and bedsteads; namaz cannot be decently said without them; and, on parties of pleasure by land or water, the are equally requisite for utility and display. In the latter case, the carpet that covers the short after-deck of the kayik is taken out, and spread upon the ground. Over this are laid the cushions upon which the party were seated at the bottom of the boat. The yellow slippers of ladies are then ranged in pairs in front of the carpet, and their attendants serve them with refreshments. These groups, of which hundreds may be seen on Fridays, at the Sweet Waters and other places in vogue for kief, are admirably picturesque, and give an inimitable feature of originality to the romantic spots selected for these tranquil and innocent recreations.

Carpets hold a conspicuous place in the baggage of all

travellers. In the households of pashas or great personages, there is an attendant called kulargus halassy bashy (guide or travelling carpet-keeper). It is his duty to ride on with other servants, to the spot appointed for temporary halts. Here he spreads the carpets, and prepares coffee or other refreshments. The same ceremony is performed at night.

No man, above the lower class, is unprovided with sedjada (oblong prayer-carpets). They are of two kinds, one called kushluk, for morning devotions, and the other for the four remaining prayers. These articles vary in richness and beauty of texture. In great houses, an attendant, called sedjadagee bashy, is entrusted with their preservation. He spreads the sedjada in the proper direction of the keblah, at prayer time, and sees that no unclean contact renders them impure. Some of these carpets are of Persian manufacture, of vivid colors, and fine velvety texture. They are sold as high as 700 piastres, none lower than 400.

Those made in imitation of Persian goods at Diarbekir, Sivas, and other places in Asia Minor, are more common. Their texture is coarser, and their colors less vivid. Their price is 25 per cent. cheaper, but they are commonly designated and sold as Persian goods. Pretty articles of this kind, seven feet by four, may be purchased for 350 piastres.

From the custom of spreading carpets of this kind over the after-decks of kayiks, whereon servants are seated, these articles are commonly designated, one, two, or three pair, (oars.) Dealers thus distinguish the sizes required by purchasers, as each class increases proportionately in length and breadth. A kayik without stern carpet is considered as much undressed as would be a London chariot without hammer-cloth.

Praying-carpets are not limited to articles manufactured of wool. They are made of cloth, cotton, velvet, or silk; all more or less richly embroidered with quaint designs representing flowers, sometimes stitched with gold and silver, and ornamented with small pearls. A space, terminating in a point, is, however, left plain in the centre, whereon to place the head; it being considered meritorious that the forehead

should not rest upon silken or golden embroidery during prostration.

In imperial palaces, in those of married Sultanas and grand dignitaries, praying-carpets constitute a heavy item of expense. Much variety is there exhibited in the choice and splendor of these articles, although this display of vanity is opposed to those divine precepts which command humility at all times, and strictly forbid ostentatious exhibitions during prayer.

Carpets employed as floor-coverings in the imperial harem and the Sultan's apartments are generally of the finest Persian or Smyrna manufacture, with here and there splendid European productions, sent as presents from foreign sovereigns. Those of Smyrna are of two kinds. The finer quality, containing the darker and dearest colors, blue and red, are called adjem, being imitations of Persian; the second are termed yaprak, the pattern being lighter and the colors cheaper, with an admixture of green. These are the sorts generally exported to England. They are common in the reception-rooms of both sexes at the houses of Turkish gentlemen.

Genuine Persian carpets of large size are sold at from eight to ten shillings the square yard. They can be made to order by giving directions and measures to merchants or commissioners, who import them from Persia. But even then the manufactures of Anatolia are often substituted. Smyrna carpets of first quality average 22 or 23 piastres the square pique, or five shillings and eightpence the square yard. Yaprak are sold for 21 piastres the pique. They are somewhat cheaper at Smyrna, as the Stambol merchants must pay duty and freight.

Turks, though generally fond of glittering ornaments, prefer carpets of sober colors, of which the prevailing tints are blue, red, brown, and dark green, although some scrupulous persons exclude the latter, holding it unorthodox to tread upon green.

Carpets are generally laid upon the matting, which completely covers apartments. In summer the former are taken up, and the mats left or renewed. This is also the case in

the imperial palace, where every portion of the interior, except the marble corridors on the basement story, are closely matted.

When Smyrna carpets are not used, thinner and cheaper articles are employed. These are ketcha, manufactured at Shehir Kouy in Bulgaria; and gurdus, made in Caramania, or by the Youruk tribes. The component parts are woven in flat tresses, one quarter of an inch wide, and then loosely stitched together. The finest are laid down in common apartments. Inferior qualities are used for travelling and covering baggage. They are sold by the carpet, and not by the pique, at from 160 to 300 piastres, according to size.

Several other varieties of carpeting and rugs are employed for specific purposes. It will suffice to mention two of the most remarkable. These are ufukasha, imported from Aïdin, and used for saddle-cloths and horse-rugs: tcharkusshesby (four-cornered) squares of fine texture and fanciful patterns, sometimes laid over tandoors, and sometimes placed under the table during dinner; but for the latter purpose linen or cotton cloths, embroidered with flowers, are preferred.

That portion of Merjian Yolly, between the carpet merchants' shops and the walls of Esky Serai, is principally tenanted by youzookjee (ring-makers), who deal in false jewelry of the coarsest kinds. They are, for the most part, Hebrews, who import the composition in a rough state from Germany, and manufacture the brass settings themselves. The latter are slightly gilt, and the glass is ground and polished by the stone-workers of the bazar. The wives and children of peasantry and poor citizens, especially in inland provinces, wear them in profusion upon their fez. When seen at a distance, the effect is brilliant and pleasing.

The gate conducting from the internal portion of Ozoon Tcharshy is opposite to another gate, opening into the external continuation of this long bazar, which eventually terminates near the dried fruit market. This prolongation is principally occupied by Armenians, who deal in cotton goods of inferior quality.

Among them are venders of kalemker; dulbendjee (muslin

sellers); kessajee (tobacco-bag makers); shamdanjee (sellers of brass candlesticks); and miskjee (perfumers); with here and there shoemakers and tailors. Here also reside dealers in the small red skull-caps worn by the Asiatic women. These caps are made of scarlet shaloon, and the top ornamented with colored cotton braiding.

At the conclusion of the enclosed portion commences the uncovered street, one side of which is tenanted by tchikrikjee, (turners,) and the other by pipe-sellers. The former fabricate distaffs, spinning-wheels, staircase, balustrades, boxes, and sundry other wares. The tchikrikjee, all Moslems, form a numerous and busy corporation. It is worthy of remark that all active trades of Constantinople are with few exceptions in the hands of Turks. It will suffice to enumerate blacksmiths, carpenters, stone-hewers, sawyers, armorers, shoemakers, saddlers, braziers, nail-makers, and boat-builders. An Arab, named Abou Obeid, is venerated as the chief patron of the turners' guild.

Ayesha being one day in want of a box wherein to deposit salt and rice without their being mingled, Abou Obeid took forth his dagger, fastened a bowstring to the handle, quickly converted his bow into a lathe, then from a piece of palm-wood he shortly turned a neat box, with two compartments. This feat procured for him a quasi promise of beatitude in the next world, and much custom in this; so that he lived in plenty, and died in hope.

Here and there, among the tchikrikjee, are shops of nâelinjee, or makers of wooden pattens, always used to protect bathers' and bath attendants' feet from the heat of bath floors. The nâelingee look upon our Saviour as their patron. The origin of the use of nâelins, according to common tradition, was the inconvenience suffered by our Saviour, when performing his ablutions at the bath of Nazareth. The heat of the floor blistered his feet, whereupon Joseph, whom Moslems call the "beloved carpenter," fell to work and made for him a pair of wooden pattens. The model of these pattens was preserved, and is supposed to have continued unchanged to the present day. They are nearly similar in shape to the clogs used by our country women. It is

probable that the patten or wooden clog generally used in England was imported by the Crusaders, or brought from Spain, where it was introduced by the Arabs.

Nâelin are of various materials, but all of the same shape. Those commonly used at baths are made of walnut or box, without ornament. A plain leather strap, nailed to the hollow upon each side, attaches them to the feet. In private houses, pattens are more costly. They are made of rose, ebony, sandal or stained wood, studded with silver nails. The strap is of colored leather, embroidered with gold and spangles. In great harems, the ladies carry their love of finery so far as to have their nâelin inlaid with mother-of-pearl and tortoise shell, and the straps thickly studded with pearls and small turquoises. When ladies of quality go to public baths, their slaves carry their pattens. This is considered more cleanly and correct than to use those of the bath; although there are always one or more attendants at the hammam, whose business it is to scrub and polish nâelin.

The use of these pattens is not limited to baths; a commoner kind, called galensy by the Greeks, is worn by all the lower orders and menial slaves while performing domestic work in the lower part of their houses. Greeks and Armenians of the inferior classes also wear them as clogs or shoes when out of doors. They carry this practice to unnecessary excess, standing at their doors, or walking in them in dry weather, with the coquettish intention of adding to their stature: this gives to them an awkward, tripping gait.

But let us cross to the opposite side of this declivitous street, principally tenanted by imâmjee or tchibookjee, (pipe-mouth and stick venders,) novelties which fashion rather than utility have rendered popular with travellers; for it is not sufficient for them to procure pipes complete, and to obtain, when at home, a supply of the indigenous tobacco, without which Turkish pipes are useless, but it is requisite to carry with them a store of fresh tubes for the amber mouthpieces, and fresh jessamine or cherry-wood sticks to replace those impregnated with the essential oil.

It is not less requisite to have servants who understand keeping all these articles perfectly clean.

To smoke with the small tube, on which the amber is fixed, longer than a month is disagreeable and unwholesome, as it becomes quickly impregnated with the oil; and cherry-wood sticks also become tainted, if much used, at the end of six months. The long tubes made of jessamine are still more liable to deterioration, and those manufactured of commoner woods, painted and varnished, are still worse.

A novice desiring to supply himself with a pipe and its attendant requisites complete, must purchase the following articles: 1st, an imâmy, (amber mouthpiece,) with its mena, (ring,) and zivany, (light tube of wood for the same;) 2d, a tchibook (stick) of cherry or jessamine, and a loola, (earthern bowl.) Then comes the selection of toutoon, (tobacco,) kessa, (bag for ditto,) tassa, (brass saucer,) upon which the bowl always rests, in order to prevent fire or dust from falling on floors. To these must be added tchakmak, (steel,) tash, (flint,) and kaof, (vegetable tinder.)

Having these articles, it is neccessary to purchase a short thin wire for cleansing the zivany, and another of longer dimensions, jagged at one extremity, and enveloped with cotton to clean the stick. Those who have not servants employ the itinerant Jew pipe-cleaners, who circulate through the narrow streets, between six and eight A. M., waking tardy risers with shouts of "tchibookjee! and tchibookja!"

In great Turkish establishments, two individuals have little other employment than to attend to this universal luxury; the one is the toutoonjy bashy, and the other the tchibookjy. The first is generally some steady servant, whose business it is to purchase the leaf in bale, and to see that it be cut and weighed for daily consumption. The second is a young and active page, or upper footman of comely appearance, well versed in the etiquette of precedence, and in the forms of presenting pipes to those meriting this honor. The toutoonjy is often the kihaya, (steward.) He enjoys his master's confidence in regard to money affairs, and is his agent with the Armenian bankers, to

whom almost all great men at Constantinople are more or less indebted.

The pipe-bearer is the confidential valet and depositary of secrets in other matters. It is his duty to follow his master upon all occasions with the pipe complete, enclosed in a cloth case, and the tobacco-bag in his bosom. He sits behind in the kayik; he treads close at his master's heels when the latter slowly walks through the streets rosary in hand; he runs at his horse's tail when mounted; he waits near the door of the selamlyk, or other apartment, when at home, and remains within sight or hearing when abroad, ready to enter with the lighted pipe upon the slightest signal. Even the meanest functionaries, slipshod, and often threadbare, consider these attendants as essential to their respectability.

The pipe being the alpha and omega of Oriental etiquette, tchibookjees are thus the shadows of their masters, and rarely quit their presence from the moment the latter sally from the harem at dawn until the hour of retirement. After that, if the master be disposed to smoke, one of the khanum's (wife's) female slaves performs the functions of pipe-bearer, and, as almost all elderly ladies smoke, a supply of everything necessary is at hand.

These pipe-bearers, carrying their master's pipes in long brown cloth cases, attracted the notice of an English traveller, who visited Constantinople in 1842, anxious to write and publish his observations. He had seen many of these men, black and white, following the richly caparisoned horses of Turkish gentlemen, and his mind wandered forthwith to stories of bowstrings and bastinadoes. He felt convinced, therefore, that these innocent pipe-bearers were the dreaded executioners of the jealous acts of barbarity, that are supposed to find food for the fishes of the Bosphorus. He communicated his suspicions to an official person among his countrymen, who, rejoicing in a joke, confirmed the unsophisticated traveller's surmises; and so a chapter was forthwith written, and perhaps may see the light, setting forth the unblushing cruelty of the Turks, who amble through the streets with executioners at their heels, carrying the terrible

implements of death and torture in their hands. Yet these and similar absurdities are constantly written, and as constantly read and believed by the European public.

Large sums are lavished by Turks of all ranks upon pipes; they attach as much importance to the possession of a fine assortment, as Europeans to that of choice pictures or plate. From five to thirty pounds are commonly expended upon amber mouthpieces, their cost being further augmented by the jewelled rings that separate the morsels of amber. These glittering ornaments are, however, more in use with ladies than men. The latter prefer a simple ring of porphyry, coral, enamel, or agate; but great attention is paid to the purity of amber. This is imported wholesale by Jewish merchants from the Baltic, and is retailed by the oka, varying from two to five thousand piastres, according to quality. The pale lemon color, without vein or spot, is the most esteemed. Middling-sized imâmy of this kind will always fetch 2000 piastres.

Large amber mouthpieces of dark color, streaked and veined, may be purchased for 500 piastres; those of smaller size, for 250 or 300; but the average price of a fair-sized imâmy of pale color is never less than £5. Mouthpieces are not confined to amber. They are made of marble, ivory, hippopotamus tooth, aventurine, and of a composition consisting of a solution of amber-filings and arsenic, which, when finished, resembles the transparent amber of Sicily, considered of no worth at Constantinople. Mouthpieces of this composition, costing 12 or 15 piastres, with common wooden tchibooks, are in use at the coffee-houses. They are considered prejudicial to the teeth.

The choice of the long cherry-wood tube is an important consideration. Those most esteemed vary from four to six feet in length, and from three-quarters of an inch to an inch in diameter. They should be of one piece, equal in circumference throughout, smooth-coated, and without any appearance of knots or artificial barking. But the pipe-stick makers are so expert, that they peel bark from short or crooked sticks, and not only veneer others of better kind, but join two or more sticks together so adroitly as to deceive inexperienced eyes.

Cherry-wood sticks are employed for winter, jessamine for summer smoking. The former are imported wholesale from Persia and Bokhara. They arrive in a rough state, often crooked, and chipped. Manufacturers straighten them over a slow charcoal fire, veneer, polish, and deliver them to the retail tchibookjee unbored; the latter perform the operation of boring at the moment of sale.

Ordinary cherry-sticks from three and a half to five feet long cost from twenty-five to thirty piastres, but they increase in price according to length. Some of the longest and finest, when of one piece, cannot be purchased for less than 100 piastres. Jessamine tubes are dearer; they vary from 40 to 80, and, when of unusual length and fine grain, cost as much as 200 piastres. They are imported from Broussa, Trebizonde, and other parts of Asia Minor; but those most prized are produced in the gardens of Ortakouy upon the Bosphorus.

The process of culture is simple. The young plant is placed in a sunny and sheltered situation. All lateral shoots and suckers are rubbed off. The central shoot is trained to a vertical stick, and a piece of string is attached to the head, which is not allowed to flower or exhaust the stem. The string is carried through a pulley above, and the end weighted. This serves to strain and retain the stem in a vertical position. In due time, three or more years, according to the length required, the stick is fit to be cut. When in use, they are occasionally lightly sponged with lemon juice, which nourishes and sweetens the bark.

As Turkish gentlemen not only pride themselves upon the beauty of their imâmy, but upon the sweetness of the sticks, the necessity of constant change renders them expensive. In large establishments, where many visiters are received, a store of some fifteen or twenty richly mounted pipes is required; especially, during Beiram, when almost all men keep open house. But in all these matters the strictest etiquette is maintained.

The offer of a pipe may be regarded as a mark of condescension to inferiors, of essential courtesy to equals, and of deference to superiors. Coffee without pipes is sometimes presented

in the first case. Both are necessary in the second; and both, with sherbet, sweetmeats, and sometimes perfumes, are proper in the third; although latterly the custom of offering incense has fallen into disuse. Minute forms are adhered to in all these instances.

When an inferior, meriting a pipe, enters, he makes his obeisance; the host rises or not as circumstances may require, and the visiter takes his seat. A sign of the head suffices to inform the servants, waiting near the door curtain, whether the pipe is to be given. In the affirmative case, the tchibookjee and principal servants enter with two lighted pipes, and the brass tassas for receiving the bowls. One pipe is then presented to the host and another to the visiter, and the former having commenced smoking, the latter follows his example.

Immediately after this, the khavajee makes his appearance, bearing two or more cups of coffee, upon a tray covered with a circular piece of embroidered cloth. This cloth he takes off and throws over his left shoulder as he enters. Other servants then approach the tray, and each takes a cup and presents coffee first to the master and then to the visiter. The latter waits until his host has tasted the liquid, and then raises the finjan to his lips. The contents having been swallowed, the servants reapproach, and, extending the left hand with the palm turned upwards to receive the zarf, as upon a waiter, place the right hand, with the palm downwards, upon the top of the cup, and then carry them back to the khavajee, who immediately withdraws. The mode of presenting the cup is equally respectful; the servant places the thumb and forefinger of the right hand upon the foot of the zarf; and, laying the left hand on the pit of the stomach, in token of respect, offers the finjan without the aid of a tray.

When equals visit each other, the same ceremonies are performed simultaneously; but, when visiters are of superior rank, the precedence is accorded to them. These rules are adhered to with minute exactness in all relations between Turks. It would not only be considered as an unpardonable affront to deviate from these rules, but they are regarded as essential when

visits of ceremony are paid by foreign envoys, either to the Sultan, or to ministers of state.

An omission of these formalities at the palace of the Sultan, in 1841, had well nigh produced serious consequences, and was in fact only redeemed by submissive apology. From the period of abolishing the ancient practice of feasting and offering caftans of honor to ambassadors and their suite, prior to their admission to the Sultan's presence, it has been customary and conformable to strict etiquette, that foreign envoys should be immediately received by the grand marshal, and then regaled with pipes, coffee, and sherbet. This being done, and the Sultan having taken his place in the reception-room, the envoy is admitted with little further ceremony, indeed with less formality than is often met with even in petty German courts. This is the fact, however little it may accord with romantic and pompous descriptions.

M. de Pontois, French ambassador, having proceeded in state, upon the 18th October, 1841, to take leave of the Sultan, was received at Beshiktash by Riza Pasha, grand marshal; by Rifat Pasha, Reis Effendy; and by Suffait Effendy, first dragoman of the Porte. Thus far rules had been observed, but by some accident the accustomed pipes were not offered. Occupied with more important thoughts at the moment, M. de Pontois did not call to mind this omission until the audience was terminated, and he was once more seated in his kayik on his way back to Therapia. However indifferent M. de Pontois might have been about such matters as regarded himself, he held it due to his office and government to demand an explanation, and to satisfy the latter that the omission was not intentional. This was the more requisite, since the exceptional position in which the false policy of M. Thiers had placed the French mission at Constantinople justified suspicions that the proceeding was not altogether unintentional.

A note was therefore addressed forthwith to the Reis Effendy, complaining of and demanding an apology for the neglect; and declaring that, unless the reply should be satisfactory, the French ambassador would demand his passports within twenty-

four hours, and break off all diplomatic relations. This note, communicated instanter to Riza Pasha, but carefully concealed from the Sultan, produced the desired effect. The grand marshal excused himself to the Reis Effendy as well as he could, and the latter lost no time in sending Suffait Effendy to apologize in person for an omission, declared to have been purely accidental, and the more worthy of excuse, since the few moments that elapsed between the ambassador's arrival at the palace, and his being ushered into the Sultan's presence, rendered it impossible for the customary pipes and refreshments to be offered.

M. de Pontois, who received Suffait Effendy standing, and had not invited him to be seated, drew up his lofty and imposing figure, and fixing his eye upon the nervous features of the worthy dragoman, replied that he was not altogether satisfied, since the Porte must be aware that similar omissions might be obviated by proper alacrity. He was disposed, however, to accept the excuse, as he could not suppose that the grand marshal, or any other man in the Turkish empire, could dare to offer a premeditated insult to the representative of France; and so saying, he bowed the agitated dragoman from his presence.

A few days later, M. de Pontois received the Nishan Iftekhar of the first class, and certainly this decoration was well bestowed. Through the petulant and ill-advised policy of his government—a policy injurious to none but France herself—his Excellency had been placed in a position whence few men would have extricated themselves and their country with equal prudence and diplomatic skill. M. de Pontois deeply felt and also fully comprehended his own embarrassing situation and that of his colleague, Lord Ponsonby, as regarded their ordinary relations during the crisis. These two diplomatists, who had so ably conducted the affairs entrusted to them by their respective governments, quitted Constantinople nearly at the same moment, entertaining for each other the highest respect and esteem, although the adverse systems which they were compelled to pursue had rendered personal intercourse not only embarrassing and painful, but nearly impracticable.

The noble and generous language employed by Lord Ponsonby

and M. de Pontois, when referring to this subject, was alike honorable to their high feelings and elevated character.

It is interesting to strangers to remark the courtier-like forms and minutiæ of etiquette observed in the relations of Turks of high rank in regard to these and similar ceremonies. Usages totally different, but not less well bred than those of the most refined European society, are peculiarly striking.

I chanced, one evening in June, 1841, to dine with Rifat Pasha, then Reis Effendy, at his beautiful villa at Emir Ghian, upon the Bosphorus, when Samy Pasha, agent of Mehemet Ali, was announced. Samy Pasha had that morning received the berat (official edict) promoting him to the rank of Ferik (Lieut. General) in the Sultan's service, and he came about an hour after dinner to pay his visit of thanks to the Reis Effendy. Although Rifat Pasha is an easy-tempered, jovial personage, in no way severe in matters of etiquette, he forthwith prepared himself for the reception of his visiter, by slipping a white quilted kaftan over a vest of the same material, in which he had unceremoniously dined. He then arranged his unusually short legs in the corner of a sofa, and assumed a becoming air of gravity.

This operation was scarcely completed before the salâm and ihrâm aghassy (introducer of strangers, and groom of the chambers) entered, supporting the Egyptian Pasha, who, with his left hand upon his chest, instantly made the requisite salutations with the right. Then, advancing to the side of the sofa, he stooped, lifted up the edge of the covering, and was about to apply it to his lips when Rifat briskly rose, hastened to raise up his guest, welcomed him with the salute of peace, and beckoned him to a place upon the same sofa with himself.

Samy Pasha, who wore the Egyptian uniform, shook his red shoes from his feet, mounted the sofa, rested his body upon his heels, and with his hands respectfully crossed on his chest, and his eyes cast downwards, awaited the signal to speak—it being customary that inferiors should not commence conversation. In an instant more, coffee was brought in, and presented first to the Reis Effendy, and then to his visiter. Pipes instantly followed. One of these was offered, *pro forma*, to Rifat, who does

not smoke, and the other to Samy, who first followed the motions of his superior, sip by sip, and then, with one hand constantly crossed upon his chest, occasionally inhaled a sidelong whiff from the pipe; for etiquette is observed even in the position of the pipe, which, in the presence of superiors, should be placed on one side, and not in front of the smoker. The imâmy was now and then applied to his lips, as if by stealth, and then allowed to rest upon his left shoulder, whilst the hands were folded across the breast.

Nothing could more strongly depict the deference of inferiors towards superiors than this proceeding of the Egyptian, and yet there was a marked contrast between his quick supercilious glance and sarcastic smile, and his humble attitude. Ices, Roman punch, and other refreshments, were then offered in succession, and disposed of in the same manner. At length, the guest rose to depart, and, having gone through the same forms of stooping and salutation, was accompanied as far as the chamber door by his host.

Notwithstanding the punctilious limits within which all classes are restricted by the rules of etiquette, no awkwardness or embarrassment is perceptible. There is an ease and self-possession in the manners of all ranks and conditions, which border on dignity and grace. The constant practice of required formalities, from early youth, renders these observances a second nature. Turks may now and then betray what we may consider defects of manner; but want of courtesy and politeness is not among the number. The respect shown towards superiors is not limited to official persons, friends, and acquaintances. It is strongly exhibited in the bearing of children towards parents and elderly relatives, and this through life. Sons neither smoke, take place upon divans, nor enter into conversation before fathers or uncles, unless invited so to do; and similar deference is shown by young women to those of maturer age. The former invariably rise when the latter enter, kiss their hands, and exhibit the most respectful and touching marks of respect and affection towards them. In these matters, the behavior of Turkish youths of both sexes might be well taken as a model by those of more civilized countries.

Another trifling but characteristic example of etiquette occurred on the evening above mentioned. Mr. Lewis, the artist, now residing at Cairo, but then on a visit at the British embassy, had been invited to dine with Rifat Pasha. When our repast had terminated, he produced his well stored portfolios for the Reis Effendy's inspection, and a group formed around the host, some standing, others crouching on the floor. Among these were Ali Effendy, now ambassador to the Court of St. James, and Suffait Effendy. After examining many sketches alike admirable for their fidelity and coloring, the Pasha drew forth the portrait of a lady, wife to an English physician, attendant upon the family.

The drawing represented the lady in the Turkish costume. Upon seeing this, one of the spectators observed, "Mashallah! a Turkish woman! How came you to obtain such a model for your pencil? Oh, you are a fortunate man, a devourer of hearts." "This good fortune has not befallen me," rejoined Mr. Lewis; "it is the wife of Dr. Macarthy." "In a Moslem dress?" exclaimed the other. "Yes," interposed the Reis Effendy; "the lady is the good doctor's property, but the dress belonged to my house." No sooner had the Pasha uttered the last words, than all Turkish eyes were averted, as a mark of respect, to the portrait of garments belonging to his harem. This was carrying etiquette to great lengths; but such is the deference paid by Orientals in all matters connected with each other's harems, that it would have been considered indecorous to have acted otherwise.

Our diversions, were, however, interrupted in no very agreeable manner. On a sudden the heavens became overcast; heavy clouds rolled over, and veiled the opposite mountains; thunders reverberated in continuous peals from shore to shore; forked lightnings furrowed the darkened skies, rain descended in torrents, and the north-east wind, rushing down the Bosphorus with irresistible fury, lashed up its waters into mountainous waves; trees were thrown down, windows wrenched from their fastenings, and doors forced open. A tempest, such as is not often witnessed on the Bosphorus, threatened destruction to the kioshk

in which we were seated, as well as to the more substantial buildings forming the body of Rifat Pasha's yally.

A strange scene of confusion ensued. Pipes were cast aside, coffee and ices overturned. Some ran one way, some another. Some hastened to secure doors, others to fasten windows. One or two fell into the basin of the marble fiskaya (fountain) that ornamented the centre of the room. In short, all shook off their sober dignity, and seemed to apprehend that the last day, foretold as near approaching, was really at hand; but none seemed disposed to confide in destiny. Suffait Effendy, a most worthy and prudent man, was among the first who sought to counteract fate. When the crash commenced, he glided from the chamber, and, as it afterwards appeared, selected the interior of the large and beautifully sculptured chimney in the adjoining saloon as a place of refuge. When the tempest had exhausted its first fury, all resumed their places and pipes. Suffait Effendy, rosary in hand, also re-appeared, and with slow and dignified pace returned to his seat, repeating as he entered the Persian distich:—"It is only by practising patience and fortitude that men can attain high estate. Does not the mulberry leaf weather the tempest, and find itself converted into rich brocade?"

The consumption of tobacco in great houses exceeds three or four pounds daily, including that of inferior quality, furnished for attendants. So universal is the courtesy observed, that the meanest beggar would consider it an act of inhospitality not to offer his pipe to a beggar of his own sitting—I say sitting, because Turkish beggars, of whom there are few, rarely use their legs unless it be to move to the nearest coffee-house, where they quickly reseat themselves to enjoy coffee and narguilla, for which they pay two or three paras.

The practice of smoking, introduced for the first time at Constantinople during the reign of Sultan Achmet I., in 1605, is with few exceptions universal and carried to excess. Fifteen or more pipes in a day are no uncommon quantum. But the rich only smoke the upper part of each pipe, called kaïmak, (the cream.) The pipe may be regarded as the food of the people. They apply to it the first thing at dawn and the last thing at

night. When the long days of summer Ramazan are terminated, the pipe, forbidden between dawn and sunset, is the immediate solace, then a gulp of water, and then, before tasting other food a mouthful of bread; in virtue of the Prophet's words, who said, "Reverence bread as a blessed gift, as the symbol of heavenly and terrestrial abundance."

Many sultans carefully abstained from smoking, at least publicly. According to report, the present monarch, Abdoul Medjid, does not allow himself this indulgence, even in his utmost privacy. This abstinence is held necessary in the head of the church as an example, an example completely thrown away on the mass of his subjects: some of them, however, imitate this example; for instance, Halil Pasha, his brother-in-law, Namik, Reschid and Rifat Pashas. None, indeed, impose this privation upon themselves from religious scruples, or from being desirious to mortify the flesh, especially the first and last mentioned. The passion of the one is to amass money, that of the other to live a joyous, easy life, and to people his wife's harem with the most beautiful slaves that can be procured. Both are eminently successful, it is said, in their pursuits.

Halil, once a slave to Khosref Pasha, is now one of the richest men in the empire, and in possession of the highest honors as Capudan Pasha. The other, at the present moment Reis Effendy, has the reputation of being joint proprietor with his wife of a garden of beauty, each flower of which is worthy of being added to the imperial parterre. A foreign lady, having repeatedly seen Rifat Pasha's wife attended by one of her husband's supposed favorites, for whom the wife evinced the tender affection of a sister, said to her, "How is this, Khanum Effendy? Are you not jealous? I confess that I could not feel so fond of a rival." "That would be unjust," answered the Khanum meekly. "Surely it is not the poor girl's fault if my husband loves her."

This was most amiable philosophy—incompatible alike with our notions and with the general feelings of Turkish wives, who are not at all prone to submit patiently to these rivalries. But it proved that Rifat Pasha's wife had the good sense to promote domestic concord as far as possible, and to endure pa-

tiently that which could not be cured, at least, by violent opposition.

The risk of fire arising from several hundred thousand lighted pipes or pieces of charcoal and tinder, burning in every direction throughout a wood-built city, is sufficient to justify the attempts made by divers sultans to abolish smoking. But no sovereign waged war upon pipes and their attendant coffee more inveterately than Murad IV. He hunted down smokers, coffee-drinkers, and opium-eaters, with relentless severity. If delinquents, high or low, were caught in the act of smoking, their heads inevitably paid forfeit. Murad often went forth tebdil, (disguised,) on purpose to watch if the police did its duty, or to see if he could fall in with individuals, bold enough to infringe his edicts. On one of these occasions he is said to have met with an adventure, calculated to diminish his passion for these experiments.

Having disguised himself as a simple citizen, he passed over to Scutari in a common kayik, and prowled around the caravansaries, where strangers arrive from the interior. Not having discovered a single defaulter, he took his place, to return, in one of the large passage-boats, by the side of a sipahy, who had come from Kutaya to claim arrears of pay. In the course of the passage the trooper produced a short pipe, lit it, and commenced smoking. Upon seeing this, Murad could scarcely contain his anger; but, as the man was in his power, he resolved to amuse himself at his expense; so he leaned aside, and said to him in a whisper, "By the Prophet's head, yoldash, (comrade,) you must be a bold man? Have you not heard of the Sultan's edicts? Look, we are within sight of the palace. Take care of your head!" "If the Sultan neglects to pay his soldiers, or to furnish them with more substantial food, they must needs sustain themselves by other means," replied the sipahy; "the Prophet has said that starvation by other hands is homicide: by one's own, suicide, which is worse than homicide. My tobacco is good—it is raya tribute. Bismillah! it is at your service."

Upon this, Murad, pretending to look around, as if in fear of being detected, drew his pelisse over his face, took the pipe, and

smoked away lustily; then, returning the forbidden luxury to the soldier, he exclaimed, "Kardash, (brother,) you seem to be a most liberal man! It is a pity you are not more discreet. To speak truth, however, I also am fond of my pipe, and laugh at the Padishah's beard in private. But heads are heads after all, and do not sprout like young figs. So take my advice, and be cautious when you reach the city." "Man can die but once, and each has his appointed day," retorted the sipahy. "I may as well die, my mouth filled with smoke, as with an empty stomach. It is well for him who wants neither bread nor salt to deprive others of this substitute for food; but the day will come, when, Inshallah, he will broil for it."

"Allah, Allah! this is a most incorrigible rebel and blasphemer. He shall be impaled with his own pipe-stick!" ejaculated the Sultan, aside; then, he added in a half-whisper, "Speak lower—speak lower, Effendimiz (our Lord) has long ears." "And so have all the asses in Stambol," retorted the sturdy trooper; "but his braying may not keep him from following the road taken by Sultan Osman."

The boat now touched the shore, and it was nearly dark. The sipahy jumped on land, closely followed by Murad, who, when they had advanced a few paces, stopped the soldier, saying, "Your looks please me, and your language proves you to be a brave man. You are a stranger. I will find you lodging. Come; I and my friends care not the husk of an almond for the Sultan; we will enjoy our pipes." The trooper looked round for a moment, and, seeing no one near, answered thus—"Hark ye, friend! I do not like your looks. I have heard of this Sultan's pranks. He shoots men with arrows as others shoot dogs. There is honey in your speech, but gall in your eye. You are either a spy, or the Sultan himself. If the first, you merit a rope; if the other, worse than a rope. None but rascals would lure starving men to death. But whether spy or Padishah, you shall have your deserts."

Whereupon he took forth his short mace, and administered a most severe cudgelling to the despot. Then, bounding away with the speed of a gazelle, he disappeared among the narrow

streets, leaving Murad foaming with rage, and with half broken bones.

Having rejoined his attendants, who were waiting at an appointed spot, the Sultan concealed his adventure and retired, bruised and infuriated, to the seraglio. There he forthwith issued orders for beheading the chief of the police of Tophana, and for bastinading all his tchaoosh for not being upon the watch. Next morning he sent for the vizir, and, without disclosing what had happened, commanded him to issue a proclamation, offering ten purses of gold and free pardon to a sipahy, who, on the previous night, had beaten a citizen near the landing-place of Tophana, provided that he would present himself forthwith to the bostanjy bashy. But the sipahy, recollecting that heads did not sprout like green figs, never made his appearance, and Murad thenceforth took care not to stir out, unless closely followed by his bash tebdil and other disguised and confidential guards.

In order to purchase a pipe and the necessary accompaniments complete, it is necessary to have recourse to four trades, namely, to tootoonjee, who sell tobacco; to tchibookjee, who sell pipes and mouthpieces; to loolajee, who sell earthern bowls; and to kessajee, who manufacture bags. Tootoonjee are found in every direction; but the principal wholesale dealers reside near Zindan Kapoossy. Retail shops are neatly arranged, with a counter in front, on which are glass vases containing samples, as well as piles of cut tobacco and scales for weighing. Small bales (boghtsha) of different qualities in leaf, neatly packed, and weighing from eight to sixteen oka, are piled round the sides, and a machine for cutting the leaf is placed upon the floor.

Those who require large quantities purchase one or more boghtshas, and have it cut fresh for daily use at their own houses. The salesmen do not object to send a cutter to purchasers' houses with his instrument. The cut, called saraf kyma, (bankers' cut,) is preferred, it being somewhat less fine, and consequently does not consume quite so rapidly.

This trade is one of the most flourishing of the city. Upwards of twenty-four million of okas are annually consumed. These are retailed at from 10 to 16 piastres the oka. The sorts

usually smoked by the upper classes cost from 14 to 15 piastres, and are of fine flavor; but connoisseurs say that the qualities have fallen off, and that adulteration is practised to a great extent by the mixture of inferior leaves in the bales. Each kind of tobacco is divided into three classes, strong, middling, and weak. The first is smoked during winter; the second, called orta, (from the leaves being taken from the middle of the bale,) in summer; the third is mixed with both. To strangers, orta is most agreeable. When tobacco is cut in any quantity for use or travelling, it is kept in waxed cloth bags, called muschamba. The finest kinds of tobacco are those imported from Salonica (Djebel Selanik) and Latakia; but there are as many varieties as there are consumers.

A necessary part of the pipe is the loola. Loolajee abound in every quarter. The bowl-sellers of Stambol do not manufacture these goods in their shops; they are made principally at Eyoub and Tophana. The substance employed is a fine argillaceous earth, called loola toprassy, brought in a dry state from Aïdin and other places in Asia Minor. This is thrown into wooden reservoirs or large jars, where it is moistened, stirred, and cleaned. Such quantities as may be required for use are successively taken out, and, after repeated manipulation, careful cleansing, and staining with the red dyeing mixture, are rolled into small balls, each sufficient to form one loola. These morsels are then weighed, and placed in a wooden bowl ready for use. The manufacturer, seated upon a sheep's skin, dips his hand in water placed at his side, and fills a strong mould, held between his legs, with the necessary quantity of clay. He then closes the mould with a sharp pressure, scrapes off superfluities with a blunt knife, forces a box-wood borer into the aperture intended for the tube, re-opens the mould, extracts the bowl, and places it in a wooden trough to harden in the air.

The loola, having been allowed to attain a sufficient degree of consistency, are taken out one by one, and are ornamented and finished by hand, either by means of knives or of stamps made for the purpose. When completed, they are placed in a small kiln, where they are baked. The high red polish and

metallic sound, remarked in some of the finer loola, are produced by heat and superior clay. Inferior articles only are dyed. These sell at from five to ten paras; middlings for twenty paras; and the better sorts from two to ten piastres. The price depends upon the purity of the clay, and upon the carving and gilding. The lower orders employ the cheapest, of which immense quantities are exported into the provinces. Higher personages use a better kind, but never those which are gilt. Lockman is the patron of the loolajee, they being a branch of the potter's trade.

Before quitting the subject of pipes, a few words must be added upon the sister-luxury, the favorite narguilla, although the dealers do not reside in this street, but in the vicinity of Aladsha Hammam. To purchase a complete narguilla, three shops must be visited, namely, those of the shehshedjee, (glass-dealers,) who sell the crystal bowls — those of the marpeejee, who manufacture the marpeetch, or long flexible tubes, and ornamented sucker, crowned with a small receiver for the loola, which holds the tobacco.

The price of narguillas complete depends upon the beauty of the water vase, and upon the richness of the centre ornament, which is sometimes made of pure silver, richly carved to imitate flowers and foliage. The ordinary price of a respectable narguilla complete is about ninety piastres. The price of marpeetch depends upon length; those in common use are about four feet long, and cost from ten to fifteen piastres.

The tobacco required for narguillas is imported from Persia, and forms an important article of commerce with the Ottoman capital. It is called tumbeky, and is sold wholesale and retail by Persians, who have their shops in various quarters. Their dark costumes, lamb-skin caps, jet black beards, and characteristic countenances, as well as the fanciful manner in which they ornament their shops with artificial flowers, quaint pictures, gilt paper, and draperies of colored linen, form a contrast to the more sober appearance of the Turkish and Raya tootoonjee.

Three districts in Persia are renowned for the production of tumbeky, namely, Shiraz, Gilpaigon, and Yânneky. The Shirazy is the most esteemed, and is that which is princi-

pally exported. Pure Shiraz tumbeky can, however, be seldom procured at Constantinople. It is usually mixed with Gilpaigony, for exportation. The purer sorts are of a bright yellow color, and are sold at from twenty-five to thirty piastres the oka; inferior qualities are much cheaper.

To prepare tumbeky for immediate smoking, a small quantity is rolled in a piece of wash-leather or cloth, which is then immersed in water, and afterwards squeezed and rubbed. When thus damped, the loola is filled with tobacco, a morsel of lighted charcoal is deposited at the top, and the narguilla is placed on the ground.

Narguillas are generally smoked by men of quality upon first rising, after which the pipe is preferred, but they are favorites with the lower orders at all hours. A large store is always kept ready at coffee-shops, and forms an additional ornament to the interior. Smokers generally supply their own tumbeky. Towards evening, numerous groups may be seen, seated upon low stools before the coffee-shops, watching the airy bubbles, emblems of life's oscillations and vanities, as they chase each other to and fro within the sparkling crystal vases, into which two or three cherries are sometimes thrown as an additional source of pre-occupation.

At first the effect of narguilla smoke, and the gurgling sound of the water is disagreeable to the chest and ears; but practice soon obviates the first inconvenience, and leads one to discover a certain degree of soothing harmony in the second.

Upon first reaching Constantinople, I was at a loss to comprehend how rational beings could thus sit for hours, lost in abstraction. But we are creatures of habit, more even than of instinct. Long before quitting the East, I could perfectly appreciate these enjoyments; above all, when gazing upon the enchanting scenery of the unrivalled Bosphorus.

But let us now retrace our steps to the central bazars.

CHAPTER V.

BOOKSELLERS, LIBRARIES, STATIONERS, NEWSPAPERS.

LEAVING Yaglikjylar Tcharshyssy, to which let us suppose that we have returned, a triple arcade, called Koomashjylar tcharshyssy (stuff-market) presents itself at the bottom of the slope. The shops under these arcades are tenanted by Armenians or Greeks, dealers in broadcloths, or in the mixed silk and cotton stuffs, known by the name of "Broussa," but now principally manufactured at Scutari, and within the precincts of the capital.

The short space between the end of the foregoing bazar and the sahhaf (booksellers') gate of the old Bezestan, is occupied by the trade whence that gate derives its name. This spot may be regarded as the Paternoster Row of Constantinople. The booksellers' company exclusively composed of Musselmans, is under strict regulations, and forms one of the most esteemed and influential corporations, being in constant communication with the most learned and devout men of the city and provinces.

This, however, by no means adds to the liberality of their sentiments or dealings. Indeed, their reputation for avarice and merciless extortion is so notorious among their countrymen, that it is common, when speaking of a close-fisted dealer, to exclaim, "he is worse than a sahhaf." Their numbers are limited to some forty, and it is impossible for any person not brought up to the business to purchase the good will of a shop, unless he be son or next of kin to a member of the company.

The principal trade is concentrated at this spot, though common tale and school books may be purchased at kyhatjelar (stationers') tcharshyssy, near the Seraskier's palace. It is no easy matter to extract information relative to the craft from its members. They evince great jealousy and mystery as to their institution and dealings, and would fain induce strangers to believe that the transcribers of books have their seats near the gate of the seventh heaven, and that printing presses are made from the calcined wood of Al Zacum, the dread tree of the low-

est pit—a sentiment that appears to find an echo in Christian lands—for, in a pastoral letter recently issued by the Bishops of Belgium against bad books, printing is set down as the source of the evils complained of, and devoted by implication to abhorrence.

Turkish dealers assert that they are forbidden to sell books to Franks, but there is no law or fethwa for this restriction, and the assertion is either the result of individual fanaticism, or an artifice of the trade to enchance the price of works. In truth, they not only sell books of all kinds in open market, with the exception of koorans; but offer to procure any others that may be required, and to deliver them at Pera.

The booksellers' stalls are the meanest in appearance of all the bazars, and the effendy, who lord it over the literary treasures, are the least prepossessing, and by no means the most obliging of the many crafts that abound within this vast and diversified emporium. They sit grimly upon their cushions, and appear to pass a negative existence, neither inviting nor repelling customers. Their stores are open; books are placed on their sides, upon the shelves behind, or in inner recesses, and present nothing inviting to the eye. Catalogues are unknown to them. Each sahhaf carries a list of his stock in trade and prices in his head.

The number of books in each stall does not average more than 700 volumes, so that the contents of the whole bazar may be taken at less than 30,000 volumes. Among these, works of extraordinary rarity in the "three languages" may frequently be found. The prices of manuscripts are high, and the commonest printed books are double their relative value in Europe. This results from the monopoly of printing, and from the limited number of copies. There is no standard price for manuscripts or printed books. When the latter are delivered by the editor to the trade, either on commission or demand, he receives a fixed price. After that the value is as uncertain as in our book auctions.

With manuscripts, every thing depends upon the beauty of transcription, ornaments, and fame of the calligrapher, much in

the same manner as the merits of old editions depend with us upon printers. Koorans, for instance, vary from 100 to 10,000 piastres; but some will fetch as much as 25,000, and even 50,000 piastres; such, for example as those written by the celebrated Dely Osman, or by the no less renowned Sheikh Effendy; the one a contemporary of Bajazet II. (A. D. 1490), and the other of Achmet III. (1705.) In fact, it is difficult to procure a finely illuminated Kooran for less than 5,000 to 6,000 piastres.

Printed catalogues of printed books do not exist. One of the trade offered to procure for me a written catalogue, but it required a month's labor and proportionate expense. It was then found to be inexact as to dates, sizes, and number of volumes. Upon remonstrating with the worthy biblopolist, he exclaimed: "You know these things better than we do, apparently! Of what use, then, is a catalogue? Why not write down the title of any books that you may require? I will then procure them. You Franks possess registers of all books, in all tongues. To ask me for a catalogue is to laugh at my beard."

Among the most eminent booksellers and bibliopolists of Constantinople, are,—firstly, Suleiman Effendy, celebrated for his knowledge as a philologer, and father of Sheikh Zadeh Essad Effendy, grand judge (cazy asker) of Roumelia in 1843, author of the History of the Janissaries and historiographer of the empire; and, secondly, Hadji Effendy, who, although he is deprived of sight, appears as expert in discovering the merits of a manuscript or printed work as the most eagle-eyed of his contemporaries, and is moreover full of literary and scientific information. The appearance of the sightless but obliging Hadji Effendy is not one of the least interesting spectacles in this bazar. Hadji Effendy pointing, with animated countenance but vacant eye, to the merits of his fine editions, recalled the late worthy Sir Harry Engelfield amid his collection of Etruscan vases.

The booksellers' company is presided over by a sheikh, (elder,) always selected from among the ancient and respected members. He has his sub-inspectors, foremen, and messengers. All matters

concerning the ordinary affairs of the trade are regulated by the council of elders; all extraordinary matters are debated in general assembly. The price of manuscripts and books in general depends more upon the estimation of well-known cognoscenti than upon that of the trade. The latter has little connection also with bookbinders, (moojellid.)

Works when printed are either bound by the publisher, or delivered stitched to the trade, and they resell as they receive them. The same observation is applicable to manuscripts. Ask a bookseller to bind any given work, and he will reply: "That is not our business; go to the moojellid." The pir (saint) who is venerated as the patron of the booksellers' guild, is one Abdullah Yatimy, an inhabitant of Bassora, and contemporary of the Prophet, who is supposed to have been the first bookseller. The trade pays a trifling tax to government, and from five to seven piastres each, per month, for rent of shops. The latter sum is collected by the sheikh, and is paid to the administration of the imperial wakoofs.

Hitherto, Turkish literature has been little known. An impression exists throughout Europe that Osmanlis have no literature of their own, and that their books consist of mere transcripts or translations from Persian and Arabic. The gradual substitution of foreign interpreters for the old corps of Perote dragomans will, however, in due time, extend the knowledge of the Turkish language and literature. Hitherto, the Perote dragomans whose knowledge of Turkish literature was generally confined to books immediately connected with their official functions, made a mystery of all matters relating to that language, and endeavored to persuade their employers and the public that, to acquire Turkish, it was requisite to be a born Perote or Fanariote, or to have studied from infancy.

But this delusion has passed away. Many young men, of different nations, are now making progress in the higher branches of Turkish literature, and it is probable that, in a few years, some of them may communicate their knowledge, by translating some of the numerous works of Turkish history and poetry. It is pleasing to know, that the young gentlemen annexed to our

embassy as attaché interpreters are making rapid progress in the knowledge of Oriental languages. In due time, therefore, our ambassadors will be enabled to intrust the secrets of their mission exclusively to countrymen of their own. We have Mr. Alison, already a proficient in colloquial Turkish; and Messrs. Wood and Doria are rapidly advancing. It is still more honorable to see the Turkish, Arabic, and Persian dictionary of our worthy countryman, Mr. Redhouse, now placed among the classic works of the empire.

Having spoken of the trade, the next object is to render some account of the principal works which form their stock. Of these only a partial and dry catalogue can be given. A more detailed description would require a separate volume. The catalogues of private as well as public libraries are divided, as in Europe, into several sections, and somewhat in the following order. This, of course, varies with pursuits and taste.

Class I.—Koorans, by different celebrated calligraphers, of the 16th, 17th, and 18th centuries, and some ascribed to the early kaliphs and other renowned and pious men. Koorans, written by Omer and Osman, are locked up, with the holy banner, as already stated; and copies transcribed by Ali are preserved at Aya Sofia and Noory Osmanya mosques.

II.—Tefsyrs, or Commentaries upon the Kooran, of which the most celebrated are, 1st. Those of Ibny Abas, one of the Prophet's companions and earliest disciples, and entitled "The Interpreter of the Kooran," par excellence. 2d. The Kesh Shaf of Zimakh Shary, a native of Turkestan, and called the glory of Kharizm; he died A. D. 1075. 3d. The grand collection of Commentaries, consisting of 100 folio volumes, published about 1034, by Khalif, prince of Systan. Upwards of 200 volumes of strictures have been written upon this work, one of which is by Hafiz. 4th. The Tefsyr of Cady Beyzavy, a native of Beza in Turkistan, the renowned judge of Shiraz, who died in 1287. 5th. The collection of Omer Nassiruddinn Toussy, of whom Helakeou, the destroyer of Bagdad, was the Mecænas. 6th. The Tefsyriy Kebir of the great jurisconsult Ebussuoud, Sheikh ul Islam under Suleiman the Magnificent.

III.—The Kutuby Hadiss, (Oral Traditions of the Prophet,) generally called Sunett in Europe. The most remarkable of these are: 1st. The Boukhary-y-Shereef, and 2d, the Muslim, called by pre-eminence "the two perfect works," and written somewhere about A. D. 865, by two pupils of the renowned Imâm Hanbel, founder of the Hanbelly, one of the four orthodox Sunnite rites.

It was this celebrated theologian, who, among others, attracted the hatred of the Abasside Kaliph Mohammed III. This tyrant, not content with protecting the sectarian heretics who denied the sacred character of the Kooran, persecuted with relentless cruelty all learned or religious men who upheld its supposed divine origin. The inquisition established at Bagdad by his predecessor and brother, Abdullah III., was confirmed by him, and caused as much desolation and misery throughout the land as the not less abominable inquisitions of Spain and Portugal.

3d. The works of the mufty Castalany, who commented in sixty volumes on the writings of Sheikh Boukary upon the 600,000 Hadyss, collected by the Prophet's different disciples. Among this immense collection of oral precepts, that of Boukary is regarded as the most complete, and is considered as the work next in sanctity to the Kooran. Thence this Sheikh obtained the title of "Boukary the holy;" a name given to his collection. This pious man, in order to invoke divine blessing upon his labors, swore to perform an ablution and to repeat a short Namaz for each Hadyss, so that he washed and prayed 600,000 times during the transcription.

4th. The Kevser, (fountain of Paradise,) or Commentaries on Boukary by Mollah Ismael Gournây, tutor and moufty to Mohammed II. His remains are interred close to the mosque of that Sultan.

IV.—Jurisprudence and Dogma. 1st. Multeka, (codes,) by the renowned lawyer Ibrahim Haleby, who died in 1549. This valuable work forms the great basis of Turkish jurisprudence, and consists of 27,000 questions, with their answers or opinions upon every possible subject liable to civil or criminal judicature.

2d. Sadrush Sharyatt (the core of law) by Kondoury, who died in 1037.

3d. Mesned, (support,) of the great Iman, Azem Abou Hanyfa, who died at Bagdad in 767. He was the founder of the rite consecrated to his name, and the father of those learned doctors, who combated what were called the heresies of his time. He wrote a collection of treatises upon the dogmas and practical forms of Moslem worship, as well as upon the civil and political administration, founded upon the Kooran and Hadyss. His example being followed by many others, there arose interminable controversies, which led to the establishment of an infinity of sects, and to the production of countless volumes, each interpreting the Kooran and sacred writings according to the individual fantasies of their authors. Most of these works have perished, but there still remain sufficient to bewilder the numerous unhappy Sokhta, (burned souls, or students,) who labor at the colleges.

4th. Saradjy, (by Seradjuddin and Sherif,) on the law of inheritance and succession, known to Oriental scholars by the commentaries of Sir W. Jones. A multitude of other commentaries upon the Saradjya have been written by Turkish jurisconsults.

5th. The Durrer, (Pearl,) a general digest of all the laws by Mollah Khosref, one of the conqueror's preceptors, and Sheikh Islam.

6th. Tarykaty Mohammedya, (rules and regulations for Musselmans,) by Birgevy, the Turkish Blackstone, who died in 1573.

7th. Mouktarat, or collection of Fethwas of Moufty Ali Djemaly, written about 1510. This magistrate was as much celebrated for his piety and learning as for the simplicity of his dress and mode of living. A basket was suspended from his window; through this means he received legal questions submitted to him by all classes of citizens. This basket was drawn up at sunset prayer, and upon the following sunrise was again lowered with the requisite replies or fethwas—an example of promptitude and disinterestedness worthy of imitation by our Lord Chancellors. This simple custom acquired for Ali Djemaly the additional appellation of Zinbally, (the basket-man.)

A few words on the meaning and form of fethwas may not

be irrelevant. Strictly speaking, fethwa signifies a decision or judgment, but it is sometimes used for a decree. The collections of fethwa contain the legal opinions concisely given, of the most celebrated judges, from the time of the "basket-man," in 1510, down to that of Mufty Mohammed Sherif Effendy, who was disgraced by Sultan Abdoul Hamid, in 1782. One or two of these fethwas, which embrace every possible subject, civil or religious, will suffice to demonstrate their character and the pithiness of questions and replies.

Question.—"What is the minimum period of pregnancy according to which a child's legitimacy can be legally declared?" Answer.—"Six (lunar) months."

Question.—"Should Zeid, in lieu of manumitting Amr, his slave, after thirty years' service, express an intention to sell him; is Amr entitled to answer to Zeid that no one can remain in slavery longer than nine years; that he has served thirty, and is thence justified in declaring himself free, and in setting his master's orders at defiance?" Answer.—"No; but it is praiseworthy, in a religious sense, on the part of masters, to liberate slaves after nine years; and, if they be not thus happily disposed, they ought at least to sell their slaves to persons animated with more generous sentiments."

The questions are always anonymous; and the replies, whether written upon the same paper as that upon which the inquiry is made, are promulgated separately, and attended by the same formalities. At the top of the latter is written "Answer;" under this, "Aid and protection comes from God;" and upon the same line, "God is alone gifted with knowledge." Upon the left margin is inscribed: "Answer of the Imâm Hanefy;" meaning, thereby, that the reply is founded upon the orthodox interpretations of the divine code by that Imâm. Underneath is the judge's signature, to which is prefixed: "From the hand of the feeble and indigent," and followed by "May his sins be forgiven!" At the top of the question is always written: "Condescend to reply."

In many cases the fethwas consist of the most laconic answers, such as "No! yes! legal! impossible! permitted! for-

bidden," &c., &c. The confidence placed by all classes of the people in the decision of the mufti frequently prevents law suits, and produces amicable arrangements between contending parties. Fethwas ought to be given gratis; but the phœnix, under that name, is as scarce in the East as in the West. The tax, however, upon these decrees, is very trifling, not exceeding two or three piastres, which aid in defraying the expenses of the Fethwa Eminy, (director or secretary of the department of decrees,) attached to the office of Sheikh Islam.

V.—Metaphysics and Theology. 1st. The Tejryd of Nassiruddinn Toussy.

2d. Commentaries on the foregoing, by the learned Saadeddinn Teftazanny, whose works, upon a variety of subjects, from the most simple to the most abstruse, are principally used in schools and colleges.

3d. A work of the same character, by Seid Djorjâny. These two authors are generally known by abbreviation, as Saad and Seid. Their controversies occupied the learned men of Constantinople during some years, nearly as much as those of the Jansenists and Molinists; the Jansenists interested the French public in former times, and those of the Puseyites and Anti-Puseyites now interest the English public. The powers of memory possessed by Seid are proverbial. The following story is related upon this subject.

Although constantly opposed to each other in metaphysical and philosophical principles, Saad and Seid were great friends. Seid happening to call one day upon Saad, the latter produced a quarto volume, which had occupied him more than twelve months, and, reading some passages to his visitor, asked his opinion. Seid replied that, although he differed on some points with its learned author, the work was admirable; and as a proof he begged permission to be allowed to read it in the retirement of his own closet. This permission being granted, Seid took the volume home, read it through, and next morning restored it to Saad.

A week later, the two philosophers met at the house of a learned cotemporary, where other renowned literary men were

present. In the course of the evening, Seid proposed to recite some chapters of a work which he said he had recently written. Whereupon, to the extreme dismay and annoyance of Saad, Seid commenced reciting the work of the former, word for word, and continued, amidst general applause, to the end. Saad was so much astonished at Seid's power of memory, and so much grieved at this insolent, wholesale plagiarism, that he burst into tears, which the by-sitters charitably attributed to his jealousy of Seid's work.

The latter, who had no intention of eventually robbing his friend of the merit he deserved, enjoyed the joke in the mean time, and appeared to condole with Saad, saying, "What ails thee, brother? Why is your face darkened? What I have produced is nothing! To write such a work in eight days is mere child's play. Inshallah, you will produce something superior next week, and thus refute my arguments." But Saad could make no answer. Overwhelmed with grief and indignation, he rose, and was about to depart; when Seid, finding that he had carried his joke too far, turned to the party and declared that he was not the author; but, having attentively perused Saad's book, he had learned it by heart, instigated by the vanity of exhibiting his powers of memory.

This made matters worse, for no one present would believe that any man could recollect the whole contents of a volume, word for word, unless written by himself. They were more than ever persuaded therefore, of his genius and modesty, and of Saad's envious character. The latter, overwhelmed with confusion, then withdrew, took to his bed, and died, as it is said, of vexation, in less than ten days. Vainly had Seid tried to console his former friend, and to assure the learned that he was not the author. At length, remorse at having caused Saad's death by this pleasantry afflicted him so deeply, that he likewise fell ill, and in less than a fortnight followed Saad to the grave.

3d. Mevakif, (book of knowledge,) by the aforementioned Seid Djorjany. 4th. Alterations of the holy Evangelists, by Ebul Beka, written with intent to prove that the versions adopted by Christians were falsified from the originals. 5th.

Commentaries upon Aristotle, by Ibny Rusht, (Averroes,) who died in Morocco, 1198. 6th. Metaphysical works of Ebou Ali Ibny Sena, (the well known Vizir Avicenna,) 1037. 7th. Commentaries of Fakh'ruddinn Razy, (Rhazes,) 1210.

VI.—Rhetoric. 1st. Miftah ul oolum, (key of science,) of Sekkaky, 1340. 2d. Telkiss, abridgment of foregoing, by Khaziriny, 1395. 3d. Commentaries of Teftazany on the preceding.

VII.—Logic. The Tekzyb of Sheybâny, 1109. 2d. Logical treatises of Imâm Ezhery, 1105. 3d. The Isagogy of Porphyrus, by Imâm Ebekry. 4th. Commentaries of Fanary, who is regarded as the father of logic and jurisprudence, and lived during the reign of Mohammed I. He is interred at Broussa, and his family has continued for more than four centuries to furnish the most illustrious members of the Ottoman magistracy. 5th. The Shemsiyeh of Seid Djorjany of "unfortunate memory."

VIII.—Syntax. 1st. The Keafiya, (that which suffices,) of Ibny Hadjib. 2d. Collection of 300 Commentaries on the foregoing by the best grammarians. 3d. Commentaries of Mollah Djamy, one of the most celebrated philologers and romance writers of the East, author of Leila and Mejnoon.

IX.—Grammar. 1st. Maskood, (the goal,) by Imâm Hanyfa. 2d. Moughnil Lebib, (carrying conviction even to the learned,) of Bergevy. 3d. Commentaries of Sybivik. 4th. Elfiyeh of Ibny Malik.

X.—History. 1st. The Prologomena of Ibny Haldoon, translated from Arabic, by Pery Zadeh, under Achmet III., 1770. 2d. Annals of Cady Ibny Khaldoom, 1406. 3d. Ekber Nameh, (History of Ackber,) by the renowned Vizir Ebul Fazl, who died in the Deccan, 1604. 4th. Tarik (history) of the Vizir Raschiduddinn, 1320. 5th. Takvym (chronology) of the celebrated biographer and bibliographer Khiatib Tcheleby, repeatedly quoted by d'Herbelot and Von Hammer, and called Hadji Khalifa. 6th. Tâdjut Tevarykh (crown of history) of Saaduddinn, moufty and historiographer under Murat III. 7th. Taryk y Ali Osman, (Annals of the house of Oṣman,) by

Lufty Pasha, Grand Vizir under Suleiman the Magnificent. Although a distinguished writer and poet, he was sufficiently modest and disinterested to be the patron of contemporary writers, and was founder of the public library bearing his name. He was married to a daughter of Suleiman, from whom his austere virtue, or rather the severity which he exercised against all frail persons, caused him to be divorced and banished. 8th. Annals of the Ottoman dynasty, by Naima, historiographer to Mohammed IV., an excellent study both as to style and facts. 9th. Annals of Vassif, historian under Selim III. This work is in process of continuation by Sheikh Zadeh, son of the blind bookseller. It will be printed at the Imperial press, and will complete the history of the Ottoman Sultans, from Osman in 1399, to Abdoul Medjid in 1842. 10th. Lives of illustrious men by Ibny Khallaguian, 1288. 11th. Guldestaï Riazy Irfan, (Garland of the rose bower of genius,) a collection of biographies of 3000 poets!!! in 25 vols. 4to. 12th. Shakayk, (Anemone,) by the encyclopedist Taskoupry Zadeh, 1589. To this list it may be as well to add the names of all the historians or chroniclers of the Empire down to the present period.

These are, 1st. Saaduddinn, moufty under Murad III., author of the Tadjut Tevarykh, which includes the reigns of the different Sultans down to Selim II. in 1575. 2d. Djelal Zadeh. 3d. Selaniky continued the foregoing history down to 1595, after Murad's death. 4th. Naima, who commenced with 1595, and terminated with 1659. 5th. Reschid proceeds as far as 1721. 6th. Tcheleby Zadeh continues to the death of Mahmoud I. in 1754, and lastly, Vassif brings it down to the death of Achmet III. 1730. 7th. A collection written by three authors, Samy, Shaker, and Souleky, terminates in 1743. 8th. Izzy carries on the history to the death of Mahmoud I. in 1754, and lastly, Vassif brings it down to the death of Mustapha III. in 1775. The work of Sheikh Zadeh will fill up the void from the ascension of Abdoul Hamid to the death of Mahmoud II. in 1839. Having these and other excellent materials at hand, occupying a favorable position for

obtaining information and access to libraries, it is to be hoped that Mr. Wood or Mr. Doria will turn their attention to the compilation of a history of the Ottoman dynasty. A work of this kind, founded on good materials, is a desideratum in our language, and might be rendered equally amusing and instructive.

XI.—Geography. 1st. Djihan Numa (universal geography) of Kiatib Tcheleby. 2d. Takvyma Buldan of Ebul Feredj, prince of Hama, 1331. 3d. General Geography of Idrissy, surnamed the Nubian. 4th. Bahrya, sea charts of Piry Reiss, Vice Admiral of the Ottoman fleet under Suleiman the Great, and celebrated for his successes against the Portuguese, and his expeditions in the Persian Gulf. 5th. Esfaril Ebhar, (naval wars,) by Kiatib Ṭcheleby. 6th. Menassick ul Hadj, (Pilgrim's Itinerary,) by Mohammed Edyb. This work furnished d'Ohsson with materials for his descriptions of the ceremonies and practices of the Pilgrims at Mecca, and from numerous coincidences may be said to have been largely followed by Ali Bey.

XII.—Moral Philosophy. 1st. Mekamat (lessons or sittings) of Hariry, 1120. 2d. Akhbaky Nassiry, imitations of Plato, by Nassiruddin. 3d. Invary Suhhely, (light of the dog-star,) a play on the latter word, the name of the author, a prince of Persia, from the Arabic by Hussein Vaez, and now called the Tales of Pidbaey. 4th. The Humayoum Nameh, (Imperial book,) by Ali Tcheleby, the great rhetorician under Suleiman. 5th and 6th. The Gulistan and Bostan of Saadi. 7th. The Pendnameh (Books of five Councils) of Faryduddinn Attar, one of the most celebrated mystics of the thirteenth century, put to death in the storming of Bagdad by Helakliou. 8th. Ferah Nameh (Book of Beatitude) of Nivaly, tutor to Murad III. 9th. The book of Agriculture, by Ibny Avvam, 1350.

XIII.—Mathematics. 1st. Zydjy Saby (Sabean system) Astronomical Tables of the Arab el Baktany, 929. 2d. Zydj Ibny-Yaunus, the greatest of all Arab mathematicians, who died in 1008. 3d. Tessyssul Eshkiak, (Geometry of Euclid,) by Cady Zadeh, the oldest Turkish mathematician, contemporary of

Murad I. 4th. Astronomical Tables of Oulough Bey, a prince of the Timour dynasty, arranged by the Cazi Asker Miram Tcheleby, under Bajazet II. 5th. Fethiya, (the Victorious,) Astronomical Treatise by Faraby, (Alfarabeus,) who died about 950.

XIV.—Medicine. 1st. Collyjet of Ibny Rusht,(Averroes.) 2d. Canons of Ibny Ali Sena. (Avicenna.) 3d. Pandects of the celebrated Rhazy, (Rhazes,) about 925. Djamy ul Djevâmy, (Union of Unions,) by Alavy Khan, some time physician to Nadir Shah, died about 1750.

XV.—1st. The Divan (collection of poems) of Motenebly, who died in 965, to which are affixed forty commentaries. 2d. Mooalaka, (the suspended,) by Haryss, A. D., 580, consequently forty-two years before the Moslem era. 3d. Kassidai Boorda of Keab, of which mention was made when treating of the holy relics in the first volume, A. D., 623. 4th. Divan of Hafiz. 5th. Divan of Shevket, a Persian poet. 6th. Shah Nameh of Firdausi. 7th. Khosrevy Shyryn by Sheikhy, physician to Mahommed I. and the most ancient Turkish poet. 8th. Divan of Nessymy, a poet of eminence under Murad II. 9th. Divans of Mihry and Zeineb, the two Turkish Sapphos under Bajazet II. 10th. Divan of Abdoul Bakhy, the most celebrated Turkish lyric poet, contemporary of Suleiman. 11th. Divans of Sultans Selim I. and II., both of whom were distinguished for their poetical inspirations, especially the first, whose compositions generally consist of heroic and philosophic Ghazels, (Odes.) 12th. Divans of princes Djem and Mustafa; the one, brother to Bajazet, died in exile at Civita Vecchia, poisoned by order of Pope Alexander Borgia; and the other, son of Suleiman, put to death for rebellion when governor of Erzeroum. 13th. Divan of Rhagib Pasha, founder of the library bearing his name, better calculated than his poems to ensure immortality. 14th. Divan of Izet Mollah, put to death at Sivas for opposing the last war with Russia; he was father of Fouad Effendy, second dragoman to the Porte, and ambassador at Madrid. 15th. Divans of Pertef and Akif Pashas. The former is admired for beauty of composition and

elevation of sentiment, and the latter for remarkable purity of style. Pertef fell victim to the intrigues of his colleagues, and may be said to have been the last pasha who suffered a violent death. Akef has been disgraced, but is partially restored to rank. 16th. Divan of Nedm, called the ladies' poet, from the suavity of his versification; he lived under Achmet III. 17th. Divan of Fetnah Khanum, daughter of Essad Effendy, Sheikh Islam to Achmet III. Her poems are of a serious and mystical character. This lady was celebrated for her knowledge of jurisprudence, and is said to have aided her father in his judicial labors. 18th. Divan of Leila Khanum, sister of Izet Mollah above mentioned. This lady still lives. Her poems consist of ghazels and sonnets, and are much esteemed. 19th. Poetry of Nefy, under Sultan Murad IV. This writer was peculiar for his caustic humor and satirical vein. His most celebrated poem is called "Spring." He long enjoyed the favor of the public, but was eventually put to death for lampooning the grand vizir. It is related that, upon sentence being uttered, he flew to the Kislar Aghassy, then all powerful, and implored him to intercede. To this the chief of the black Aghas assented, and, calling for pen and paper, commenced inditing a letter to the offended vizir. During the process, a large spot of ink fell on the writing, and the Agha, with many imprecations, called for other paper, when Nefy, unable to restrain his satirical propensities, exclaimed: — "Oh, do not mind, my lord, fresh paper is unnecessary! It is only a drop of your grandeur's noble perspiration." The Kislar Agha upon this turned him out of the room, and at nightfall a cord terminated Nefy's existence.

Such is the dry nomenclature of the principal standard works met with in private and public libraries. Let us now say a word respecting these collections, commencing with the first. It is common in the houses of Turkish functionaries and persons connected with the liberal professions to find small but well assorted collections of books, among which those on theology, jurisprudence, metaphysics, and logic hold

the first rank. But there are many Turkish gentlemen whose libraries are stored not only with the productions of the most celebrated historians, poets, and philosophers, but who add to these selections from the most esteemed French and English classics.

Among these gentlemen may be cited — 1. Ahmet Wefyk Effendy, son of Rouhuddinn Effendy, one of the most rising and enlightened young men of the Turkish empire. His knowledge of the French language is perfect, and he adds to this an intimate acquaintance with the literature of that country and of England. It is principally to this liberal-minded Effendy and his worthy father, that I am indebted for correct information upon some of the subjects of higher interest that may be found in these volumes.

2. Bekir Pasha, lately removed, by intrigue and jealous rivalry, from the directorship of the small-arm manufactory at Dolma Baghtshy, a post for which he was well qualified by his practical education at Woolwich and his general scientific acquirements. The library of Bekir Pasha, though small, contains a fine selection from our most valuable works connected with mathematics, mechanism, steam, chemistry, &c.

3. Emin Pasha, a man of science, director of the imperial military academy. He also studied in England, and obtained a prize at Cambridge for superior mathematical attainments.

4. Ekiah Bey, kaïmakan of the military hospital of the Imperial Guard; a gentleman of extensive acquirements and most amiable disposition.

5. Derwish Effendy, professor of natural history, philosophy, and geology, at Galata Serai Academy. He also studied in France and England. To superior acquirements in the branches of science within his sphere, Derwish Effendy unites enlightened and rational views respecting their application, and is not less esteemed for his knowledge than for his modesty. The following anecdote relative to the merits of this professor is not devoid of point.

Hafiz Pasha, being appointed to act as kaïmakan (substitute) of the commander-in-chief, Mustafa Noury Pasha, during the

absence of the latter in Syria, paid an official visit to the academy. Upon this occasion, the different professors were presented to him, and among others, Derwish Effendy, who had recently returned from his travels. The Hekim Bashy, having pointed out and subsequently eulogised the young professor, added, "He knows many useful things. He has not misspent his time in Franjestan, as many others have done. He has not returned like an ass braying under a load of books. He says little, but does much." "Amdullillah!" (thank God) ejaculated Hafiz, who is no admirer of those who have studied in Christian lands, "What can he do?" "Do!" echoed the physician-in-chief; "Mashallah! among other things, he can not only dissect but stuff birds, so that they look as though they were alive and flying." "Allah, Allah!" exclaimed Hafiz; "that is indeed something! What salary does he receive?" "The same as the Frank professors," rejoined Abdullah Effendy. "Not more! and he can stuff birds?" exclaimed the unsuccessful commander of Nejib, "not more! That is unjust. Franks stuff themselves and not birds. So let Derwish Effendy's appointments be augmented. Such merit must be encouraged."

6. Imâm Zadeh, a learned jurisconsult, inspector of public instruction. He possesses the most extensive collection in the city of works on theology, dogma, and jurisprudence. This learned man may be seen every morning at one of the six colleges attached to the Shahzadeh mosque, publicly expounding the law to the numerous students.

7. Kihaya Zadeh, titular grand judge of Roomelia, a celebrated metaphysician and bibliophilist. He possesses a rare collection of manuscripts connected with his favorite studies. He also gives public lectures at the college of Beshiktash, founded by the celebrated Captain Pasha, Khairuddin, (Barbarossa.) The venerable Kihaya Zadeh may be met in all weathers, with a long staff in his hand, and a threadbare robe on his shoulders, proceeding on foot to his lecture-room. The extreme simplicity of his attire and manners inspires his pupils with reverence, but is far from agreeable to his wealthy magisterial colleagues.

8. Selim Sirry Effendy, translator and commentator of the Persian poet Saïb, has a collection of some five hundred volumes of the best poetical works. His library is considered the most choice of its kind, and contains many rare treasures.

9. Akif Effendy, ex-Pasha and Reis Effendy, whose poetical talents have been mentioned. He is the same person who, at the desire of Lord Ponsonby, was disgraced, as a satisfaction to the British government for having hesitated to make reparation for the cruel treatment inflicted upon Mr. Churchill, an English gentlemen, who whilst shooting, accidentally wounded a child. Akif is regarded as highly learned, and the best poet of the day. His style, both in verse and prose, is set forth as a model.

10. Fouad Effendy, before mentioned, a poet himself, and son of the most esteemed poet of the age, Izzet Mollah. Fouad Effendy possesses a choice library of some 2000 volumes, comprising a selection of the most esteemed works in French, English, and Italian.

11. Abdullah Effendy, Hekim Bashy and titular grand judge of Roomelia. His library consists of more than 3000 volumes of the best works on jurisprudence and medicine, in Turkish, Arabic, French, and Italian. The worthy hekim's slight acquaintance with the latter tongue recently led to an amusing *quid pro quo.*

A young Pasha, related to his family, was ordered to proceed with despatch to the interior of Asia Minor. Being at the time in a delicate state of health, his relative recommended him to consult one of the German physicians attached to Galata Serai, who drew up a prescription and the requisite instructions for his patient's diet. The professor shortly afterwards met the Hekim Bashy, who, after various questions as to the young Pasha's state of health, asked what was the nature of the principal ingredient employed in the prescription. "Belladonna," rejoined the physician. "Belladonna!" echoed Abdullah Effendy. "Why, my friend, he has already one wife; but I suppose we must contrive to purchase him a Circassian."

12. Sheikh Zadeh Essad Effendy, historiographer to the em-

pire. He possesses a most choice and numerous collection of works on history, romance, and poetry, in the "three languages."

I have dwelt minutely upon these subjects, in order to point out the injustice of those who represent indolence, ignorance, and indifference to literature and knowledge, as the leading characteristics of all Turks. It is not my desire to ascribe to Osmanlis merits which they do not possess, and thereby to run into the error of the partial few, who award to them extraordinary application and thirst for instruction, in some measure incompatible with their education and habits. But I am still less disposed to fall into the vituperative error of the many, who consider themselves qualified to judge of Turkish character and institutions after a few weeks' residence at Pera, during which it is impossible for the most clear sighted and indefatigable observer to obtain any just knowledge or to form impartial judgments.

These persons for the most part judge the more unsoundly, since, in addition to ignorance of language and internal customs, they are generally biassed by previous prejudices, and found their opinions upon the communications of Perotes—a class a hundred-fold more ignorant, narrow-minded, and bigoted than their Turkish fellow-citizens. For ten men that can read among Perotes and Fanariotes, there are an equal number who do read at Constantinople. Taking the mass of the better classes indiscriminately, it will be found also that there are more libraries or collections of useful books in Turkish houses than in those of Greeks and Armenians. It may likewise be asserted that, taking an equal number of Stambol and Perote ladies, the beneficial application of instruction will be found to preponderate among the former.

Upon an average, the number of Turkish ladies that can read is much less than those of Pera or the Fanar. But those who can read among the former never open a bad book; while among the latter there is scarcely one that ever reads a good work—unless it be the catechism or breviary upon certain forced occasions. Of what advantage is it then to read or write, if the principal use made of the acquirement be to run over trashy collections of degenerate novels? Or of what benefit is the pen,

when it is rarely employed for other purposes than those which neither tend to morality nor domestic happiness? It may also be observed that, while neither Greek nor Armenian women occupy themselves with literature, Constantinople can boast of more than one female author. Among the most celebrated of these is Laila Khanum, niece to the above-mentioned Izzet Mollah. Her poems are principally satirical, and she is held in great dread by her sex, who tremble at her cutting pen. Her divan has been printed, and amounts to three volumes. Laila Khanum is also famed for her songs, which are set to music and highly popular. Hassenna Khanum, wife of the Hekim Bashy, is likewise renowned for the purity and elegance of her style as a letter writer. This entitles her to the appellation of the Turkish Sevigné.

The establishment of public libraries (kitab khana) at Constantinople dates from the earliest years of the conquest. The first Ottoman Sultans, eager to imitate the Bagdad Kaliphs, sought to illustrate their reigns, not only by encouraging and rewarding learned men, but by founding establishments wherein their productions and those of their predecessors in the field of instruction and science might be preserved to posterity. The greater part of the treasures of Arabic literature, collected by the Abasside monarchs, perished in the fires that ravaged Bagdad at various periods, but principally in the great conflagration of 1060, which destroyed the famous library of the Grand Vizir Erdsher, containing nearly 10,000 volumes; and in 1258, when Bagdad was sacked and nearly destroyed by Helakleou. Nevertheless, Mohammed II. was enabled to collect a sufficient number of works from Broussa, Adrianople, Damascus, and other cities, to form the libraries attached to the mosques of Eyoub and Aya Sofia and to that erected by himself.

The example of Mohammed II. was followed by his three immediate successors, Bajazet II., Selim I., and Suleiman the Great; and subsequently by Osman II., Achmet III., Mustafa III., Mahmoud I., Abdoul Hamid, and the present monarch. With the exception of Abdoul Hamid, all imperial benefactors to literature and science established their libraries, either under the

roofs of mosques erected by themselves or within the precincts of their palaces. This arrangement is inconvenient to foreigners, who cannot visit these edifices without firmans. Even then they are only permitted to remain a few minutes. But it was a prudent precaution in a city, where the calamities arising from accidental fires were frequently augmented by those occasioned by the malevolence of turbulent janissaries.

The regulations of all imperial libraries, as well as those endowed by private individuals, are nearly similar. Those within or attached to mosques are under the guardianship of the church, and those erected in isolated situations are administered by the wakoofya. All possess special and ample funds for their preservation and for the salaries of librarians and servants. But it does not appear that these funds are employed in adding to these collections; so that in point of numbers they remain nearly in the same state as when first founded. There may, however, be some few exceptions, as additions have been occasionally made by individuals, and now and then by Sultans. But the latter are, generally speaking, more disposed to become founders of new libraries than to augment those of predecessors.

The officers of each library consist of one or more hafizzy kutub, (librarians,) having small fixed salaries, and who, being generally expert calligraphers, add to their resources by transcribing the valuable manuscripts under their guardianship. Each library has its simple manuscript nomenclature of books, and also a second catalogue (essamy y kutub) containing a summary or index of the general contents of each work, and forming what is called a catalogue raisonné by the French.

The latter is advantageous to students, who are thus saved much trouble in their researches. The furniture is simple and scrupulously clean. The books, invariably placed in bindings of dark morocco or calf, with a flap cover, in the form of a clasp pocket-book, repose upon their sides. The titles are written upon the outside of the margin, and not upon the binding. Almost all works have a second cover, like a map-case, as an additional protection against damp and insects. The greater part are transcribed upon vellum or highly glazed paper. They

are often most richly illuminated with golden arabesques, and the heads of chapters are frequently adorned with rich devices in gold, ultramarine, and other colors.

The bookcases of some libraries, that for instance of Raghib Pasha, are in the centre of the apartment, and form a square protected by wire doors. The whole is surrounded and covered by an external wire fence, admitting ample space within for the librarians. The floors are matted, and upon one or more sides are low mindérs (divans) or shilty, (cushions,) upon which students seat themselves to read; whilst a narrow form in front serves as a table or rest for the volumes they may require. Such persons as are engaged in transcribing works bring their own materials, and, seating themselves upon the mats or cushions, employ their knees as desks. Neither fire, candle, nor smoking is permitted. These libraries are, for the most part, open every day, from nine A.M. till afternoon prayer, except during Ramazan, the two Beirams, and Fridays. Upon these occasions, librarians and students consider themselves entitled to enjoy repose. Those who are present at mid-day prayer-hour, quit their studies and perform their devotions in common, following the guidance of the oldest person present, who, in most cases, is a priest. The greatest order and most perfect silence prevail. The studious are not interrupted even by the rustling of slippers, as these articles are always left at the entrance.

The number of public libraries, including those of the Seraglio, which latter can scarcely be so classed, as they are not accessible to Musselmans without express permission, amount to about forty. I will enumerate some of the most remarkable in the order of their foundation.

Eyoub, founded in 1460, by Mohammed II. The impossibility for Franks to obtain permission within the precincts of this building, and the little disposition evinced by persons connected with it to answer questions, render it difficult to obtain any precise information as to its contents. The number of volumes, principally brought from Broussa, and almost exclusively theological, is said to exceed 1100.

During one of the many agreeable rambles that I was enabled

to make through the city and its environs, with the Belgic Envoy, Baron de Behr, we ventured to open the wicket of the picturesque harem (court) in which are the sacred fountain and tomb of the Saint, and made our way towards the entrance of the mosque, preceded by a kavass. Our intention was to obtain a glance at the interior of the mosque, but our unholy presence soon attracted attention. In a few seconds, a troop of boys and elderly women, a most vicious set, surrounded and assailed us with many disagreeable and calumnious reflections upon the virtue of our mothers, sisters, and female relatives. There is no saying how soon these libellous outpourings might have been converted into acts of violence, had not Emin, the kavass, shown a bold front, and sworn that we were "Buyuk Elchis, (ambassadors extraordinary,) Shahzadeh, (king's sons,)—greater, if possible—and that our faces had been whitened by the Sheikh Islam and chief of emirs."

This somewhat appeased the males, but did not prevent a score of most inveterate old crones from saying that they spat on our infidel beards, and defiled our hats, and the hats of all our fathers and grandfathers up to the creation; so that we were right glad to make our retreat, and to find ourselves outside the opposite wicket, fronting one of the yaoort shops, for which the village of Eyoub is celebrated. The dislike of Moslems to hats may account for these aged dames having singled them out as objects of vituperation. In the eyes of the people, a hat and eternal condemnation are identical. A Turkish gentleman, wishing one day to test the forbearance of one of his servants, poured out a glass of gooseberry syrup and said, "Here, Osman, drink this wine!" The man hesitated, and then, in a lamentable voice, replied, "Allah, Allah! I suppose my lord will next ask me to wear a hat."

Mohammed II., founded in 1470, within the mosque of that Sultan, and placed upon the right side of the minber, (pulpit for Friday prayer.) It contains about 940 volumes, principally theology and jurisprudence. It is celebrated for some fine Koorans. This library, as well as others attached to mosques, is principally frequented by students of the annexed colleges

and schools. That of Mohammed II. is numerously attended, there being eighteen distinct colleges belonging to his mosque.

Bajazet II., founded in 1507, and placed within the mosque of that name. This collection partakes of the saintly character of the founder, whose adjunct name was Welid, (the holy.) It contains 1400 volumes, on theology and jurisprudence, the greater part of which was added in 1770, by the then Sheikh Islam, Abdullah Effendy, administrator of the extensive wakoofs of the mosque, under Murad III.

Selim I., 1527, in the Selimya. The greater portion of this collection, which amounts to 1350 volumes, was brought from Egypt and Syria, when the founder returned from his conquest of those provinces. Some of the most valuable manuscripts belonged to the libraries of the Abasside Kaliphs of the second branch.

Shahzadeh, (Princes,) founded by Suleiman, 1550. The collection is small, but contains many rare and curious manuscripts in Persian and Arabic. It is within the mosque, on the right side of the minbér.

Suleiman I., founded by the same monarch, in the mosque bearing his name. It is placed within an ornamented chamber or oratory, of which two sides are closed, and two others are visible, through a wrought-iron trellice-work. The bookcases, neatly ornamented and guarded with wire-work doors, are in the centre and two closed ends. The number of volumes does not exceed 1750.

Ibrahim Pasha, grand vizir to Achmet II. in 1719, a liberal patron of literature, and worthy of most honorable mention as the first introducer of printing in the capital. This library contains the first editions that issued from the Constantinople press, of which we shall speak presently. It contains nearly 1600 volumes.

Private library of the Seraglio, founded by Achmet III., 1720. This collection, rarely accessible to strangers, is situated in the third or inner court of the old Seraglio, in the centre of the ancient khass-oda, (private apartments,) contiguous to that part called kafez, (the cage,) formerly inhabited by the Sultans' sons;

who never quitted the enclosure of the palace after they attained manhood, unless to gird on the sword of sovereignty. This portion of the building was erected by Suleiman the Great, and is contiguous to the shimshirlik, (place of words.) The greater part of this collection was removed by Sultan Mahmoud II. to Beglerbey and Beshiktash. The present Sultan has conveyed all those at the former place to his noble summer residence of Tcheraghan, where he has a choice collection of useful and instructive works, in one of the apartments of the kioshk, called zulfachéan, (having two sides or objects.) It is in this kioshk that his imperial majesty's private apartments are situated. They communicate, by a broad but circuitous flight of stairs, with the covered gallery connecting the grand divan khana, (hall of assembly,) and the harem.

Valida Terkan Sultana, attached to Yeny Djamy mosque, by her son, Achmet III. in 1725. The collection is small, and almost exclusively limited to abstruse theological works, the refuse or duplicates of other libraries established by this great protector of literature.

Aya Sofia. This library was founded in 1546 by the conqueror, in the harem. Having fallen into complete ruin through the negligence of successive administrations, and many of the most valuable works having been utterly destroyed, the building was pulled down by Mahmoud I., and then rebuilt and replenished within the mosque, in 1744. This library is not only remarkable for a Kooran, said to have been transcribed by Ali, but contains many rare and valuable works. It is esteemed the most important and numerous collection in the city, after the great Seraglio Library.

Galata Serai, founded in 1753 by Mahmoud I., for the use of the imperial itchoghlan, (pages,) who continued to receive their education within its walls until it was converted to its present purposes by Mahmoud II. The building containing the library is in the centre of the upper court. The collection consists of some 800 volumes in the three languages, and of about half that number of the best French medical works. It has two librarians, one for the former and the other for the latter. It has a

reading-room attached, for the convenience of students. Professors are permitted to carry books to their own apartments, a privilege not granted in any other library.

Osman III., attached to the Noory Osmanya in 1755; one of the handsomest and most appropriate of these foundations. It consists of a marble quadra-decagon, surmounted by a handsome dome, supported by fourteen marble columns, and has thirteen windows. The shelves are placed in the intervening spaces. It is tastefully ornamented with gold inscriptions, traced by the most celebrated calligraphers of the day: the whole is in character with the light and graceful proportions of the mosque to which it is annexed. It is situated in the inner court, beyond the mausoleum, close to which stands the colossal porphyry sarcophagus, supposed by some to have contained the ashes of Constantine. The number of volumes exceeds 2600. Among these are two Koorans held in great sanctity, one having been transcribed by Omer, and the other by Ali. This library is one of the richest endowments of the city. It has three chief and three deputy librarians, who also act as imâms in the mosque.

Great library of the Seraglio, erected in 1767, by Mustafa III. It is a detached building, in that portion of the inner court called Bostangelar Bostany, (Bostanjy's Garden.) It is approached by a double flight of stone steps, has a portico and vestibule, and is erected in the shape of an equiformed cross: one arm serves for the vestibule, and the other three form recesses, the one occupied by windows and the other by bookshelves. A quadrangular bookcase stands in the middle, surmounted by a dome, supported by marble columns. The external walls are ornamented with kashee, or Persian porcelain tiles, blue arabesques on a white ground, with here and there inscriptions upon a rarer kind, white on a blue or green ground. The art of making the latter seems to have been lost or neglected; as it is difficult to procure specimens even among the sergetjee, (dealers in antiquities,) whose shops are met with outside the Parmak gate of the bazars.

This library is more diversified than any other in the capital.

Its contents embrace all subjects: among them are many valuable and costly works, splendidly ornamented and illustrated. A magnificent edition of Antar, upon metallic paper, and another of the Gulistan, are not the least curious. It possesses Koorans, and other works transcribed by divers Kaliphs; and among the curiosities is a collection of portraits of Sultans, from Osman, the founder of the dynasty, to Abdoul Hamid. The latter are painted somewhat in the form of a genealogical tree, upon a broad roll of canvass. This general assemblage of imperial portraits is a copy of the more accurate and interesting collection, which is bound as a 4to volume, and not only contains the portraits of the monarchs and many of their children, but is accompanied by a written preface, and a short panegyric of each, inscribed upon the opposite blank leaf. This collection is carefully preserved in the Sultan's private library.

The number of books in the Seraglio Library, according to the assertion of the librarian, amounted to 4440 in June, 1842. The original collection, when he came into office, consisted of 6100; of these 1660, taken from the library of Selim III., and from the small Seraglio library, had been removed by the present Sultan. D'Ohsson states the amount of the two Seraglio libraries to be about 16,000 in his day. This would seem to be an error, as, according to the catalogue, the great library had suffered no other diminution than that just mentioned since d'Ohsson wrote, and the books in the small library, according to the librarians, never exceeded 3000.

A small cabinet, or withdrawing-room, annexed to the takht odassy (throne-room) in the same court, where ambassadors were formerly received in solemn audience by Sultans, also contains numerous manuscripts, neglected and carelessly thrown one upon the other upon shelves, immediately opposite to a closet reserved solely for the Padishah's convenience.

Raghib Pasha. This beautiful library, if not the most numerous, is one of the most interesting in the capital. It is situated in the street called Koska, which runs parallel to Divan Yolly, and was founded in 1762 by Raghib Pasha, grand

vizir to Mustafa III., equally celebrated for his talents as a poet and moralist, and for the protection granted by him to literature and literary men. The enclosed court in which the library is situated also contains a free school, fountains, and the burial-place of the illustrious founder and his family. The isolated building holding the library is an oblong square, having an open colonnade, adorned with inscriptions over the entrance and a commodious vestibule.

The library itself is a lofty square chamber, lighted upon three sides by ten windows in double rows. The roof is surmounted by a central dome and four semi-domes, supported by marble columns. Immediately under the central dome are the bookcases, forming a square, protected by a cage of wire-work. The floor around this is somewhat elevated and furnished with mats, mindérs, and benches, serving as tables for the studious.

The walls, to the height of six feet, are ornamented with Persian blue and white tiles. Above this a complete and most correct version of the celebrated Boorda of the poet Kéab, inscribed in gold letters fourteen inches long upon a green ground, runs round the whole apartment, forming an original and brilliant embellishment. Four brass-gilt ornaments, resembling fantastic chandeliers, are suspended from the semi-domes. These ornaments consist of moral passages, skilfully worked in brass, and connected so as to form an oval, uniting at the extremities, from which are suspended ostrich eggs, adorned with silken tassels, the general addition to chandeliers or lamps suspended in the mosques and mausoleums.

Among the valuable contents are several Persian manuscripts, splendidly illustrated and illuminated, and many of the richest specimens of Turkish calligraphy. The founder's album, or note-book, together with a fine copy of his own divan, is also exhibited. The former proves that Raghib Pasha was not unaccomplished as a draftsman and architect. The number of volumes does not exceed 1600, but these are regarded as of surpassing intrinsic value. There is an air of

lightness and classic elegance in this building, which renders it superior to all others.

Raghib Pasha survived the completion of this interesting foundation only three years. His remains are deposited in the north-east angle of the court, upon an elevated terrace, beneath an open marble canopy, protected by a wire-work trellice. This, with the roses and myrtles planted within, and the figs, vines, pomegranates, and cypresses, that cast their shade around, give to it the appearance of a noble aviary, more than that of a repository for the dead. The doves that nestle in the overhanging branches, and fill the air with their querulous notes, add to the delusion.

The following is the modest epitaph inscribed upon the founder's tomb.

He (God) is Immortal and Eternal.

The founder of these good works and useful establishments, standing in need of the Almighty pardoner of sins (was) the deceased grand vizir, Raghib Pasha. May the perfumes of Paradise point out the path he hath taken. A fateha for his soul.—Ramazan, 1179 (1765).

Separated from the founder's tomb are other monumentary marbles. One of these, raised to the memory of his daughter, bears the following inscription:

He is Eternal!

Destiny, defying the universe, has torn from this world one of its marvels, the worthy daughter of the glorious Raghib, Grand Vizir, the pious Lebybet Khanum. This noble person has been removed to eternity! Let the whole universe mourn! May those who visit this tomb, beaming with divine light, rejoice her soul with a fateha. The pen inscribes these funereal lines with tears. May the empire of saints be the residence of the most excellent Lebybet Khanum. Djemazy ul Akhir, 1228.

Abdoul Hamid, founded by that Sultan in 1781. This collection is more familiar to European travellers than any other in the city, on account of its contiguity to the landing-place of Baghtshy Kapoosy. Though inferior in merit and intrinsic worth to those of Aya Sofia and Raghib Pasha, it is equal to them in space and number of volumes, which exceed 2500. It is situated in the immediate vicinity of the Toorba (mausoleum) of the founder.

Atif Effendy, minister of finance to Mahmoud I., and celebrated for his scientific acquirements. This collection contains some 1900 volumes. It was founded in 1750, and is situated upon the crest of the third hill, west of the Suleimanya mosque.

The foregoing outline of the sixteen most remarkable libraries will more than suffice to furnish a general notion of these institutions, and to show that literature has been cultivated and encouraged at all times by Sultans and by the highest dignitaries of the empire. The total number of volumes in the public libraries, which does not, perhaps, exceed 75,000, is comparatively small, especially as among this number a fourth are duplicates. It must be remembered, however, that, with a few modern exceptions, the whole are manuscripts, admirably transcribed, elaborately embellished, and that, taking one volume with another, the sums paid for each work far exceeds the average price of rare printed editions in Europe.

Let us now advert to the recognized introduction of printing in the Ottoman capital. The prejudices existing throughout all Mahommedan states against the mechanical reproduction of Koorans and other sacred writings, involved all other works in the same veto, and thus prevented the adoption of the art until nearly three centuries after it had flourished throughout Europe. The objection of the Oolema, of Kaliphs, and Sultans, was, however, less grounded upon religious scruples, than upon their desire not to deprive the numerous and influential transcribers of a monopoly whence they derived large benefits. Be this as it may, it was not until 1726 that Achmet III., a generous patron of literature, issued an imperial

edict, directing the establishment of a printing press in the capital.

This edict was founded on a fethwa of the Sheikh Islam, Abdullah Effendy; who, as well as the grand vizir, Ibrahim Pasha, was a most zealous advocate of the innovation. It was also backed by the written approbation of the principal oolema and magistrates.

After alluding to the ravages committed by fires and by successive conquerors in Syria, at Bagdad, and in Spain, whereby many valuable collections of scarce and uncopied works had been destroyed, and thus forever lost to religion and science, the edict stated that few copies of good works remained; that prices had attained an exorbitant standard; that many books could not be procured; and that it would be of the utmost advantage to science and to the interests of the community at large to establish printing — whereby celerity of reproduction and economy would be insured.

In order, however, to propitiate the oolema, it was ordained that the printing of Koorans, oral traditions, canonical and jurisprudential works, as well as commentaries thereon, should be prohibited.

The edict appointed two directors of the new establishment, for which the Government furnished the first funds. One of these was an Hungarian renegade, interpreter and muteferrika (aide-de-camp) to the Porte, who assumed the name of Ibrahim Effendy, to which was subsequently prefixed that of Basmajee, (the printer.) The other was Mohammed Saïd Effendy, a secretary in the mektobjee (correspondence) department in the office of the grand vizir, and not less zealous and devoted to letters. Regular salaries were allotted to these two active promoters of knowledge, and the above-mentioned mufty and grand vizir rendered them all possible assistance. Four of the principal magistrates were appointed censors; and Sultan Achmet, who survived the erection of the establishment little more than three years, constantly visited the presses, and encouraged the directors and their German workmen. His example was followed by Mahmoud I.

It may not be uninteresting to show the manner in which this important innovation is spoken of, in the official document dated 1139, (1726,) recording this event, and preserved among the state papers at the vizir's office. The following is nearly a literal translation:

"Introduction of printing in Roum, (Ottoman empire.) — Mohammed Saïd Effendy, employed in the mektoubjee of his Highness, (the grand vizir,) accompanied his father, Yermisekiz Tcheleby Mohammed Effendy, Ambassador to France. He was there enabled to witness the ingenious methods employed by the French, 'those demons of the human race,' (literal) to faciliate the service of various industries. The mode in which they rapidly multiplied the rarest and most useful books particularly struck him, and from that moment it was his ardent desire to introduce this remarkable invention into his own country.

"Ibrahim Effendy, a muteferrika of the Sublime Porte, an extraordinary proficient in languages and sciences, and having a natural talent for the arts, and who had long cherished a similar project, united with Saïd Effendy. After mature deliberation, they presented to his Highness (the vizir) a memorial entitled 'Vessyletut tiba'at,' setting forth the advantages of printing, and the necessity of propagating this industry, indispensable for the reproduction of numerous works on jurisprudence, morality, and philosophy; in short, of all that forms the basis of popular civilization and the strength of empires — works of inestimable value, which the injuries of time, conflagrations, Djenguiz, drunk with blood and carnage, and conquests, such as those of Andalusia (Spain) had cast into the abyss of destruction and forgetfulness, to the detriment of society.

"Printing being the only prompt remedy for the scarcity and high price of the noble reservoirs of celebrated historians, the author of the above memorial undertook to found and carry on a printing establishment in conjunction with Saïd Effendy, and solicited an imperial privilege.

"The following question was, therefore, propounded, in the

legal form, to the learned and upright Sheikh Islam, Mufty Abdullah Effendy:

"'Question. Should Zeid, skillful in the art of printing, pretend to multiply and disseminate the best works on philosophy and other sciences, by engraving letters and employing other means for printing the same; does the holy law permit him to exercise this calling?'

"To this the following favorable fethwa was returned.

"'Answer. Yes. The correct and cheap reproduction of the best works is a laudable operation and worthy of encouragement. It would, however, be highly desirable to associate with him persons capable of revising and correcting the printed works.'"

The Sheikh Islam also condescended to add a favorable criticism of the above-mentioned memorial, and caused it to be sealed with the signets of the first magistrates of the empire. Thus Ibrahim Effendy and his associate Saïd Effendy were empowered to establish printing-presses, according to a diploma dated 15 Zilcadi, 1139, (1726.)

Notwithstanding the zeal of the two inspectors and the protection of Government, the process of printing proceeded slowly. The difficulty of procuring expert compositors, together with a deficiency of types, was such that the presses only produced 17 works, comprising 22 volumes, from the first inauguration until the death of Basmajee Ibrahim, in 1743 — a period of nearly seventeen years.

Sultan Mahmoud I., who endowed Constantinople with divers useful works of art, among others the bends and aqueduct of Baghtshy Kouy, endeavored to procure some fitting person to supply the places of Basmajee and his first associate, Saïd Effendy, who, after being raised to the dignity of grand vizir, had been disgraced, and died in 1740. The person selected was Cady Ibrahim, a pupil and subsequent assistant of the defunct Basmajee. But, notwithstanding the zeal and activity of the new director, the undertaking lanquished, and its productions were limited to two or three inferior reprints. At length, upon the death of Cady Ibrahim,

in 1747, the establishment was closed, and remained so until after the accession of Osman III., in 1755, when a re-impression of the first work printed by Basmajee was produced.

From the death of Basmajee's successor nothing was done until 1784, when Sultan Abdoul Hamid resolved to revive the printing establishment. The official archives of that year thus record the Sultan's determination.

"The immense advantages of printing being universally acknowledged, and the incorrectness and faults of copyists being as heavy to support as the heaviest stones, his imperial majesty determined to execute a project which the great embarrassments of the empire had hitherto retarded. Mohammed Raschid Effendy, Beylikjee (chancellor of state) and Ahmed Vassif Effendy, historiographer of the empire, were directed to recover, from the widow of Cady Ibrahim, the materials of the presses, which lay rotting and forgotten. They were authorized by two imperial diplomas, dated 18 Rebi ul Evvel, to establish new presses, under the superintendence of the minister of the wakoofs, and under the direction of the learned jurisconsult Mustafa Effendy and the pious Adam Effendi; the which was done as commanded."

Considerable activity was displayed by the new directors, who obtained the monopoly, with power to employ whom they pleased without regard to creed. A tax of one asper (then about one penny) was, however, imposed upon each forty pages of letter-press; and no copies could be sold without the collector's stamp. The grand vizir, Hamid Khalil Pasha, was the great patron of the revived institution, which, in due time, published the annals of Samy, Shakir, Soubhy, and Izzy, with some other works of minor importance. These editions are not esteemed, from the imperfection of the types and numerous errors of the press, so that the original prices have not risen.

During the first three years of the reign of Selim III. the establishment was neglected; but towards the year 1792, the presses were removed to the engineer school at Koomberkhana, (bombardier arsenal,) and the government devoted much attention to its progress. Intent upon the success of those military

reforms which awakened the jealousy of the janissaries, and eventually led to the death of this amiable monarch, Selim ordered the publication of divers works on tactics and fortification, translated under the inspection of the celebrated professor of mathematics, Abdurrahym Effendy, from Vauban and other French authors.

The buildings at Koomberkhana being required for military purposes, the institution was removed in 1798 to a house at Scutari, contiguous to the mosque of Selim. New presses and types were furnished, and ere long several remarkable editions made their appearance under the superintendence of the director Muhib Effendy, ex-ambassador to Paris. Among these may be cited the Lahdjet-ul Loughat, (Turkish Dictionary of Mufty Essad Effendy.) The Bourhani Cati, (Persian Deity,) and the Kamoos, (Arabic Dictionary,) of Assim Effendy, together with a third edition of the Vankouly, and numerous other minor works. Among the latter were the tales of Nassiluddin Effendy, more remarkable for their coarse humour than purity of style.

The important political events that disturbed the last years of Selim's reign left little leisure for him or his ministers to patronize literature, so that the establishment was much neglected. The same causes produced the same results during the first twenty years of his successor, Mahmoud II. But, soon after the destruction of the janissaries, this Sultan directed the presses to be transported from Scutari to a building near Esky Serai, where the office of the Takwim Vakayi was established, in 1831. The great patrons of literature and the press during this reign were the unfortunate Pertef Pasha and the stubborn Akif. The library of the former, consisting of more than 1500 volumes, was abandoned to the public shortly before his disgrace and violent death, in 1837.

Mahmoud directed the whole printing establishment, including the Takwim, to be placed under the direction of an under-secretary of state, and, with his wonted energy, resolved to give new splendor to the undertaking. The types, formerly cast at Venice, were manufactured at Stambol, and a marked improvement was soon perceptible. Those employed at present, first engraved

by the celebrated artist Yassary Zadeh, are of four or five kinds, remarkable for their distinctness and the graceful curves of the letters. The ink is, however, inferior to that of the early editions of Basmajee Ibrahim.

Constantinople now possesses four imperial printing establishments. Two are much patronized by the present Sultan in the building above mentioned; one for books, and the other for official documents and firmans. The third is attached to the war department, at the seraskier's office. The fourth, comprising lithographic presses for topographical purposes, is annexed to the military academy, under the superintendence of its commandant, Emin Pasha.

Galata also possesses five or six printing and lithographic presses. The chief rabbi of the Jews has likewise a press at his disposal, which produces Hebrew works, esteemed for beauty of type. The Armenian and Greek patriarchs have also presses under their direction, but solely for purposes connected with their respective administrations. They are not permitted to print books or newspapers. Works of the first kind are printed for them at Venice, under the inspection of the Armenian College.

The system adopted in printing or reprinting books at the imperial establishment is extremely defective. It tends to keep up prices, and acts as a heavy tax upon literature, and thus defeats one of the most important objects of the institution. For instance, when individuals desirous to print present themselves with a MS. at the office, they order six hundred or twelve hundred copies, the customary amount of a small or large edition. The actual expenses for paper and ink are then determined by the printer, let us say at 10 piastres for each copy; to this he adds as much more per copy for labor, government tax, and profit. The work being complete, the editor carries away the sheets, and delivers them to the binder, who makes his charge. The books being bound, the editor adds his profits, which, generally speaking, quadruple the cost price of each volume. The edition is then delivered to the booksellers, who add their required profit; and, as their charges are arbitrary, it generally

happens that the first price is octupled; or that a work which may have cost the editor 25 is sold for 200 piastres.

The paper generally used is not of good quality. There are manufactories at Unkiar Skelessy, the Sweet Waters, and elsewhere, but they are not encouraged. It has been found more economical to import paper from Italy, France, Germany, and England. At Venice there are fabrics for manufacturing strong paper, which receives a high polish by friction upon reaching Stambol, and is used for official purposes.

The trades most intimately connected with booksellers and collectors are—1. The hattat, (copyists.) They have no fixed place for work, save some few, whose shops are contiguous to Seraskier Kapoosy. They generally perform their tasks at home, or in the public libraries. Employers furnish vellum or paper, which they polish; and their charges vary according to the beauty of execution and the richness of ornaments. They are much complained of as an idle set, and of very doubtful character. Neither are they by any means obliging to infidels. I made several attempts to induce them to copy one or two mashallahs and other insignificant inscriptions, but was unsuccessful. Persons desirous to obtain such reminiscences must have recourse to the intervention of some Turkish friend.

2. Moojellid (bookbinders) and moorekkebjee (ink-makers) have their shops upon the western side of Khiatjelar Tcharshyssy (stationers' market,) a short but wide and handsome street, ornamented with a piazza on either side.

3. Moojellid work with great neatness and regard to durability. The covers of valuable works are of various leathers, but universally of a dark color. They are sometimes richly stamped in gold, and sometimes embroidered in fanciful patterns. But the edges are invariably plain. Moorekkebjee sell ink made exclusively for writing with the reed pen, and stamping with seals. It is somewhat similar to that of our printers, and of a deep black. Their shops are ornamented with a multitude of small glass bottles, denoting their trade.

4th. Kihatjee, (stationers.) Their shops are distinguished above all others for their neatness, and the proprietors for their

respectable appearance and demeanor. They are exclusively Moslems, and the utmost jealousy is exhibited by them in adhering to the laws of their guild, as regards Rayas. The latter, as well as Franks, have shops at Galata and Pera, where all articles of European stationery are sold, but they are not allowed to establish themselves in Constantinople. Nor can itinerant Jew dealers expose their goods in the streets within the walls. The shops are open in front, and raised as usual two or three feet above the pavement. The sides and backs are furnished with glazed closets, on the shelves of which the various articles are deposited in symmetrical order.

Among the most conspicuous of these are kihat (paper) of all qualities and colors. That used for rich manuscripts is of the consistency of vellum, and is polished with an ivory or bone rubber, until it becomes as smooth as glass.

Kalem, (reeds for pens,) are abundant. They are imported in bundles, three feet long, from Mazanderan and other marshy parts of Persia, each reed making three or more pens. The use of quills is unknown. In truth, it is difficult to write the Eastern character with any other than a reed pen, upon glazed paper.

Makas (scissors) vary in price from thirty to one hundred piastres, according to temper and ornaments. They are from ten to twelve inches in length, the blades hollow in the inside, and convex without, so that the edges alone touch the object to be cut. They are principally made at Adrianople, Sofia, and afterwards finished at Constantinople. Kalemtrash (pen-knives) used for cutting reed pens. The short blade is fixed to the handle, and does not close. Some of these are highly esteemed, especially those of one or two celebrated makers now deceased. As much as one hundred or one hundred and fifty piastres is sometimes paid for their knives.

One of these, named Esky Redjayi, was said to have been an alchymist. The way by which he attained celebrity as a cutler is worthy of record. Having been left a decent competency by his father, this man soon squandered all his patrimony in vain endeavors to discover the philosopher's stone. One night, however, he had a vision, when his guardian angel appeared, and

addressed him thus: "Oh, my son! our holy Prophet, on whom be the blessing, looks upon thee with compassion. That which thou seekest shall, Inshallah, be granted. Abandon thy present labors, however—become a cutler, and when thou shalt have succeeded in making a knife of such temper as will cut the twisted Column of Serpents in the At Maïdany, then shalt thou attain thy object."

Refreshed and invigorated by this vision, Esky Redjayi rose at dawn, went to mosque, said a long namaz of thanksgiving, and, seeking a cutler, forthwith engaged himself as apprentice, in order to learn the trade. Ere long he attained sufficient knowledge to set up for himself, and without caring to manufacture knives for sale, only bethought himself of finishing an instrument that would make impression upon the brazen serpents. At length he succeeded in manufacturing a knife of such exquisite temper, that at the first cut he scooped out a large slice from the snake's body, with as much facility as though it had been a green pumpkin.

Filled with joy and hopes of being enabled to cut into the very centre of the twisted column, and there discover the secret, he was proceeding to increase the aperture, when a janissary approached and said: "Peace be with you, Effendy! you seem to have a rare tool there: what will you take for it?" "The philosopher's stone—the treasures of Djemshid!" replied the other, continuing his labor. "Pooh! pooh! these are mere words," rejoined the janissary. "Look ye, Effendy, my tchorbajy (commandant) has sent me to purchase the best knife that money can procure. To judge by your proceeding, that must be the prince of all such tools. Speak sense, and I will purchase it. Take heed, meanwhile, for it is against law to damage that brass." "Well, well, rejoined Esky Redjayi, wishing to get rid of his importunities, "I will take two hundred piastres; that is sense." "That is much," retorted the janissary, "but a word is a word, and knives that cut brass like melon-stalks cannot be met with everywhere. Here is the money."

Esky Redjayi stared, and pondering within himself, thus soliloquized. "Two hundred piastres! Allah! That is a sum! I

have fifty pieces of the same steel, and not a para in my pocket. This ass shall have the knife. I will soon finish another, and accomplish my object." In a word, the janissary paid the money, and the cutler, after regaling himself with a most excellent dish of kabab and cream, returned home, resolving to recommence knife-making on the following day.

In the mean time, the jannissary delivered his purchase to his tchorbajy, and narrated how he had been induced to pay so large a price. The commandant, on hearing this, communicated the story to his friends, so that, in the course of twenty-four hours, crowds collected round Redjayi's shop, anxious to purchase knives that could cut through brass. So many and pressing were the demands that he could have sold an ass load. Thus he had no sooner finished a blade than it was eagerly purchased, and he had merely to name his own price. Being a man of some sense and great devotion, he at length bethought him of consulting a sheikh, and of narrating to him his vision. This worthy man was at no loss to return an explanation.

"The object you aimed at, my son," said he, "was wealth. The favor of God has opened the door of a hidden treasure to you. Abandon, therefore, all further thoughts of alchymy, the pursuit of which is sinful. You have already discovered a substitute for the philosopher's stone. Think no more of cutting brass with knives, but adhere to your present trade, and you will acquire exceeding riches and a glorious name." Esky Redjayi followed the worthy sheikh's advice, died in possession of great wealth, and his knives are now in the highest request.

The remaining articles sold by stationers are balmooma (soft wax) or shemynern, for sealing letters; maktar, small ivory tablets with carved edges, for cutting and nibbing pens, the finest of which are made of the core of hippopotamus' teeth; divit (inkstands) of brass or silver. These articles are shaped somewhat like a short pistol. The elongated portion, or barrel, opening at the extremity, serves to hold pens and knife, and the bulging part, or stock, forms the inkstand, sometimes richly chased, and ornamented with precious stones. Scribes and literary men carry these divits in their girdles or bosom pockets. In great

establishments, the divitdar (inkstand bearer) is a confidential attendant or secretary. He carries the inkstand, and is prepared at all times with pen, ink, paper, and wax, when required by his employer. Koobur are round cases of *papier maché* for holding paper, more or less richly ornamented. The best are made at Adrianople.

Stationers also occupy themselves in tracing, in ink or gold characters, the short inscriptions that are everywhere suspended on shops and buildings. This they perform by lightly pricking the letters from a model, and then rubbing some color through the orifices upon the paper beneath. By this means they are able to reproduce fac-similes of the most celebrated calligraphs. They likewise sell almanacs, primers, class and blank books; but, although their shops are adorned with colored drawings of Mecca, Medina, and other holy places, no money can tempt them to dispose of these articles to Christians.

Having mentioned primers and class books, it may be observed, that there is a large and increasing demand for these works, thereby proving that primary education is far from being neglected. The important subject of education having been treated by Mr. Urquhart, than whom no Englishman is better acquainted with the laws and resources of the Turkish empire, I shall limit myself to observing that, while the great mosques and mausoleums monopolize all medressa, (colleges,) each second class mosque has its annexed mekteb, (elementary or day-school,) under the superintendence of its own imâm. Independently of this, there are numerous institutions of the latter kind, either isolated, or attached to fountains, private tombs, and Dervish convents—all founded by private benevolence, and free of every expense, save some trifling gratuitous present to the instructor.

Thus it rarely occurs that Musselman inhabitants of towns or respectable villages have not learned to read, or indeed to write, between the ages of five and eight, although the greater part may subsequently neglect or forget these arts. Gratuitous instruction at the primary, or A B C schools, is restricted to the

most narrow limits, and is given more with a view of teaching indigent children to read and learn the Kooran by heart, than with that of enabling them to aspire to positions beyond their sphere—a process which, oftentimes in England, and constantly in France, converts good boys into unruly youths and worse men, and sows the seeds of those ambitious projects, envious heart-burnings, and subversive tendencies, which so repeatedly terminate in revolt and revolution: evils naturally resulting from that ill-calculated, hot-bed education, whereby the numbers of individuals qualified, or thinking themselves qualified, to hold given positions exceeds in the proportion of twenty to one the number of places or appointments open to their attainment.

Those children who are destined for agriculture or laborious trades, or who are enrolled as apprentices in guilds, generally cast aside all thought of education after the first priming. Consequently, the proportion of children that profit from first instruction is comparatively limited. Those, however, who are intended for the liberal professions are removed to the medressa, and there pursue, during many years, a most laborious course of study; commencing with Turkish grammar and syntax, and gradually ascending to rhetoric, logic, philosophy, dogma, jurisprudence, and, here and there, mathematics. The list of these students, in 1843 amounted to nearly 5000, of whom more than 800 were matriculated at the eighteen colleges of Sultan Mohammed II.

Learning the Kooran by heart is considered an essential point of study, though it is common to say of a man who talks much and to little purpose, "he brays like a Kooran reciter." The medressa are all divided into classes, or destined for distinct purposes. Thus, of the eighteen colleges above-mentioned, some are devoted to the education of candidates for the corps of oolema, which embraces both theology and jurisprudence. Others are intended to produce literary men, or those destined to become kiatibs (clerks) in the ordinary public offices. Those who aspire to higher employment in ministerial departments generally study at the Mekteb Adliya, where the principal points of instruction are calligraphy, arithmetic, a perfect knowledge

of the Turkish language, and an insight into jurisprudence: to these are added Arabic, Persian, and sometimes mathematics and philosophy.

Children of wealthy men are generally educated at home, under the care of a hodjia, (preceptor.) Some of these, for instance Scodraly Mohammed Pasha, an ex-Deré Bey of Albania, invite natives of France or England to reside in their houses, in order that their children may obtain a knowledge of the languages of those countries.

The most remarkable innovation attendant upon the revival of printing by Sultan Mahmoud II., was the establishment of a Turkish official newspaper. This undertaking, so contrary to antecedents, was not carried into effect without violent opposition on the part of many oolema. But the unbending will of Mahmoud overcame all obstacles, and in 1831 appeared a Haty-Shereef, announcing the forthcoming Takwim. At the same time, intimation was given to all public functionaries that they must become subscribers. The contents of this journal were at first strictly limited to a reproduction of official appointments, extracts of judicial trials, and pompous descriptions of the Sultan's progress on state occasions.

Subsequently it was thought desirable to publish a French translation of the Takwim, with additions and variations, under the title of "Moniteur Ottoman." M. Blaque, a French literary man of eminence, was appointed editor, with a large salary, and ably fulfilled his duties. Upon the death of this gentleman — a death so sudden as to awaken strong suspicions of treachery — the editorship was conferred upon a Mr. Franceschi, who likewise died after brief possession. The present editor is a M. Rouet, a young Frenchman, who acted during some time as secretary to Reschid Pasha. The journal, whilst under the direction of Messrs. Blaque and Franceschi occasionally contained well-written leaders. It has now degenerated into a mere transcript of the dull original, appears irregularly, and is of no advantage to any but the editor, who continues to receive a superabundant salary.

A subsequent innovation in this department also took place

under the auspices of our countryman, Mr. Churchill, whose unjustifiable maltreatment at the hands of the Turks, before alluded to, terminated in his recovering a large pecuniary indemnification. Having obtained the necessary firmân, Mr. Churchill established a weekly non-official Turkish paper, called "Djerideh Havadis," (Register of News.) The editor, well acquainted with the Turkish language, habits, and prejudices, directed his attention to the diffusion of useful information, and the communication of such passing facts as might best tend to enlighten the people as to their own position, and contemporaneous events in other countries. This journal, which, if properly supported, might have been converted to most useful purposes by the government, at length excited the jealousy of Russia; and, through her intrigues, as it was affirmed, the Porte refused to continue its countenance and subsidy, and consequently the "Djerideh Havadis" ceased to appear in April, 1843.

The establishment of the "Moniteur Ottoman" was preceded by other speculations of a similar but private character. Permission to establish newspaper printing presses in the capital having been refused, Smyrna was fixed upon as the most convenient spot for publication. The first essay was the "Journal de Smyrne," the second the "Echo de l'Orient;" both edited by Frenchmen, who became the exclusive advocates of French policy in the East. Although supported by subsidies from the Porte, they were not over-zealous in defence of the Ottoman cause, unless the points in question chanced to harmonize with the interests and views of those for whom, as Frenchmen, they felt a natural and excusable predilection.

This partiality, and the want of more vigorous and willing pens to defend Turkey against the violent and irrational diatribes of the majority of the French and German press, led to a third speculation. In 1841, the "Impartial" obtained permission to appear, and received a share of the pecuniary assistance granted to its predecessors. This journal, fairly and logically edited, rendered good service to the Ottoman Government. It has been accused of strong bias towards England; but it has merely had the courage and honesty to speak truth regarding men and

facts, and to exhibit in proper colors the tendency and true objects of British Eastern policy — a policy which should be essentially based on the maintenance of the Ottoman empire in its full integrity; and which, consequently, cannot fail to be at variance with the insidious and destructive principles forming the basis of that of France and Russia.

In 1843, the "Journal de Smyrne" was abandoned, and transferred to Constantinople, under the title of "Journal de Constantinople." The change of air has produced little effect upon its healthy qualities. Its articles are languidly written, and it evidently labors under a dread of uttering its sentiments vigorously, and of exposing truths, lest it should offend some one of the sixteen powers, who employ diplomatic agents at the Porte — personages whose susceptibilities are, for the most part, more hostile to the freedom of the press in Turkey than that of the Turkish Government itself.

The Ottoman Government does not appear alive to the importance of the press, as a means of promulgating official documents, or semi-official articles, explanatory of its acts. It subsidizes three or four journals, and maintains the "Moniteur Ottoman," without attempting to turn these journals to satisfactory account. It rarely furnishes data for the refutation of calumnies, or observations for the explanation of past or prospective measures. The result is, that the "Moniteur" is a mere dull court circular; and the Smyrna journals, abandoned to chance communications, are neither prompt nor exact in circulating or detailing events.

The Ottoman Government is at present careful in having immediate translations of the most prominent articles that appear in French or German journals relative to Turkey; but it adopts no measures to refute misstatements, or to combat the unsound and hostile arguments which frequently abound in these journals. It is true that the diatribes of some, and the consummate ignorance or monstrous exaggerations of others, scarcely merit a reply, and can produce no effect upon sensible minds; but, as regards Turkey, the general public is not sensible or rational, and is

always more prone to credit calumnies and misrepresentations, which gratify their passions and prejudices, than to receive truths or reason, that tend to disappoint both.

It is time, however, to bid farewell to subjects connected with the booksellers' market; but I will narrate an anecdote connected with books, which will prove that Osmanlis, however fanatic and prejudiced, find their parallel in those upon whom Christianity is supposed to have shed its beneficial light.

American Protestant missionaries and agents of the Bible Societies succeeded, some five years ago, in distributing numerous translated copies of the sacred volume among the Christian population of the Lebanon. This at length excited the alarm of the Maronite patriarch and clergy; and, a council having been held, orders were issued for the seizure and destruction of all copies. It was suggested, however, to the synod by a more rational member of their body, under risk of heterodoxy, that it would be worth while to examine the volumes before they were destroyed, in order to discover whether they really contained heretical or objectionable matter.

A Sardinian gentlemen, of extensive erudition and equal piety, chanced at that period to reside among the Maronites for the purpose of studying Arabic; he, therefore, was requested to examine and pronounce judgment on the contents. Having complied, and carefully scrutinized the pages, he gave it as his opinion that the books were not objectionable, and might be preserved, seeing that those parts held to be obnoxious by the Church of Rome had been carefully expunged in these editions.

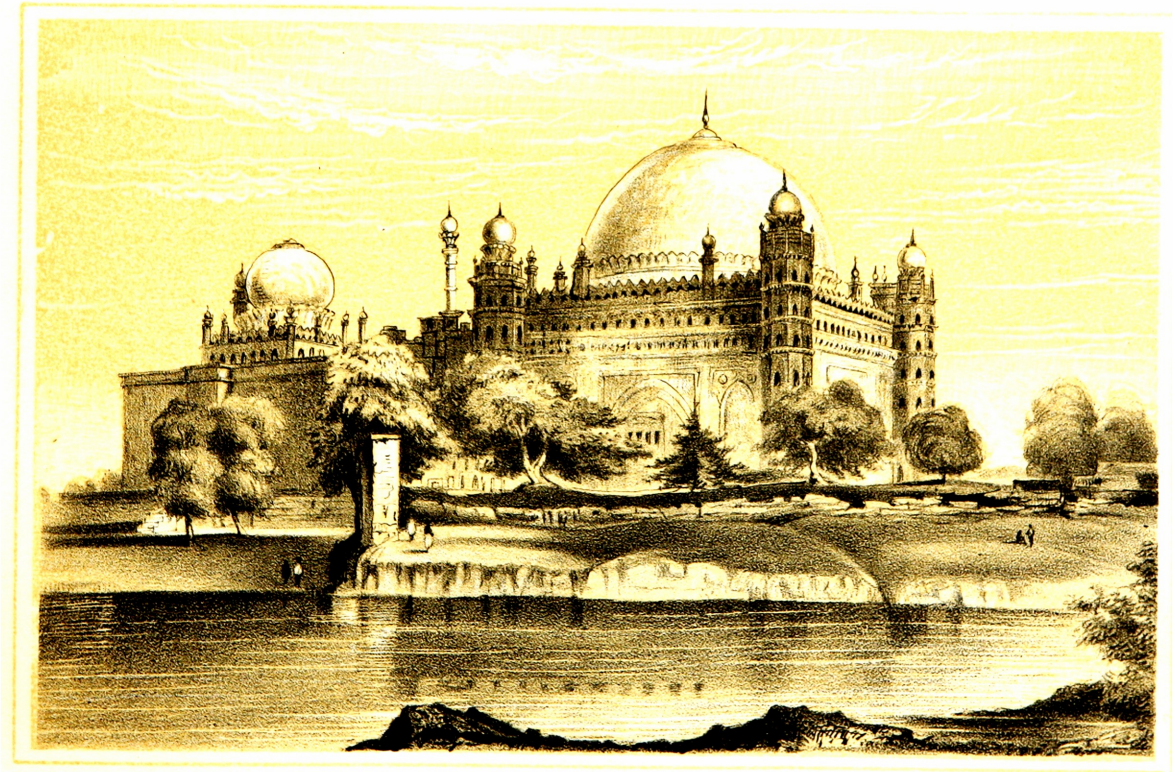
"Expunged!" exclaimed the patriarch and synod in chorus. "Oh, oh! they have ventured to make omissions, have they? That is exceedingly reprehensible. How can these blind heretics know how to sift chaff from good seed? Omissions indeed! That is bad — worse than preserving the whole. Let all be burned." The Sardinian smiled at this logic, and withdrew, and in a few minutes the bibles were carried outside the convent, and thrown upon a pile of faggots preparatory to sacrifice. A torch was about to be applied, when the patriarch's librarian stepped forward, and whispered in his Eminence's ear. "My lord! these

devilish books may have vile bowels, but they possess angelic skins. Many books in your Eminence's library require re-binding; we are poor, and have not wherewithal. Let then the detestable insides be consumed; but, in the name of the Immaculate, let us convert the outside to useful and holy purposes."

The venerable patriarch pondered awhile, ordered the council to re-assemble with closed doors, and then solemnly desired the members to decide whether "the bindings of heretical works partook of the malignancy of their contents."

Opinions were at first strongly in favor of the uncleanness of the whole, when the librarian, a crafty casuist, rose and said:— "The purification of heretics and the exorcising of devils through prayer and sanctified water are admitted, and regarded as efficacious. Did not the Son of God cast out devils, and did not the possessed thereby become clean? Why should we not materially cast out the devils, represented by the contents of these heretical volumes, and sanctify the envelope by prayer and purification? If inward evil can contaminate outward purity, the conversion of the latter to holy purposes will produce a contrary effect, and good will result therefrom. The bindings of these profane books, when made pure, will preserve many of our holy volumes from destruction, and this without expense!"

The latter argument forthwith produced the desired effect. The contents of the bibles were carefully cut out and committed to the flames; the outsides were exorcised, and at this moment perform good service in the patriarchal library.



J.H.Dufford's Lith.

SULTAN MAHOMED SHAHS MAUSOLEUM IN BEJAPORE

HISTORY

OF THE

CAPITAL OF ASIA

AND

THE TURKS:

TOGETHER WITH AN ACCOUNT OF THE

Domestic Manners of the Turks in Turkey.

VOL. III.

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DOMESTIC MANNERS OF THE TURKS.

CHAPTER I.

IMPERIAL HAREM AND HOUSEHOLD.

THE ladies holding the first place in the imperial harem are the Kadinns, who rank according to the date of their elevation. They are then designated Bash (chief) or Buyuk (great) Kadinn Effendy—second, third, and so on. The mother of the first-born prince takes precedence of all others, but does not assume the title of "Sultana," until her son comes to the throne. She is then styled Valida (mother) Sultân, holds the second rank in the empire, has her separate court and residence, enjoys all the honors and liberties of widowed sovereignty, and possesses considerable political influence, with immense revenues partly paid by the civil list as an annuity, and partly resulting from real property, the fruits of gifts and accumulations.

The income of the present Valida is estimated at £110,000. The dowries of Sultanas, (aunts, sisters, and daughters,) are generally derived from the produce of Archipelago islands: thus, one enjoys a grant of the tax on the mastich of Scio, another on the sponges of Naxos, a third on the olives and oranges of Lesbos, and a fourth on the wines of Tenedos.

Besma Allem, (ornament of the universe,) mother to the reigning monarch, was a Georgian slave, purchased and educated by the late Sultan's sister Esma. She was celebrated for her accomplishments and beauty; of which latter, as far as it is possible to judge through the folds of a thin veil, she retains a greater share than is usual with Eastern ladies who have reached

their 38th year. It has been affirmed by some writers that the Sultana mother is privileged to appear unveiled. This privilege, according to the best informed Turks, does not exist. No one can remember such an omission. In fact, to judge by her demeanor in public, the mother of the Sultan appears more desirous of giving examples of adherence to general customs than of exhibiting herself as an exception. The only perceptible difference between her dress and that of other women is in the texture of her yashmak, (veil,) which is composed of finer and more transparent muslin.

It is a pleasing and most original spectacle to look upon this great lady, accompanied by her female suite, when she indulges herself and them in a binish, (excursion by water.) This pleasure I enjoyed repeatedly: once, among other occasions, when with the galaxy of houris in her train, she landed at the imperial kioshk of Therapia. The picturesque and varied landscape that extends from Unkiar Skelessy and the bay of Buyukdery to the Black Sea, when seen from this spot, is always admirable. Upon this occasion, its beauties were enhanced by the animated spectacle displayed upon the contiguous waters and at the landing-place, and by the more distant courtesy of the worthy commander of her Britannic Majesty's corvette Magician, anchored in mid-channel.

Upon the approach of the imperial kayiks, Captain Mitchel hoisted the Sultan's standard, dressed out his gallant craft in her holiday colors, manned yards, and fired a salute. Then, when the roar of those cannon that had recently aided in restoring to the Valida's son the provinces that an ambitious vassal would have torn from his grasp had passed away, the Magician's crew complimented the fair Turks with one of those British hurrahs, that are more melodious when uttered as tokens of greeting than when thundered forth as signals of onslaught.

On another occasion, I chanced to stand with M. de Martarano upon the southern arch of the bridge that connects the two shores of the Golden Horn. The Valida was at that moment returning down the harbor from performing her devotions at Eyoub. A more convenient opportunity could not occur for

examining the contents of the six kayiks containing the Sultana and her suite.

In the first, a richly ornamented, fourteen-oared, imperial boat, was seated the Valida, upon embroidered cushions, placed on a purple velvet carpet, fringed with gold. Opposite to her, their backs turned to the boatmen, were her Khet Khoda, (intendant or first lady,) and her Khasnadar, (treasurer and second lady.) Two young Lalas occupied the after-deck, which was covered with a rich Persian carpet. A third Lala sat in the bow, and the boat was steered by an imperial coxswain.

As the kayik glided beneath our feet, we uncovered our heads. The Valida, who is well acquainted with European forms of respect, instantly raised her eyes and returned our intended mark of deference with that fixed and penetrating gaze, which is the customary token of imperial recognition, and is the only acknowledgment ever made by the Sultan in return for the salutations of natives or strangers.

The remaining five boats, painted black outside, with yellow mouldings, were rowed by five pair of oars. In the first sat the Harem Aghassy, (superintendent.) Opposite to him was the Oda Lalassy, (inspector of chambers,) and Khasnadar Agha, (privy purse,) and behind were two youthful Lalas, one of whom held a crimson umbrella over the broad face and misshapen figure of his chief. The contents of the four other boats were alike. Seven ladies, a pleiades of youth and beauty, sat in each, upon crimson ihrams, fringed with gold, and attended by two black Aghas, whose duty it was to protect the merry groups from wind or sun with large umbrellas, although some of the ladies saved them this trouble by exhibiting the unusual innovation of parasols. With the exception of two negresses, all the Valida's attendants were white slaves, who, according to the assertion of Turkish ladies, form an assemblage of beauty and accomplishment not to be surpassed by the far-famed and less scrupulous harem of Esma Sultana.

When the Valida takes the air by land the same etiquette is observed, with this difference, that all her Aghas are mounted. Thus her suite on these occasions comprises some thirty females

and from ten to fifteen Aghas. These are but a portion of her household, which consists of nearly one hundred and fifty persons. Her principal Kihaya, (intendant,) is the Director General of Customs, (Gumruk Naziry,) Tahir Bey, who, with the aid of several secretaries and sub-agents, manages her revenues. Her footmen, cooks, grooms, aïvass, and other menials, are lodged outside the walls of her palace, which building is situated upon the crown of the hill of Yeni Mahal, above Tcheraghân.

The kadinns are now exclusively Circassians, although, in former times, the imperial harem contained women of all countries and creeds. They are without exception slaves, presented to the Sultan by his mother, aunts, sisters, and favorites, or purchased by his own commissioners. These kadinns enjoy equal rights and privileges. Their establishments are distinct, but in all respects similar. They have separate suites of apartments, baths, and offices, and to each is allotted an equal number of Aghas and female slaves acting as ladies of honor, readers, dressers, and attendants. Their pin or slipper money amounts to about twenty-five thousand piastres, (240*l.*,) per month; all other expenses are defrayed by the Sultan's treasurer.

Minute attention is paid to all points of etiquette, and the utmost impartiality is observed in the distribution of presents or other marks of favor, in order to obviate jealousies. For, although the Sultan is never approached by these ladies without the humblest demonstrations of deference, even, as it is admitted, to their entering the imperial couch at the foot, his Majesty is nevertheless subject to frequent explosions of ill-humor, during the intervals of which the little artifices of tears, poutings, tender reproaches, and hysterics are not spared. Although slaves, for they are never manumitted, unless they become *de jure* free, as Validas, their claims upon the Sultan's attentions are the same as those of married women, in the few private families where there are more than one legal wife. I say few—because it is an incontestable fact, that polygamy in the capital does not amount to five per cent. It is rarely met with save among the richest and most powerful functionaries; and even then plurality of wives is an exception. To argue, therefore, that polygamy is

one of the main causes of stationary population, is to argue upon false data and erroneous premises.

The progressive strength of populations depends upon the multiplication of the middling and lower classes, and among them polygamy is most unusual. It suits neither their inclinations nor their means. No; it is to the deplorable custom of counteracting the generous efforts of nature by swallowing deleterious drugs, calculated to destroy infant life in the germ—to the overfrequent use of debilitating baths—to unwholesome food—to the ravages of contagious maladies—and above all to the system of dragging so large a portion of the adult population to serve and perish in the ranks—and not to the abuse, or even to the practice of polygamy, that the limited increase of Turkish families may chiefly be ascribed.

The Kooran, while it sanctions plurality of wives, provides for equal distribution of conjugal rights. In the event of neglect on the part of husbands, wives are entitled to complain to magistrates, and to demand divorce—an application always attended to, and supported by the lady's relatives. The observance enforced on private individuals is respected by the Sultan: not because he is amenable to law, his kadinns being unmarried and slaves, but because he is as desirous as other men to preserve concord in his family, and to avert frowns and ill-humor from the brows of his beautiful partners, of whom the present sovereign has only four, although entitled to possess seven.

The whole establishment of the harem consists of females, of whom a portion are negresses, principally employed in menial offices and in conveying dinner trays, mangals, and other articles, to and from the wooden pivot-boxes, which, like those seen in nunneries, are inserted in the walls that separate all harems from external courts or chambers. Male servants deposit whatever may be required from without in these boxes, and thus immediate communication is maintained, without either party seeing each other, or without doors being opened. When it is necessary that the latter should be opened, to admit personal passage, a wooden screen, resting on vertical hinges, is swung across, so as to conceal objects behind. These screens or gates

are generally affixed at the entrance of all large houses, in front or behind the doors opening into the harem on the basement floor.

When slaves are raised to the rank of kadinn, they renounce their names, and are only recognized by those of head, second, third, &c. These ladies not being married, the designation commonly given to them, of "Sultan's wives," is erroneous. Nor are they addressed by the title of Sultana, that being reserved for the imperial children. Kadinns cannot even sit upon divans or chairs in the Sultan's presence, although their daughters enjoy this privilege; their place is upon cushions, spread upon the floor. There is no such person officially as the Khasseky, (favorite,) although former sultans permitted their first favorites to assume this appellation. Preferences naturally exist; but it is difficult for the Sultan to betray them in a marked manner without exciting dangerous jealousies and harassing clamors. The reigning monarch has the reputation of being much beloved by all his family. He has hitherto only raised five ladies to the rank of kadinn. One of these, Zinet or Zihem Felik, (ornament of heaven,) died in 1842. They have borne him eight children, of whom five were alive in the spring of 1844, viz:—

Sultan Mohammed Murad, (deserving praise and having a will.)

Sultan Abdoul Hamid, (servant of the praiseworthy.)

Rafya Sultana, (the exalted.)

Alya Sultana, (the elevated.)

Jamila Sultana, (the beautiful.)

The Buyuk Kadinn was a present from Esma Sultana, and is described by those ladies who knew her previously to her removal to the palace as an interesting and accomplished woman, but not extraordinary for personal charms. The second, who has borne two children, the last a son, was purchased by Riza Pasha, and given to Esma Sultana, who educated and then presented her to her nephew. She has the reputation of great beauty and accomplishments, and of writing tolerable poetry. The third was a gift of the Valida, and is cited as remarkable for her beauty, and not less so for her haughty and wayward disposition. The

fourth was educated by Riza Pasha's first wife; and, according to the assertions of Stambol ladies, bears away the palm of beauty from all her colleagues, but is not highly accomplished. The deceased Zihim Felik is said to have been of most intractable temper, and most jealous and fretful disposition. This eventually led to the pulmonary complaint of which she died.

Kadinns are compelled to renounce all connexion with their families, and are cut off from all external communication by letter or otherwise. This regulation is rigidly observed, not from motives of jealousy, as that would be superfluous, but in order to prevent the demands and intrigues of needy relatives, who might put forward claims, as near akin to different members of the imperial family—a useful precaution, as Circassia may be said to be one-fourth peopled with their connexions, the greater part of whom are serfs or persons of low condition.

No women, unconnected with the imperial harem, or with those of married sultanas, are permitted to visit or communicate with kadinns, or unmarried sultanas. Ambassadresses have solicited the favor, but it has never been granted. The Valida and married sultanas may, however, exercise their discretion in this respect, and now and then receive the wives of envoys and distinguished strangers. Even Aghas rarely enter the kadinns' apartments, unless commanded so to do, and never see their fair mistresses unveiled.

Seven great female officers preside over the harem. These are the Khet Khoda, (grand mistress and intendant,) Khaznadar Oosta, (treasurer,) Tchamasheer Oosta, (mistress of robes and linen,) Tchashnigeer Oosta, (superintendent of table-service,) Kiatib Oosta, (principal secretary,) Hammamjee Oosta, (inspectress of baths,) and Kilargee Oosta, (store keeper.) They have several deputies and subordinates, who attend to lighting, cleansing, washing, cooking, coffee-making, pipes, &c. The seven superior ladies are elderly white slaves, recommendable from probity and long services. Nothing can be done without the knowledge and sanction of the Khet Khoda, who communicates with the Grand Marshal and external officers. Each of these seven has

her distinct establishment. They may be frequently seen shopping in the city, attended by imperial servants.

Before the Sultan enters his harem at night, and it is not customary for him to do so during the day, he communicates to the agha in waiting the name of the kadinn whom he proposes to summon to his couch. The agha conveys the message to the Khet Khoda, who announces it to the first lady in waiting on the kadinn, all of whom have the honor of receiving the Sultan's visits in regular succession. Should indisposition prevent this, the next in turn is selected. At the appointed time, which is generally after yatsy namazy, (night or fifth prayer,) the Sultan proceeds to the door dividing the harem from the mabain or salamlyk. Here all his attendants save the black agha on duty make their obeisance, and the door is opened by the portress inside. Care is taken that all issues looking upon the inner galleries, through which the monarch passes, shall be closed. No person is permitted to appear, and perfect silence is maintained.

The Sultan has a suite of apartments within the harem, to which the designated lady is generally conducted, and from which she withdraws at dawn. But sometimes he honors the kadinn in her own apartment. In the latter case, a signal is given by the agha, who precedes the monarch with lights; and, the door being opened, the Sultan is received by the lady and her slaves with the most abject demonstrations of respect. The same silence and mystery are observed in the morning.

Should his Highness bathe within the harem, which never occurs unless indisposition should prevent his quitting the interior, he is served by women allotted to this duty. They consist of gedeklik, (chosen,) who are alone entitled to this honor. This process is conducted with rigid attention to etiquette and propriety, under the superintendence of two or more elderly oosta. The imperial bather is enveloped in crimson silk cloths embroidered in gold, called pestamel, and the attendants are attired in light but ample dresses.

This ceremony is contrary to our ideas of delicacy. Nevertheless, it is more decorous then might be supposed. The old

oostas perform the required services while the Sultan is within the heated room; and it is not until he returns to the vestiary that the younger gedeklik approach, in order to offer refreshments, and to divert him with songs or stories—and this with most severe and rigid respect for decorum.

When it is the Sultan's pleasure to take refreshments in the apartments of any lady, he is waited upon by that lady's slaves. Sweetmeats, cakes, fruits, sherbets, coffee, ices, and other delicacies, prepared by their own zealous hands are presented. Each kadinn has a small kitchen, and great rivalry is exhibited in seeking to gratify the monarch with dainties, for which he is known to entertain a predilection. The evening is employed in playing with the children, if the kadinn be a mother, in listening to the songs or recitations of the most accomplished slaves, in examining jewelry and dresses—in short, the time is passed much after the manner of all other wealthy Turks, when within the privacy of their harems. On these occasions, the Sultan withdraws about the usual hour of repose; for it is a rare occurrence with him to pass the night in any other than his own apartment.

The process of the night toilet is simple and expeditious. When within his own private chambers, the Sultan generally wears a light caftan and trowsers during summer, and a kurk lined with furs in winter, with warm shalwars and entary. When the hour of repose arrives, these upper garments are laid aside, and the under vestments retained. A skull cap, of white linen or plain brown felt, confined by a handkerchief, is substituted for the fez. The use of bedsteads, except in barracks and hospitals, is scarcely known. Orientals prefer couches placed upon the floor. These consist of two or more mattresses filled with wool or cotton. The Sultan's couch differs, however, from all others. The mattresses are placed upon a bedstead, or frame of ornamented mahogany, protected by curtains and mosquito nets.

Upon rising for dawn prayer (sabahh namazy) the Sultan passes into a side chamber, where some of the gedeklik pour water over his hands for ordinary ablution, and offer him embroidered towels. He then performs his devotions, and, if

disposed, is served with a cup of coffee and a morsel of light cake. After that, when in good health, he generally returns to his external apartments, where he is waited upon in due time by the Berber Bashy, and completes his toilet. This being accomplished, he partakes of his first meal, consisting of various light dishes of meat, confectionery, and fruit. Sometimes, especially on Fridays, his Highness proceeds direct from the harem to the bath.

When the Sultan receives one or more ladies in his state apartments, within the harem, he is attended by all the great ladies of the palace, and is waited upon by gedeklik, and also by the first ladies attached to the kadinns or sultanas who may be present. Sometimes the whole harem is admitted to his presence, and diverted with music, dances, and mimic exhibitions, performed by slaves constituting what may be termed the corps de ballet. The crowd of beauty, the splendor of dresses and jewelry, the richness of furniture, and brilliancy of illumination, are then said to rival the fairy creations of the Arabian tales; but, with the exception of one Frank lady, a Spaniard, residing at Pera, no stranger was ever admitted to these dazzling spectacles.

The idea of one man ruling uncontrolled over an assemblage of some three hundred and fifty women, two-thirds of whom are selected for their personal charms, almost bewilders imagination, and leads to strange reflections. But our notions on this subject are for the most part erroneous. The harem etiquette is observed with most minute punctiliousness and severity, and forms a barrier to indulgence. Indeed, if religious and moral scruples, combined with court regulations, did not curb the will of the master, the jealousies of kadinns and the watchful eye of the Khet Khoda and Oostas would restrain indiscriminate indulgence.

Every movement, every look, of the Sultan within the harem or mabain, is regulated by scrupulous attention to rules and to the claims and privileges of each individual entitled to notice. Infractions of these rules and gratifications of caprice doubtless take place; but the tales that are recounted at Pera, the pande-

monium of ignorance, falsehood, and venality, and the absurdities we read of unbounded profligacy, are fictions founded upon malice on one side, and upon excessive credulity on the other. The avidity with which foreigners seek for and listen to the inventions of Perote informants encourages the latter to amuse themselves at the expense of travellers, and thus to mislead Europe. Fifty instances, some of which have appeared in print, might be enumerated.

Now-a-days the Sultan dares not openly overstep the bounds of propriety, nor can he indulge his caprices secretly without adopting precautions not to offend the laws of decorum and the admitted rights of his kadinns. Even in former days these rules could not always be infringed with impunity. One of the causes that led to the death of Sultan Ibrahim, in 1648, was his contempt for harem regulations and his abuse of power over his numerous female slaves. Similar disregard to domestic duties and morality led to the disgrace and death of Damad Zadeh Effendy, Sheikh Islam under Sultan Abdoul Hamid, A. D. 1785. This vizir, not less celebrated for unbounded profligacy than for talents and learning, long fascinated the Sultan and people; but he carried licentiousness to such extremes that the very lowest classes were scandalized, and he fell scorned by all men.

The Turks are by no means patterns of morality; but it is indisputable that the vices and defects of their personal character and domestic institutions are constantly exaggerated. In portraying Turkish character, the generality of writers eagerly seize upon the dark side of the picture, and support their arguments by examples selected at will; while at the same time they studiously omit all traits of worth, generosity, and virtuous propriety, of which abundant instances are publicly acknowledged.

The Sultan has rarely an opportunity of speaking to women appointed to wait upon him, unless in the presence of many others. The strictest watch is held over these women by day and night. Their dormitories are under the charge of superior oostas, whose duty it is to maintain silence and order. A lamp placed in a glass niche in the wall gives light both to the chamber and external corridor, where an agha is on duty at night.

When the Sultan is in company with a kadinn, it would be as insulting for him to notice one of her slaves as for a crowned head in Christendom to distinguish a lady in waiting upon his consort. When within his own apartments in the harem, it would be equally indecorous for the Sultan to notice one gedeklik more than another.

If preferences be shown, they are managed secretly; so much so, that a lady is sometimes elevated to the rank of kadinn without any person, excepting perhaps the Khet Khoda, being aware of any previous predilection. These secret arrangements are the less difficult, as the consent of the slaves is of secondary consideration. In most cases, indeed, they feel flattered and honored by the Sultan's notice. Deprived of all intercourse with the other sex, they centre all hopes in their imperial master.

The law which ordains the legitimacy of all offspring of free Moslem fathers, no matter what the mother's condition, also acts as a check upon indulgence. The issue of female slaves being entitled to all privileges of inheritance, although the mothers be not kadinns, the result would be a most inconvenient multiplication of legitimate heirs, or indiscriminate infanticide. Unfortunately, the latter expedient, anterior to birth, is often resorted to in the imperial harem and in private families; although it is rigidly forbidden by law, and perpetrators are liable to the penalties awarded for murder.

Although cases occur of the above flagitious expedient being employed, and of the destruction of full-termed male infants, when the Sultan has already two or more sons, the utmost care is taken to prevent accidents in the event of a slave being declared pregnant, when the monarch has only one male infant; for it is considered essential that there should be both an heir apparent and presumptive, in order that, on the death of the elder brother, the second may succeed, and a minority be thereby avoided. Thus, should a slave become mother of a second or even a third son, she is elevated to the rank of kadinn; and if there be already seven of the latter, one is deposed and set aside as a pensioner.

The law of seclusion and destruction introduced by Suleiman

the Great has never been abolished, but its severities have been mitigated. This law originated in the intrigues of the mothers of his sons, the Khasseky and the celebrated Churrem, by which three sons of the former lost their lives. This law, contrary to the Kooran, to nature, and to the precepts of Islam, was enforced by many of Suleiman's successors. Under the plea of state necessity, it was converted into a pretext for numerous execrable murders, perpetrated upon the junior male branches of the imperial house.

From the founder of the dynasty to Achmet I., the fourteen first Sultans succeeded their fathers, but the sons of Achmet, who died in 1617, being infants, the Grand Council determined to change the order of succession. Consequently Mustafa, brother of Achmet, was taken from his seclusion in the Seraglio and proclaimed Sultan. The law of secluding and destroying superfluous male issue was nevertheless acted upon with increased rigor. With the exception of Mohammed IV., and the present Sultan, who succeeded their fathers, in default of collateral issue, the succession has always passed to the oldest member of the family; and such would be the case at present. Supposing the reigning Sultan were to terminate his career before his brother Abdoul Haziz, the latter, and not the Sultan's eldest son, would succeed. Thus the former is heir apparent, and the latter heir presumptive.

Whenever younger sons or brothers have been permitted to live, they have been immured within the Seraglio, in that part of the third court called "the Cage." There, at a certain age, they were provided with small harems; but care was taken to select sterile slaves. If, however, in spite of this precaution, symptoms of maternity appeared, the offspring, or sometimes even the mother, was destroyed. This barbarous practice, still in force, was adopted to prevent the birth of collateral competitors for the succession, which always passes to the eldest male, whether brother or cousin. For instance, on the death of Abdoul Hamid in 1789, the crown fell to his nephew, Selim III., son of Abdoul Hamid's elder brother, Mustafa III. Then, on the murder of Selim, the sovereignty reverted to his cousin,

Mustafa IV., and upon his death, to Mahmoud II., both sons of Abdoul Hamid.

This mode of succession is intended to guard against the dangers of minorities, the inconveniences of which are sufficiently exemplified in unhappy Spain. History shows that some sultans have carried this seraglio law of extirpation to execrable lengths. A melancholy example of this is exhibited to visitors who enter the precincts of Aya Sofia. In the outer southern court are three large mausoleums. The centre one of these was constructed by Murad III., who died and was entombed there in 1594, leaving eighteen sons, whose lives had been spared, contrary to general practice. The eldest, Mohammed III., succeeded, but was scarcely inaugurated ere he gave orders for the strangulation of his seventeen brothers. Their shawl-covered biers, headed by white turbans, surmounted with single black aigrettes, denoting their rank as princes, are placed on either side of the immense bier of their father. Near to these are the coffins of their nephew, Prince Mahmoud, and his mother, whom the bloodthirsty Mohammed III., father and partner of the two latter, also immolated to his hideous jealousy.

It is impossible to enter this dimly-lighted and solemn receptacle — this imperial repository of wholesale fratricide — without sentiments of awe; or to gaze upon these nineteen records of despotism, without wondering that a people so essentially moral and humane in many respects, should tranquilly permit excesses that are in direct violation of the sacred writings, and totally opposed to all those precepts and practices, to which they generally adhere with scrupulous tenacity.

Although the light of divine grace has hitherto failed to soften the hearts of Turkish sovereigns, and, although barbarous jealousies and precautionary fears have been more powerful than religious injunctions, the time has arrived when their eyes must be opened to the stigma cast upon themselves and people by the perpetration of these deeds of blood — deeds that can neither be palliated nor excused, and which justly tend to kindle hostile sentiments, equally dangerous to the security of the empire and to the maintenance of the dynasty among the circle of civilized

thrones. Thus, if humanity and religion fail to produce effect, self-interest and policy must operate beneficially.

The number of females composing the imperial harem is rated at more than three hundred and fifty, of whom about one hundred and fifty are negresses employed in low menial offices. About thirty slaves are allotted to the special service of each kadinn and marriageable sultana, and a few to that of the seven great court ladies. The whole are divided into four classes—namely, Gedeklik, (chosen or appointed,) Oostas, (mistresses, or superiors,) Shahzyrda, (novices,) and Djarya, (common slaves.)

Of these, the first, limited to twelve, are the most distinguished. They are selected for their beauty and accomplishments, and, as their names indicate, are exclusively "appointed" to perform the functions of pages and attendants on the Sultan's person. It is from this class that the seven great ladies are selected, and that chance often elevates one or more to the honor of being kadinns, and thence, perhaps, Valida Sultanas. All are, therefore, eager to be included in this privileged band. They have their distinct oda, bath, and meals, and are waited upon by the third and fourth classes. Their dresses and jewels are costly and expensive; and they constantly receive rich presents, in money, trinkets, and materials for dresses, and are occasionally allowed to make excursions in arabas or in kayiks, escorted by aghas, specially appointed to attend them.

Oostas are divided into as many odas (companies) as there may be unmarried sultanas and kadinns. Each of these ladies has an oda attached to her special service, consisting of the three inferior classes. This oda bears the name or number of the lady, such as Adlya sultân odassy, or ikinnjy (second) kadinn odassy. The seven best conducted and most accomplished women of each oda are selected as superintendents, and have charge of all matters concerning the food, dress, and discipline of those beneath them.

Shahzyrda are young girls under tuition. When their education is terminated, they are destined to replenish vacancies in the two preceding sections. They are all presents or purchases.

Djarya are, with few exceptions, negresses of all ages; from

whom are selected the nurses of the imperial infants, and all the cooks of the harem.

The last two classes are also divided into odas, (literally chamber,) whence the name of odalik, (chamber-woman,) corrupted into odalisk by Europeans. Each chamber, or company, is under the charge of a superior oosta, who is responsible for education and good conduct. In the event of their misbehavior, the odaliks are punished by confinement, stripes with a slipper on the ears and back, and, as a last mark of disgrace, are turned out of the household and given away, when they may be sold, if it suits their owner's convenience. The labor of slaves, when not restricted to menial duties, consists in making dresses and furniture, spinning, embroidery, and needlework of all kinds. Their amusements are little varied. They are restricted to bathing, making sweetmeats, dressing, listening to the songs and stories of their accomplished companions, walking in the palace gardens, and now and then an excursion in boats or arabas.

The period when the Sultan changes his residence is always a moment of recreation and diversity to the whole harem. Unless some extraordinary occurrence should intervene, these migrations take place nearly at the same period every year. Until lately, the court quitted the winter palace of Beshiktash, about the first of May, old style. It then removed for a month to the small palace at Khiat Khana, during which time the public was forbidden to approach within three-quarters of a mile, as the ladies were accustomed to stroll and divert themselves in the surrounding meadows. A cordon of soldiers bivouacked round the limits, and when foreign ministers demanded audiences, they were received at a small kioshk on the banks of the muddy stream most inappropriately called the Sweet Waters.

Latterly this palace has been found inconvenient and unhealthy; and, in consequence, the Sultan has removed direct from Beshiktash to the splendid palace of Tcheraghân, or to that of Beglerbey, immediately opposite. The return to Beshiktash takes place about a fortnight before the autumnal equinox, although the month of October is the most temperate and agreeable of the whole year. These changes do not take place without referring

to the Munejim Bashy, who fixes the most propitious hour. Indeed, few events of importance occur without his being consulted.

It is erroneous, nevertheless, to suppose that the astrologer in chief controls counsels or causes, unless it be in his quality as a member of the college of Oolema, where he is entitled to utter his opinion, not as a calculator of planetary influences, but as a judge of sublunary events. He is not even a member of the supreme council, or of that of state. The interposition of judicial astrology does not extend further than to the mere recommendation of given periods for action. Writers on Turkey totally mistake the attributes of the Munejim Bashy, when they ascribe to him political weight or importance. Thus, supposing that it be determined that a fleet shall sail, or a ship be launched, wind and other circumstances permitting, the Munejim in chief is not consulted as to the intention, but solely as to the most auspicious hour, much in the way that gardeners and farmers refer for advice to Moore's Almanac. But in all cases the consultation is a mere form, and there is not a single man of education or common sense who does not ridicule the maintenance of the practice.

The meals of the different classes of slaves are furnished from the external kitchens, in which vast buildings there is a constant display of activity from sunrise to sunset. Innumerable stoves, saucepans, ovens, and small spits are in action. Piles of vegetables, meat, poultry, fish, and other articles, bestrew the ground; and numerous busy hands are engaged in bringing the raw materials into a fit state for the palace tables. It is an animated, but by no means an orderly or cleanly scene; and the cooks, mostly Armenians, are as dirty in their persons as they are slovenly in their mode of cooking.

Each oda is served apart. The women assemble in parties of six or eight, around the low tables, on which the trays are placed. Their repasts consist of five or six dishes, regulated by the kilarjee (stewardess) of each class; to these are added abundant sweetmeats, pickles, and coffee, with golden pilaf on Tuesdays and Fridays. All slaves receive materials for making their own garments and dresses; these are selected by the grand

mistress, so that a species of uniformity is preserved. On Beirams, the birth of children, and other great festivities, money and presents are also distributed; and when the Sultan visits kadinns in their own apartments, he never fails to give proofs of his munificence to their waiting-women.

It is difficult to obtain a correct account of the number of persons of both sexes composing the imperial household, or of the attendant expenses. There is no civil list, strictly speaking; but a sum of thirty millions of piastres (273,000*l.*) is nominally deducted from the public revenues for the Sultan's service. He is, moreover, possessor of immense domains, and has at his disposal the produce of many wakoofs. These united sums are scarcely equal, it is said, to the innumerable claims upon his purse. According to the assurance of persons connected with his Highness's treasury, the total of individuals fed, paid, and clothed at the imperial expense, amounts to more that fourteen hundred, exclusively of kavass, body guard, and watermen, who receive rations, pay, and uniforms, but cook for themselves. Each male, not a slave, receives a small monthly salary, a suit of clothes annually, and presents at stated periods. But, their pay being trifling, and their clothing scanty, they seek to make up the deficiency by unlimited plunder and unscrupulous demands for baksish.

The venality and malversation that, with rare exceptions, prevail in every department of government, are carried to extreme lengths in the imperial household. Each individual, who has the power of robbing or peculating, pushes this faculty to the utmost limits. The marshal of the palace and his subordinates are required to keep a watchful eye upon those beneath them; but, in most instances, they set wholesale examples of the vices which it is their duty to check.

The Sultan's annual expenses, including building, furniture, and the repairs of the palaces of Top Kapou, Yeni Serai, (the Seraglio,) Beshiktash, Tcheraghân, Beglerbey, Khiat Khana, and the numerous kioshks on both sides of the Bosphorus, are estimated at two hundred and fifty thousand purses, (about 1,200,000*l.*,) equivalent to a fifth of the total revenues of the empire, and

exceeding the supposed civil list by nearly 900,000*l.* But there are no means of verifying this statement, nor can the expense of one year be taken as the criterion of another. Much depends upon the caprice of the monarch, who may erect palaces, kioshks, and mosques, or purchase jewels and furniture, without other control than the impossibility of procuring money or credit. Some idea may be formed of these incidental expenses from the asserted fact, that the additions, resetting, and loss of diamonds, on the dolman worn by Sultan Abdoul Medjid, at the ceremony of Mevlood, (Prophet's nativity,) on the 12th April, 1843, exceeded 40,000*l.*

The whole household is under the control of the Khassa Mushiry, (marshal of palace,) and is divided into distinct departments. Each of these has its separate budget, and vouchers are demanded on all sides. But excuses are constantly found for augmenting the prescribed expenditure. Contractors, purveyors, architects, comptrollers, servants, and tradesmen—in a word, every man, high or low, is leagued against the treasurer's coffers, and each contrives means to abstract greater or less sums for his own use.

Twenty-four great officers are placed near the Sultan's person. With the exception of the marshal, who is a minister of state, and third in rank at present in the empire, none of these officers are considered as holding government offices. They have no voice in public deliberations, and enjoy no privilege or precedence detached from the monarch's person. Those, however, termed mabainjee, constitute a camarilla, frequently exercising most prejudical influence over the Sultan, and thence over national counsels.

These persons, intent alone upon maintaining themselves and friends in favor, acknowledge no political system, no fixed basis of action, no patriotism. The cycle of their meditations and exertions revolves around themselves. It is this narrow-minded egotism which facilitates outward pressure, augments internal weakness, and renders steady administration impracticable. The sole object of men in power is to retain their places by sacrificing public welfare to private gain. The sole

ambition of men out of office is to expel those in possession, no matter how great their abilities or how preëminent their administrative qualities. To these influences may be traced the fatalities of Turkish misgovernment, and the predisposing causes of those alternations of passionate energy and humiliating concession, which characterize the counsels and actions of the Porte.

CHAPTER II.

PORCELAIN DEALERS.

On reëntering the bazars by the gate opposite to the Noory Osmanya mosque, a picturesque succession of vaulted roofs presents itself. This long and spacious street is divided into several distinct markets, designated after the trades located on either side.

The first shops are those of Armenian and Greek finjanjelar, (cup or porcelain dealers,) principally trafficking in crockery, cutlery, and hardwares. Divers articles of this class, considered essential to European convenience, unknown at Constantinople until lately, are gradually creeping into use. The business of this esnaf is therefore increasing, and the rapidity of communication with Hungary and the Upper Danube, by means of steam navigation, enables Germany to supply the trade with facility and economy.

It is to the patriotic exertions of Count Zecheny, of Pesth, that Austria and adjacent states are mainly indebted for the advantages now derived from that great artery, over whose lower branches Russia has obtained a quasi sovereignty, and this through the timorous policy of the cabinet, to whom the uncontrolled liberty of the mighty Danube must be of vital importance. In lieu of stimulating the vigilance of Austria, the British government has recently encouraged its supineness, and

thus laid the foundation for unavoidable embarrassments at no distant period. The pretext advanced in Parliament for this dangerous complacency was the superior and more contiguous interests of the Vienna cabinet. But the collateral interests of Great Britain in Turkey are equal, if not superior, to the direct interests of Austria; and England must eventually seek to recover, by negotiation or force, that which might have been retained peaceably by more manly and independent diplomacy.

Austria, preoccupied with her Italian possessions, has shrunk from stemming the encroachments of Russia on the right bank of the Danube, even as she shrunk from resisting similar encroachments on the left. The result is, that Russia is not only mistress of the sole navigable mouth of the Danube, at Sulina, but can command the course of the river from the outskirts of Belgrade to the vicinity of Widdin on one side, and from New Orsova to the Black Sea upon the other. This may be of little import during peace; but who can calculate upon the duration of general tranquility, when the repose of Europe solely depends upon the life of one aged and illustrious sovereign—nay, perhaps upon the ascendency of one able and prudent minister in the French chambers!

When statesmen legislate, they are bound to think of posterity, although they may be indifferent to the difficulties bequeathed to immediate successors. Be this as it it may, Great Britian cannot permit further encroachments upon the heart of European Turkey without causing irreparable injury to her best interests, or without sowing the seeds of expensive and hazardous wars.

The monopoly of supplying crockery and hardwares formerly enjoyed by England has been broken down. Germans now undersell us. They appear also to be more careful in exporting articles well suited to the tastes and usages of the population. The majority of their merchants likewise consign their goods to Greek or Armenian houses under Russian protection; by which means consignees can deliver merchandize to retail dealers 2 per cent. cheaper than English merchants, or indeed than any other commissioners, native or foreign. This results from the

differential advantages obtained by Russia, in virtue of her treaty or tariff of 1832.

This treaty, renewed in 1843, is declared by British merchants at Galata to be so prejudical as to render it impossible for them to compete with those enjoying Russian protection. In fact, from this and other contingent causes, there remain no English houses of great eminence at Galata, save that of Messrs. Hanson, who deal largely with Persia.

Nevertheless, when the British commercial convention was concluded with the Porte, in 1838, it was universally approved of by English mercantile men, and was considered so advantageous, compared with ancient tariffs and conventions, that it was adopted, nearly textually, as a model of treaties subsequently negotiated by France, Spain, Naples, Belgium, and the Hanse Towns. But the differential exceptions granted to Russia, which it was supposed would not have been renewed by the Porte at their expiration in 1842–3, have rendered a revision of our tariff indispensable; and the more so since the number of merchants trading under Russian protection has augmented twenty fold since the ratification of the original Russian treaty.

England is entitled, by the convention of 1838, to be placed upon the footing of the "most favored nation." It remains to be seen, therefore, whether our merchants will petition Government to insist upon this clause, and thereby obtain modifications equivalent to the 2 per cent. granted to Russia; or whether they will resign themselves to the influence of that differential pressure to which they mainly ascribe their decreasing prosperity. In the mean time it is admitted that British importers frequently consign their goods to houses under Russian protection, or are compelled to associate with or carry on business *pro forma* under the name of individuals enjoying this advantage—a proceeding not only derogatory to national dignity and injurious to our commercial interests, but tending to expel all *bona fide* British houses from the Bosphorus, whilst it rapidly augments the influence of Russia over the Sultan's subjects.

The enterprise and energy of the Oriental and Peninsula Steam Navigation Company have recently come in aid of our

Levant merchants, although her Majesty's Government, leaving the post monopoly to France, has rejected the propositions of the directors. By rapidity and regularity of communication some facilities for competition, even under the foregoing disadvantages, have been obtained. But until our Government shall assist the company, by granting to it the regular transport of mails at a fair price, freight must continue high and expenses undiminished. In the mean time it is impossible to speak too highly of the spirited exertions of the directors, or to praise in sufficient terms the skill of their commanders, the good accommodation of their vessels, or the obliging attention of their agents, among whom Mr. Edmunds, of Malta, is most zealously conspicuous.

It is from the finjanjelar that Persian merchants purchase a variety of goods for exportation. They bring to the Bosphorus, pipe-sticks, lamb-skins, carpets, shawls, tobacco, &c., and take back crockery, hardware, cutlery, cloths, and cotton goods. These are generally shipped for Trebizonde in Austrian or Turkish steamers, and thence carried inland by Erzeroum and Tabriz. When purchasing large quantities, Persians deal direct with commission houses; but, under all circumstances, they are compelled to pay, or take to account, the 9 per cent. ad valorem duty imposed on exports, unless the consignee be under Russian protection, when the tax is reduced to 3 per cent. Here again British traders, who pay 2 per cent. more on imports and 6 per cent. more on exports than Russian subjects, cannot stand competition with the latter, who, moreover, are enabled to introduce their merchandize into the Shah's dominions at 3 instead of 5 per cent. So that in fact Russia enjoys a difference on imports and exports, in her transit dealings between Turkey and Persia, amounting to 10 per cent.

Covered drinking cups and goblets of glass, with handles, are most in demand. When water is required, attendants present glasses on the palms of their right hands, as upon trays, and take off the covers with the left. They receive the glasses in the same manner when returned. But pasteboard trays are coming into general use. Covered glasses are reserved for

water and sherbets. Khoshâbs are served in china bowls and drunk with ornamented wooden spoons. Wine glasses are never produced, unless when dinner is served in the European fashion to Frank guests. When strangers are not present, all Osmanlis adhere to ancient customs; nor are exceptions always made when Europeans are invited. Students at the military, naval, and medical academies are, however, served with knives, forks, napkins, &c; and their tables are equal in neatness and order to those of the best organized schools in Europe.

The next division of this street is tenanted on the south side by tchadirjee, (tent-makers;) opposite to them are the perdajee (arras or door-curtain makers.) The former, exclusively Moslems, form a numerous corporation. Persians ascribe the introduction of tents to Djemshid, and say that his were of gold cloth, or richly-figured silks, lined with embroidered stuffs; but Constantinople tchadirjee venerate a cotemporary of the Prophet's as their patron. He is said to have been a Mecca Arab, who substituted strong canvas, painted green, for the camel-hair blankets that were previously employed. This canvas was wove from the flax sold by Kadija. With these materials Nassir Ibny Abdullah, "the holy tent-maker," manufactured the first canvas tent ever seen in Arabia. He divided it into three parts—one at the back for the harem, a second in the centre for the mabain, and the front for the salamlyk. By a convenient arrangement, he encircled these compartments with a passage, serving as a ventilator and mode of communication, without the necessity of passing through the front division. The poles were ornamented with colored devices, mashallas, and passages from the Kooran, and the interior was lined with rich draperies, carpets, and mats.

This tent was presented to Mohammed during the second year of the Hegira. It obtained for Nassir Ibny Abdullah the Prophet's favor, and an assurance that he should be rewarded, by reposing within the green tents that are pitched underneath the golden-branched tree of Paradise.

It was not the Prophet's custom to lodge all his wives under the same tent. Each had her separate establishment within the

general inclosure or screen that encircled his desert dwellings. Ayesha, his favorite, was alone privileged to inhabit the same tent with her husband, and this subsequent to her somewhat equivocal adventure between Medina and Mecca. It is to this ancient practice of allowing each wife a separate tent that we may trace the existing custom of assigning to wives, where plurality exists, a separate house, if demanded, or, at all events, a distinct floor and suite of apartments. But this law is seldom enforced.

In the rare instances of polygamy known at Constantinople, such persons as avail themselves of the legal latitude are mostly wealthy men, having vast mansions, where there is abundant room for the separate establishments of two or more wives. Moreover, it generally occurs, where there is more than one wife, that these ladies live on good terms, and are more disposed to unite in establishing joint ascendency over their husband than to quarrel, separate, and thus enable him to put in force the old maxim of *divide et impera*. It is impossible, however, to reconcile this fraternity or copartnership with our notions of domestic concord; indeed those few, who may be thus doubly or perhaps trebly provided for, are said to be infinitely less happy and less at liberty than the majority who have only one helpmate.

The tents in use for the army are of uniform size, bell-shaped, and painted green for soldiers and company officers. Marquees are issued to field and superior officers. Those of Pashas are commodious, and divided into three or more apartments, with double linings and ventilating corridors, which temper heat, ward off moisture, and serve as dormitories for attendants. Some of these marquees are thirty feet in length, and proportionately wide. The difficulty of striking and transporting such cumbrous equipage, with an army, accounts for the slow progress of the Turkish masses, and for the losses they sustain if defeated.

The imperial camp equipage, the greater portion of which was employed upon the day of the grand review at Fanar Baghtshessy, is upon a most extensive and splendid scale. Some tents are round, and supported by one lofty pole; others oblong, and held up by three or more poles. Some are green, others

striped red and white, or blue and white, and surmounted by crimson pennons or golden crescents. The imperial tent is always raised upon a platform, and close to it is a crimson marquee of peculiar shape, serving as a withdrawing cabinet. Those of the harem are invariably surrounded with a screen ten or twelve feet high.

A tent of this kind was provided for the Valida Sultana on the extreme right flank. A portion of the front was left open, so that the Sultana and her ladies could have a full view of the military spectacle. All these tents were lined with rich draperies. The poles were fantastically gilt and painted; carpets, made expressly to fit, covered the floors: divans, sofas, and chairs, were placed around; and tables loaded with baskets of fruit and refreshments occupied the corners. The Sultan's reception chamber, approached by five or six steps, had, however, no other furniture than a canopy, a small table covered with embroidered cloth, and a narrow foot carpet; the rest of the floor was concealed by fine matting.

The camp equipage of the Sultan and army forms a heavy item of expenditure, both for the civil list and war department. The latter is under the direction of the store-keeper general (djebkhana naziry) and the tent inspector, (tchadir emini,) whose stores are on the western side of the Hippodrome, opposite to Sultan Achmet. It being an invariable custom to place troops of all arms under canvas during the hot months, the camp equipage is constantly kept complete.

With the exception of about four thousand men distributed in the different koulooks, (guard-houses,) and a portion of the artillery and cavalry, the remainder of the large garrison quit their barracks about the middle of May, and remain in camp until the end of October. The battalions and squadrons quartered at Scutari occupy a camp on the brow of the hills, on either side of the valley of Haidar Pasha, where they find good water, some shade, and constant fresh air from the sea. The troops at Ramiz Tchiflik, above Eyoub, and those in the city barracks, go under canvas on the heights round the former; whilst those occupying the great barracks of Daoud Pasha are

encamped upon the contiguous plain. The last two camp grounds are most unhealthy and unfit for the purpose. There is no shade. The men are exposed alternately to the full heat of the sun, and to the sharp northern winds; the dust is intolerable, and the water bad and distant. The number of sick is consequently equal to that when they are in barracks; except during the most unhealthy months, February and March, when it amounts to twelve per cent. or more, especially among the redif (militia).

On the return of the troops into quarters, the camp equipage is delivered by the kol aghassy (majors or accountants) of each battalion to the alaï emini, (regimental quarter-master,) and he returns the whole of the issued tents to the tchadir-khana, (tent store,) where they are repaired and laid by. Damages are not paid by the soldiers, but missing tents are charged to the colonel's account. In this, as in every other branch of the public service, however, the system of peculation is unlimited. The bin bashy (battalion commandant) commences by returning forty men more than are actually present under arms, and thereby obtains three or four extra tents from the alaï emini. The mir alai (colonel) doubles this false return, so that between colonels and chiefs of battalions, some fifteen or twenty extra tents are obtained per regiment, half of which are not returned. The colonel's account is charged with the deficit, which charge he throws upon his subordinates, of whom here and there an example may be made; but in general, payment and punishment are both evaded.

Having mentioned the koulooks, it must be observed that guards are not relieved daily. Whole regiments or battalions are employed for these duties, and are scattered through the different guard-houses of the quarter, where they remain six, nine, or twelve months, at the will of the seraskier. Each koulook is provided with two chambers, one for the men and another for the officer, or sergeant. They have their mattresses, blankets, a few pitchers for ablution and drinking, two or three copper kettles for dressing food and washing linen, and a portable iron stove. The latter, placed outside, is used for boiling coffee and

soup. The buildings are generally of wood neatly ornamented. Those outside the city are adorned with small gardens, or, at all events, with a few shrubs and flowers in pots. The culture of these appears to be the principal solace of men and officers, during their tedious hours of repose. The arms are placed in a rack outside, and are kept bright and serviceable. A few axes, water buckets, and long poles armed with iron hooks, are affixed to the walls in readiness for fires.

There are generally two sentry-boxes near the door, as it is the practice to put on double sentinels; the one a nefir, (private,) the other an on bashy, (corporal.) The sentries are never detached from the guard-house. They stand or sit close to the door in listless attitudes, slipshod, and enjoying the most unlimited freedom of position, and generally of dress. It sometimes occurs, however, that a smart tchaoosh will fall upon a slovenly soldier, and punish him severely for neglect. In that case, blows and gross language are not spared. It is much more common, however, to see officers as negligent and apathetic as their men, and to hear the former address the latter with the sympathetic terms of djanum, (my soul,) or koozum, (my lamb.)

The garrison being concentrated in four or five great barracks, the above-mentioned distribution of whole battalions or regiments in koulooks is found more convenient, and saves shoe-leather—a desideratum in a service where the issues of shoes are irregular, and these, when issued, are forthwith converted into slippers; as no soldier can enter the guard-house without leaving his shoes under the porch. It results, however, from this system that the men are scarcely ever drilled, even to company work, and that, with the exception of the common manual exercise, at which they are all expert, they know nothing of a soldier's duty, and have nothing of a soldier's carriage or manly bearing. This remark is applicable both to guards, line, and militia, which latter are only to be distinguished by their wearing beards and black cross-belts, and being poorly and coarsely clothed.

Constantinople possessed, in the year 1842, eleven large barracks, having 40,000 men. The barracks of Daoud Pasha

and Ramiz Tchiflik, west of the city walls, Pera and Scutari, are the most extensive, and in fact far surpass in magnitude almost all buildings of the kind to be met with in Europe. That of the latter, called Selimya after its founder, Selim III., is the most remarkable, and forms one of the most important features in the surrounding gorgeous landscape. It is situated immediately opposite to the mosque of its founder, and crowns the heights contiguous to the sea. It consists of a vast oblong square of three stories, flanked with four lofty towers. It is pierced with upwards of two thousand windows, and could conveniently quarter twelve thousand men and four thousand horses. These barracks are kept in excellent order, and the dormitories are remarkable for cleanliness. Iron bedsteads have been introduced, and a severe internal police is maintained.

Turkish soldiers dread entering a hospital; therefore, so long as they are not absolutely prostrated by disease, they rarely complain. Indeed, when unable to do duty, two-thirds are allowed to hang about the barracks or guard-houses. There is no rigid medical inspection, and, as the greater number of sick suffer from gastric maladies, they continue to linger, until they are in most cases carried to hospital to be taken out corpses.

The hospitals of the Guards, under the superintendence of a kaïmakan, (Ekhia Bey,) are remarkable for their cleanliness and systematic arrangements; but the remainder are deficient in many essential respects, especially that of Maltapé. Some improvement has, however, been made by its director, Emin Bey, and the German physicians under his orders. Yet, notwithstanding the neglect of the higher authorities, the malversation of subordinates, and the ignorance of Turkish medical practitioners, the mortality is less than might be supposed; but when I visited Maltapé, in the month of Moharrem, in the year 1842, the number in hospital exceeded twelve hundred, and the deaths averaged thirty per day; so that the imâm and his attendant, whose duty it was to wash the dead, stated that he must apply to the seraskier for additional aid,

in order to enable him to perform his sorrowful office. During the month in question the imâm buried nearly nine hundred men. It has been omitted to mention, that the whole medical department is under the superintendence of the hekim bashy, who is profoundly ignorant of the therapeutic art, and nearly so of the principles of medical administration. But we have been carried far away from our course, so let us return to less painful subjects.

Tent-makers also manufacture the cloth hangings (kapoossy perda) generally suspended before the doors of apartments, communicating with corridors and ante-chambers. These perda are held in their position by wooden rods, which stretch and prevent them from being blown aside. They are made of colored cloths, ornamented with other pieces of cloth, cut in imitation of flowers and arabesques, and stitched with gold thread or colored silks. Common perda have merely a border, or scroll, and do not cost more than eighty or one hundred piastres; but those of finer quality are sometimes extremely rich. Those used in the imperial harem are of the finest broadcloth, silk, or velvet, admirably embroidered and worked with dust pearls. There is no limit to their price.

When guests arrive, the perdajee bashy, whose business it is to take care of and open these hangings, quickly lifts up and holds aside the perda. When visitors enter, he allows it to fall into its usual position. In a country where there are no bells, and no other means of summoning domestics than by striking the hands, these curtains are convenient, and the more so as it is considered unbecoming to raise the voice for that purpose.

The use of these heavy and expensive perda is gradually declining. They are no longer seen in the Sultan's public rooms, nor in those inhabited by him during the day. When curtains are required, they are generally made of silk, printed cottons, or other stuffs, and are attached to the inside of the door in the same manner as window or door curtains in Europe.

Next to the tent and curtain-makers are rows of shops occupied by moutafjee,) who manufacture horse-hair girths, rugs,

halters, picket-cords, sacks, saddle and nose-bags, and other coarse articles for beasts of burden. They form a branch of the grand saddlers' guild, but are considered in the same relation to the latter as cobblers to shoemakers.

Passing onward we come to shops tenanted by Armenians and Greeks, dealers in muslins, cambrics, plain and printed cottons, merinos, ribbons, threads, buttons, and divers similar articles of European manufacture, the greater part of which are German. This market is called Dulbend Tcharshy, from its having been the principal place for selling the muslin, wherewith dulbend (turbans) were, and are still made by those who retain the ancient costume. Collectively speaking, this handsome and typical head-gear may be looked upon as exploded among the higher classes. Its use is now limited to individuals connected with law and church. All civil functionaries, both military and civil, are required to wear the plain regulation fez.

The turbans now worn by the superior oolema consist of a sarik, or long strip of fine white muslin, neatly rolled, or rather plaited, round the red skull cap, and crossing in front, with one end hanging a few inches down the back, in imitation of that of the Prophet, called Kaook. The Sheikh Islam, and first class oolema, wear a small strip of gold fringe placed diagonally in front; but the turbans of sheikhs and all other oolema are plain. Inferior priests, lawyers, and students wear a similarly formed sarik of coarse muslin, cambric, or cotton, generally the latter. Great personages have a sarikjee (turban-dresser) in their household, who arranges the muslin, so that the turban may be put on at once, and each has many changes. But inferior persons generally employ their barber, or the office is performed by women slaves.

Before the destruction of the Janissaries, the various turbans that distinguished each grade of society were strictly defined and adhered to. The sarikjee then formed a numerous and influential company, and, from their direct access to the privacy of the great, were powerful rivals of the barbers, of whose trade they formed a branch. Their patron was Joseph,

son of Jacob. He is supposed to have invented the globe-shaped turban, called Youseffy, when he was appointed Vizir over Egypt. Turbans worn by shopkeepers consist of several coils of mixed cotton and woolen stuff, in white and brown shades, with one end hanging over the ear, or down the back. Those used by the common people are of coarse linen, or cheap imitation shawl.

Much variety is displayed by the latter in the mode of adjusting their sarik, which are generally twisted several times round the head in loose and broad coils, so as to form a cone. In the Asiatic provinces, some of these turbans are of ponderous width and height. Generally speaking, the working classes set aside the sarik for Fridays and holydays, and merely twist a colored handkerchief round the fez, in order to distinguish them from the Rayas, who are restricted to the use of black or dark blue wrappers. Green sarik are the exclusive privilege of the Prophet's kin, whether descending in the paternal or maternal line. Hundreds of the meanest and poorest heads may be seen enveloped with these green symbols of "nobility."

Turbans are the exclusive head-dress of the male sex; therefore, when our ladies wind white muslin or figured stuffs round their fair brows, under the impression of imitating sultanas and beauteous odaliks, let them know that they are merely copying the head-dress of toothless mollahs or tattered students.

The only records now remaining of the old turbans, worn by sultans, grand dignitaries, and other individuals, military or civil, are to be met with in cemeteries. But we shall defer this subject till we treat of tombstones.

Leaving the gate called Kalpakjelar (cap-makers') on the left, we find the next portion occupied by Kavvaf, (shoemakers,) who sell the coarser articles of the trade to the frequenters of the contiguous "Louse" Bazar. At the extremity of the shoemakers' limits, Kalpakjelar Tcharshy is intersected at right angles by a branch of Ozoon (long) mar-

J H Buffford's Lith Boston

EXHIBITION BAZAR OF ARMORY

ket, which latter terminates at Byt Bazary Gate. This gate conducts to an open space, which, as well as the covered market to the right, derives its unpleasant name from being the place for sale of cast-off garments and second-hand articles of every denomination. On the death of individuals and consequent division of property among heirs, or upon seizure and legal sale, their arms, clothes, saddlery, and furniture are here disposed of by auction.

The Byt Bazary company, mostly ex-janissaries and bostanjees, have their kihaya, inspectors, and criers. Notwithstanding the nature of their dealings, they are generally wealthy, and frequently expose for sale, dresses, shawls, girdles, and pelisses, of great beauty and freshness. As pawnbrokers' shops and monts de piété do not exist, people, hard pressed for ready money, frequently pledge their goods to obtain it, without infringing as they suppose the laws against usury. For instance, they say, "Here is a pelisse, worth one thousand piastres — I will sell it to you for five hundred, on condition that I may re-purchase it for the same sum within a given period." The merchant says, "I agree," and delivers a receipt. If the seller can afford to re-purchase within the stated period, he refunds the money, adding perhaps ten or twenty per cent. as a present. If, on the other hand, the repurchase is not effected within the time specified, the merchant retains the article, and generally sells it at a fair profit. This enables customers to make good bargains in this bazar.

This is not the only way in which the usury laws are evaded. The Government itself shows the example of infringing the precepts, by which usury is declared to be an unpardonable sin. The mode adopted upon this occasion is as follows:— Supposing an individual to possess a sum which he does not care to leave unfructifying in his coffers. There being no public funds or banks, of which he can obtain interest, he carries this sum to the Treasury, and proposes to lend it to Government, on the payment of certain interest, varying from ten to twelve per cent., according to amount, age of lender, and nature of the contract.

The principal and invariable stipulation of the latter is a renouncement of all right to withdraw the capital; the sum lent thus becomes the absolute property of the State, which merely engages to pay interest during one or more lives. Contractors may, however, sell or transfer their life tenancy, but this must be done by hand to hand deed, and not by will. This often occurs, and in most cases rich Armenian bankers become the purchasers. In that case, the buyer's name is registered, as entitled to receive the interest for his life, and he can dispose of it in a similar manner. Thus, by means of hereditary succession and transfer, the capital often continues to pay exorbitant interest during a century or more.

It more frequently occurs, however, that conscientious Turks retain their right of interest until the last moment, and consider transfer as an act of dishonesty. The system, if properly regulated, might be turned to good account, but, in this instance, as in most others, the Turkish Government shows a deplorable ignorance of financial operations, and whilst it infringes the most sacred laws and precepts for mercenary and even unholy purposes, obstinately refuses to adopt innovations that tend to financial and moral advantage. It will be remarked, however, that these transactions do not constitute a debt, and that the vicissitudes of human life represent a favorable sinking fund. The contracts are, in fact, mere races between lenders who are mortal, and the Government which is comparatively imperishable. The balance on the whole may therefore be in favor of the latter.

The outer portion of the Byt Bazary is surrounded with small shops, and vaults underneath, tenanted by the poorest class of sergetjee, who deal in cast-off odds and ends, too numerous to admit of description. Poor people here pick up divers articles suited to their wants. Here brokers sell by auction old clothes, arms, linens, and bed furniture — all breathing pestilence and covered with filth and vermin. The space is always thronged by soldiers, porters, ass-drivers, workmen, and poor old women, and is more frequented than the inner or covered Byt Bazary, which consists of a narrow

alley, having stalls on either side, surmounted with poles, on which the goods are suspended. Here every article of wearing apparel that eastern luxury or fancy can invent, may be met with second-hand. Purification, in the event of purchase, is essential, and in time of pestilence the vicinity of the Byt Bazary ought to be avoided by all those who do not belong to the hazardous sect of non-contagionists.

It is now affirmed that, in the event of Constantinople being visited by the plague, Byt Bazary will be closed, and all second-hand articles, susceptible of conveying disease, seized and burned. This regulation, if adhered to, cannot fail to prove beneficial. External quarantine restrictions contribute, no doubt, to ward off the scourge; but, so long as the Byt Bazary and other channels of propagation are permitted to exist, its duration and intensity, when once imported, must daily receive fresh aliment.

Unfortunately, the most essential point connected with quarantine regulations appears to be neglected. Measures are taken to prevent the introduction of the dreaded malady; but nothing is done to purify the city, or to render the most populous parts less susceptible of inoculation, propagation, or self-generation. The filth accumulated in the most frequented quarters, at certain points near the harbor, are of themselves sufficient to produce spontaneous pestilence. This evil might be remedied. 1st, by enforcing external cleanliness, and especially in the Christian and Jewish quarters, the most filthy of the whole: 2ndly, by the establishment of regular scavengers, whose duty is now principally performed by dogs; and 3rdly, by widening the approaches to the water, and by laying down iron sewers for carrying off the abominable accumulations to a distance of some twenty or thirty feet into the current.

It must not be understood from this that the city is unprovided with drains. All great streets and public places are undermined with vaulted sewers, connected with the houses by subsidiary drains. In no city is greater attention paid to certain internal and indispensable conveniences. But there is no public inspector of sewers or public ways in Stambol. The

repairs of subsidiary conduits depend upon private individuals, and the great sewers, which traverse the property of various wakoofs, are under the charge of these institutions.

Some of these sewers were constructed by the Byzantines, and are of equal solidity and of the same materials as their cisterns. Others were established under successive Sultans by the administrations of mosques. Repairs are seldom required, or at all events enforced. When absolutely necessary, as recently occurred in the long street which we have just quitted, its proprietor, the wakoof of Sultan Bajazet, was reluctantly induced to undertake the operation. The construction of the city is such, however, that little obstruction takes place, and repairs are not often required, save when the conduits traverse horizontal quarters. Having almost daily visited divers portions of the city, I am able to affirm that the quarters inhabited by the Moslem population are far superior in cleanliness to those peopled by the Christians and Jews; and, taking one part with another, that the whole is less filthy than the finest towns in Sicily or Portugal.

Nature has done more for the salubrity of Stambol than for any other great city. It is erected upon a succession of gentle eminences, the culminating points of which occupy a long ridge, intersecting the whole from east to west; while their flanks dip into the sea and the harbor, or descend into the Lykus rivulet, which divides the fifth and the sixth from the seventh hill. A constant current, fed by the waters of Ali Bey and Kihat Khana rivers, which unite in one stream about a mile above Eyoub, sets out of the tideless harbor at a moderate rate, and produces little backwater, unless when a continuation of southerly winds checks the flow from the Bosphorus, and, causing a shock between the waters of the channel and those of the Propontis, drives back a portion of the downward stream into the harbor.

On the other hand, the current, running from the Black sea, at an average of five miles an hour, bears forcibly against Seraglio Point, and, sweeping by Tophana and the mouth of the Golden Horn, carries off any deposits that might otherwise

accumulate, so that the outside waters are of crystal clearness at all seasons.

Upon an average, the north wind prevails at least three hundred out of three hundred and sixty-five days, unless perhaps during an hour or two after dawn in summer, when the southerly breeze comes tempered from Olympus. The quantity of water that falls annually is fully adequate for all purposes of vegetation, as well as for the supply of the springs and rills, which feed the bends, and thence furnish the requisite nourishment to the taksim. Although the rains fall more abundantly in autumn and early spring than at any other season, they are not periodical. Sometimes indeed, they come down heavily, and during many days in summer, as occurred in August, 1843. At the same time there is a deficiency of night dew; thus vegetation upon the slopes soon becomes parched, and fruits and vegetables, excepting those grown during the cold months, are insipid and ephemeral.

The divisions of the year are seasonable. The winter, which commences about the end of December, is not severe. Snow falls, but it rarely rests upon the ground. Summer, when once set in, is steady and not over warm, and autumn admirably temperate and invigorating. Spring is, however, tardy, and the most unpleasant of the four seasons. During this period and the end of winter, the piercing north, north-east and north-west winds, appropriately called kara yell, (black wind,) sweep down from the Balkan, or across the Black Sea, iced by their passage over the Caucasus. But, as already shown, the medium temperature is moderate, and the vicinity not exposed to extremes of heat or cold.

With all this, Constantinople is not a healthy place. Fevers, gastric affections, inflammatory complaints, and derangements of the digestive system, are prevalent. But this may be attributed to unwholesome and unsubstantial food, and likewise to the sudden variations of temperature, which frequently mark a difference of thirty degrees, Fahrenheit, between mid-day and sun-set.

The temperature of the Bosphorus climate appears of late years to have undergone considerable modifications. Old in-

habitants affirm that the cold is less intense, and the summer heat less violent. Several historians of the Lower Empire assert that, during the reigns of Arcadius, Constantine Copronymus, Ducas, &c., the Propontis was on some occasions beset with ice, so as to impede navigation; on others, the Bosphorus was so completely frozen over, that men and beasts were enabled to cross from shore to shore, during many days. The last occurred during the years of our Lord 601 and 934, and the others in 753, 764, 928, and 1232. It is likewise recorded, that the summer heats were now and then so intense, and the drought so prolonged, that the fruits of the earth were burned; the leaves fell scorched from the trees; the cattle perished by thousands for want of nourishment; and the rills and springs that fed the aqueducts, being dried up, water became more precious than wine, and recourse was had to distant places for a supply. This happened under Justinian and Theodosius, and likewise under Sultan Murad III. and the fratricide Mohammed III.

Frosts at present are never severe, nor even perceptible during the middle of the day, except in the shaded and narrow valleys. Extraordinary droughts are likewise unknown. Many years have therefore elapsed since a fethwa from the Sheikh Islam summoned the people to three days' fasting and penitence at home, and to three days' congregation and public prayer in the open fields, in order to implore Almighty Providence to avert the scourge of famine and pestilence, produced or augmented by overlong duration of intense heat.

These solemnities must have been equally imposing and affecting. On the appointed day of congregation, the Sheikh of Aya Sofia, as chief imâm of the city, escorted by other imperial sheikhs, and a numerous retinue of priests, proceeded to the Ok Maïdany. There he ascended the marble pulpit near the Sulṭan's kioshk, whence the eye commands a glorious prospect, bounded on one side by the far Propontis and snow-capped Bythinian range, and on the other by Alem Dagh and the nearer hills of Asia, whose shadows rest upon the crystal bosom of the Bosphorus. In the presence of the Sultan, his court and minis-

ters, and of all the grand dignitaries and oolema, surrounded by a mighty concourse of people, the venerable Sheikh awaited the propitious moment. Then, as the first red streaks of the rising sun were perceptible above the Asiatic hills, he turned his face towards the Kehbla, raised his arms to heaven, and invited the vast multitude to prayer in the following words:—

"Implore the mercy of thy God—of that great and most merciful Lord, who is the water of life, the quickener of the living and the dead—the fountain of hope, and the spring of eternal bounty. Praise be to God!—To Him the immortal! He can cause clouds to descend, and pour fourth regenerating rain: praise Him — glorify Him — supplicate Him. Amen, amen!"

Thereupon, three hundred thousand foreheads bent to the earth, breasts were smitten, garments rent, and tears shed, in token of contrition and supplication; and the voices of young and old, great and small, rich and poor, half stifled with sobs and groans, responded, "Allah hou Ackbar! Allah, Allah Ackbar! Amân! Amân! (mercy.") Such a spectacle, at moments of public calamity, resulting from the sword, pestilence, or famine, must be eminently calculated to excite profound emotions. The cause, the place, the presence of the Sultan, the mighty concourse, the beauty of the exquisite prospect, contrasting gaily with the mournful motives for assembly—all can be better comprehended than described. But to be well understood, the people must be known, the place visited, and perhaps, the terrible calamity felt or witnessed — from which infliction may Almighty Providence henceforth shield the noble city!

Public prayers, that is, in the open air, were first appointed during the reign of Murad III. (A.D. 1592.) The city was then ravaged bv a plague, which daily carried off some fifteen hundred souls. The provinces were desolated by civil war, and continued drought scorched the earth and exhausted the springs; so that those who escaped sword and pestilence risked death from thirst and hunger. The city was plunged into mourning. Night after night, during four months, the warning groans of the terrible camel announced the departure of many victims.

Men thought the last day was at hand. In order to deprecate Almighty wrath, Murad, by advice of his vizirs and oolema, ordered three days' fast and public prayer.

The Ok Maïdany, from its elevated position, free space, and vicinity, was selected for this purpose. The minber (pulpit) of marble, which attracts the notice of travellers at the present day, was erected for the purpose, and upon the 11th of September, the Sultan ascended to this spot, attended by his court and by the whole population. Upwards of four hundred and fifty thousand souls of all ages and sexes are said to have been assembled upon this solemn occasion. For three days the city was deserted, and the parched herbage of the Ok Maïdany was watered with contrite tears. Of this multitude, hundreds never returned. Those who carried plague in their bosoms died, and were forthwith buried in the adjacent cemetery. Others that might have escaped, caught the fell disease by contact with the infected. But none repined.

"The hand of destiny, immutable and unavoidable, was there! —the hand that has enchained man to the commission of good or evil, without reserve or free will." Such at least is the error of the vulgar and ignorant, who misinterpret the sense of the Kooran and sacred writings, and, mistaking God's indubitable foreknowledge for immutable judgments, hold themselves to be foredoomed, and incapable of free action. This doctrine is, however, repudiated by all well-educated persons, as contrary to the letter of the Kooran, and of repeated fethwas, issued by the most esteemed and learned men: in proof of which, let us terminate this chapter with the first soura of the Kooran and a fethwa, the latter written by Bekhja Abdullah Effendy, Sheikh Islam under Mahmoud I. in 1729.

Fataha or *Fatahat.* (1st Chapter of the Kooran.)

"Praise be to God, the Lord of all creatures! The most merciful, the King of the day of judgment. Thee do we worship, and of thee do we beseech assistance! Direct us in the right path, in the way of those to whom thou hast been gracious —not of those against whom thou art incensed, nor of those who have gone astray!"

Fethwa, relative to free-will in Man.

Question. "Should Achmet, a Musselman, deny the free-will of man, by declaring God the Creator to be the cause of all his creatures' actions, to what punishment is he condemned by the religious code?" *Answer.* "To renew his profession of faith, and the ceremony of his marriage; and if he still persist in his error, he MERITS DEATH."

Thus, according to the religious code, any man believing in immutable predestination is regarded as in incorrigible traducer of divine beneficence, and a disbeliever in the free will of thought and action bestowed by the Almighty on all his creatures.

CHAPTER III.

FINGER GATE; INLAYERS; WAX-CHANDLERS; COOK-SHOPS AND COOKERY; DOMESTIC HABITS; INTEMPERANCE; BUTCHER'S MEAT; BAKERS AND BREAD; MILLERS AND MEALMEN.

IT is now requisite to mention some three or four trades, not exercised within the bazars, but essentially illustrative of domestic manners. Letus then ascend to Divan Yolly; a great thoroughfare, intersecting the city from east to west. For this purpose it is necessary to pass through Parmak (finger) Kapoossy, which divides the external Byt Bazary from the adjacent streets.

This gate owes its designation to the following event. In the days of Bajazet II., a shop, immediately contiguous, was occupied by a sergetjee, named Majiary Ali Agha. He was an Hungarian renegade, and retired janissary, who enjoyed a pension from the Sultan, as compensation for his left arm, and for the thumb and three fingers of the right hand, lost in fighting against the Christian army at the celebrated battle of Mohatz.

Ali Agha was, to all appearance, a man of most austere habits, inflexible temperance, rigid honesty, and fanatical devotion; so

that he was regarded as a model of piety and probity by his neighbors. It was his custom to open his stall at dawn, to remain there till the gates were half closed, and then to withdraw, no one knew whither. It was frequently observed, however, that he possessed valuable articles, better fitting one of the rich bezestanly, than a mutilated retailer of cracked crockery and rusty weapons. A jewel-hilted poniard was remarked at one time beneath the folds of his dirty red waist girdle; on another, a splendid diamond sparkled upon his remaining finger; and, on a third, a precious pearl rosary was observed protruding from the faded money bag carried in his bosom.

This gave rise to some gossip among the old sergetjee; but as fortune distinguishes neither the halt from the lame, nor the blind from the quick-sighted, and as no man at Stambol troubles himself with his neighbor's affairs, unless he becomes troublesome to the quarter (mahal) in which he resides, the possession of these and other costly articles was attributed to one of those chances, which occur to men whose star is in the ascendant.

It chanced, however, during winter, that the lieutenant of the bash tchokadar of a remote and desolate quarter near Narly Kapou, went his night rounds, accompanied by half-a-dozen yamaks. Upon turning the corner of a deserted alley, near the sea-side, they suddenly encountered a man carrying a large sack, apparently filled with old raiment. Although midnight was past, and honest citizens were not usually met with at this hour, the naib returned the man's "salute of peace," and walked onward. But the last yamak, on passing by, raised his lantern in the stranger's face, and called out, "Mashallah! What brings Majiary Ali Agha into this quarter of the city and at this time of night?"

"What are you braying about, you long-ear?" exclaimed the naib. "Whose dog are you, that you think proper to howl as if your tail was on fire? How shall we catch thieves, if you do not keep silence?"

"By the naib's head, I think we have caught one already," replied the yamak; "unless this man be much changed, since he

ate the Sultan's bread in the fifty-fifth oda. Come, Majiary Ali Agha, continued he, addressing the carrier of the sack, "let me lighten your back of that load and examine its contents."

"Go your way, Selim Tchaoosh," replied Ali Agha, for he it was; "go your way! Give me no dirt to eat, or I will complain to the bash tchokadar. It is time that he should know how his people arrest and insult honest citizens; poor, maimed janissaries. Begone! begone! Let me carry this sack to a friend's house, to barter for other goods."

"Goods!" echoed another yamak. "Waiy! waiy! fine goods indeed! Come quick, O naib. See, comrades! By my beard and soul, here is a man's foot peeping out from the sack."

To be brief, the patrole immediately surrounded Ali Agha, tore open the sack, and there discovered the naked and still palpitating body of a man—dead, but without apparent marks of violence. Thereupon they compelled Ali Agha to resume his load, and proceeded with him to the nearest guard-house; where he and his burden were locked up together. The following morning the bash tchokadar and grand vizir were informed of the event. Ali Agha was put on his trial, and the following facts were brought to light.

Ali Agha, it appeared, possessed a house in a thinly-inhabited quarter near Narly Kapou. Here he lived in good style, and passed his nights in feasting and drinking. But he took care to enter after dusk, and to depart before sunrise, so that his face was scarcely known to the few householders who dwelt in this secluded quarter. Many dissolute characters resorted, however, to his house, but never saw him; for he purchased females, whom he compelled to lure young men to his abode, where they were admitted by a garden-gate, and there abandoned themselves to vice and debauchery with these unfortunate syrens. Of these revellers, some, who possessed rich dresses, jewels, or arms, never recrossed the threshold, and few departed without being robbed.

Those disposed of could tell no secrets, whilst those plundered were ashamed to complain to the police, lest they should

suffer in person and honor. Ali Agha trusted to his young females to perform the part of pickpockets, and, with the aid of an old negress, took upon himself the task of assassin. The mode which he adopted was as ingenious as it was effective.

Having administered powerful narcotics in the wines served to his intended victims, Ali Agha waited until the potion had taken effect; then, upon a signal given by one of the young women, he entered the sleeper's chamber, and with the aid of the old negress, perforated the victim's brain, by means of a sharp bodkin firmly attached to the remaining finger, and stump of his right hand. Instant death always ensuing, he and his abominable assistant stripped the corpse, and either buried it in the garden, or placing it in a sack, conveyed it to the sea wall, whence it was cast into the Propontis. The negress, and two or three of the unhappy accessories to these tragedies confessed that many persons had thus been deprived of life.

The trial being ended, and the guilt of all parties proved, the negress and culpable females were strangled, and the murderer's house having been razed, his punishment ensued. This was commensurate with his crimes. He was first conducted to the corner where he trafficked in the fruits of his atrocity. Here the finger with which he perpetrated the murders was crushed between the adjacent gates. Then, being conveyed back to the spot where his den of iniquity previously stood, he was impaled alive. This terrible sentence was carried into effect to the satisfaction of the whole city, and the gate received and retained its designation, in commemoration of the monster's infamy.

On the outside of Parmak Kapoossy is a narrow alley, principally tenanted by a better class of sergetjee. Old enamels, talismans, Persian kaleoons (pipes,) ivory and ebony spoons, and an endless variety of antique objects, are strewed or piled around their narrow shops. Here also may be purchased finely inscribed sentences from the Kooran, Mashallahs, and Sultan's toughra; but I endeavored in vain to procure a specimen of the fine Persian tiles that ornament the mosques.

At the termination of this alley is the animated and crowded thoroughfare called Divan Yolly. This long street commences at the Bab-y-Houmayoom (imperial gate of the Seraglio,) near the south-east angle of Aya Sofia: skirting the north end of the At Maïdany, it passes between Bin bir Direk cistern and the beautiful mausoleum of Sultan Mahmoud II. It then traverses the ancient Forum Constantini, now reduced to a small space called Yanmish Tash Maïdany, behind which the smoke-disfigured and shattered shaft of the celebrated porphyry column, erected A. D. 330, by Constantine, rises above the guard-house and baker's shop, by which its base is concealed.

Divan Yolly then continues in a western direction to the south of Sultan Bajazet and the Seraskier Square. After forming the street called Direk Yolly, (the colonnade,) it passes at the back of the Shahzadeh mosque, and thence by the Saddle and Shoe Markets to the mosque of Mohammed II., the court of which it intersects. Thence prolonging its tortuous course along the ridge of the fourth, fifth, and sixth hills, it terminates at the Adrianople Gate.

A few yards westward of the "Burned column" is the mosque, called Atik (old) Ali Pacha, to distinguish it from four other mosques more recently erected by pashas of the same name. This mosque is admired for the beauty of its façade, and especially for the elegance of the marble entrance, the entablature of which is adorned with gilded inscriptions of the finest epoch of calligraphy. The door of the court is contiguous to the college, hospital, and mausoleum of the renowned grand vizir Sinan Pasha, conqueror of Yemen. Opposite to these edifices reside the sedefjelar, (workers in inlaid articles,) one of the neatest and most ancient trades in the city. The early Arabs learned the art of inlaying ebony and other woods from the Hindoos, and, although neither the former nor the Turks ever attained the same perfection as their masters, some highly finished specimens are to be met with at Constantinople. Among other relics of the kind are the doors of Erivan kioshk, in the Seraglio, and the old state galley mentioned in a preceding chapter.

The principal articles now manufactured are—

1. Skemla, low eight-legged octangular tables, of different diameters, used for meals or other domestic purposes.

2. Sandook, (boxes,) of various sizes, for locking up jewels, gold and papers.

3. Aïna, (small hand mirrors,) like the toilet-glasses used by English ladies. These articles are made of cedar or chestnut wood, and are inlaid with triangular or diamond-shaped pieces of mother-of-pearl and tortoise shell, forming a bright and regular mosaic.

4. Beshik, (cradles,) the extremities of which are carved with open patterns, inlaid in the same manner. Those employed in the imperial harem are extremely rich, and some of considerable antiquity. They are carved in graceful open patterns, inlaid on both sides with the finest materials, and studded with silver bosses, in the centre of which are precious stones.

5. Farash, (dust shovels;) these articles have been described when treating of mats, in the first volume. But the most beautiful and original articles made by the trade are rakhla, (Kooran rests,) seen in the toorbas, and parmaklyk, (balustrades, or railings.)

Koorans, enveloped in embroidered coverings, repose upon rakhla, when not in the hands of toorbadars, (guardians,) or Kooran readers, who are divided into three classes — viz: 1, Adsha, whose duty it is to relieve each other, between dawn and sunset, in reading certain portions; so that the task of hurrying through the whole volume is thus completed within the required period. 2, Devr, who read or recite the whole book from being to end, within two, three or more days. And 3, Naat, who either chant or recite from memory at prayer hours. When men learn the whole Kooran by heart, and are able to repeat any given chapter or verse when called upon, they are termed Hafizy, (of happy memory.)

The learned but unskillful commander of Nejib owed his name and advancement to his talent. He was a Circassian by birth, came to seek his fortune at Constantinople, was

placed among the imperial pages, and, from his powers of memory and the melody of his voice, was appointed Kooran reciter to the Sultan. Facility of memory and harmony of voice were singular recommendations for a soldier. But the bane of Turkey is the employment and advancement of men through the caprice of sovereign will, or through pernicious court intrigues.

Parmaklyk are the inlaid balustrades that enclose the gigantic sandooka (biers) of Sultans and Sultana Validas, and sometimes of married Sultanas. These railings are rich and elegant; witness that of Sultan Mahmoud II., and that recently placed round the tomb of his unfortunate daughter, Saliha. The former is carved in fantastic devices, representing flowers and foliage, and is inlaid with large flakes of mother-of-pearl with ebony tracery. The biers of princes and unmarried princesses are not enclosed, and are of smaller dimensions than those of Sultans. Parmaklyk, being regarded as symbols of royalty, are not placed around the biers of individuals unconnected with the imperial family.

The next trade of importance in this street is that of the tufenkjee, (gunsmiths,) who also exercise that of locksmiths. Having spoken at length on the subject of arms, I will pass the gunsmiths, and proceed by the Valida Sultana Bath to the broader portion of Divan Yolly, upon the northern side of which are a range of shops tenanted by bakal (grocers) and balmoomjee, (wax-chandlers.)

The latter sell tapers of all colors and dimensions, from the common twist used by us for sealing letters, and called "rats" by the French, to the gigantic candles placed at the head of biers in silver shemdan (candlesticks) of corresponding magnitude. These, generally limited to imperial mausoleums, are sometimes met with in the tombs of saints or dervish sheikhs. The principal market for these articles is at the extremity of Ozoon Tcharshy, near the dried fruit bazar, and in the immediate vicinity of Bal Kapan, (honey magazine.) Supplies of wax are drawn from Trebizonde, Wallachia, Moldavia, and the Archipelago islands; especially from Syria, celebrated for its excellent honey.

In imperial palaces and houses of the great it is customary to place wax-lights of different colors in the chandeliers; green, pink, and light blue are preferred. Sometimes they are entirely gilt and festooned with waxen flowers. But wax lights are luxuries used only by the higher classes. Brilliant light is not required. Parties or convivial meetings after dark are rare. Few people read, fewer work; and in most cases lights are put out, and families retire to rest, about ten o'clock in all seasons.

The wax-chandlers' guild venerate Shem, son of Noah, as their patron. He it was that invented wax tapers. When the ark was already afloat, a swarm of bees settled upon the roof. Shem, seeing this, removed them carefully to a warm corner, where they hived and multiplied. When the ark rested upon Mount Ararat, near the spot where the convent of Etchmiazin now stands, Shem took the wax, melted it in an earthern pot, and dipped therein strips of wool. These, when cool, he rolled in his hands, and thus made the first twisted taper, or "rat de cave." From this cause Shem is also venerated as the patron of apiaries.

The next portion of Divan Yolly is tenanted by dealers of all possible denominations, except upon the northern side, where, for a space of some fifty yards, the cemetery of Sultan Bajazet is separated from the street by a wall perforated with iron gratings. Through these may be seen a confused assemblage of tombstones, overshadowed by lofty cypresses, entwined with vines and pliant parasites. This cemetery is regarded as exceeding holy, on account of its founder's sanctity. It contains the tombs of many eminent personages; among others that of Abdullah Effendy, restorer of the adjacent library. An Arabic inscription, on the wall over one of the gratings, informs the faithful that "the last sigh of the virtuous is more fragrant than the odor of roses." This cemetery is a favorite resting-place of imperial kadinns and wealthy ladies.

This portion of the city is interesting to strangers towards the hour of sunset prayer. It is the principal passage through which grand dignitaries and public functionaries return to their

residences after transacting business at the Porte. Some few, such as the Grand Vizir, Seraskier, Capudan Pasha, Reis Effendy, Grand Marshal, Director-general of Artillery, Hekim Bashy, and others, employ carriages, but the greater part ride. Until lately the use of carriages was restricted to the Sultan's family and the Grand Vizir. Indeed, the Sultan himself rarely avails himself of this privilege; and, unless upon extraordinary occasions, such, for instance, as the grand review already spoken of, never adopts a mode of conveyance which is considered unmanly and unorthodox. Thus it is that the Sheikh Islam invariably rides.

The carriages usually employed are old-fashioned and heavy calèches imported from Vienna. Halil, Riza, Rifat, and Achmet Fethy Pashas, have however introduced chariots; and Mehemet Ali of Tophana drives in a low modern phaëton. The horses, bred in the Macedonian and Thessalian districts, and well adapted for draught, are covered with heavy and tawdry harness, and driven by a Bulgarian saiss, in the common peasant's dress. A second saiss stands up behind, accompanied sometimes by a footman, and now and then replaced by an inferior officer of the Pasha's household, with a sword girt to his loins. In most cases the vehicles move at a slow pace, a useful precaution in narrow, crowded, and deplorably paved streets.

The carriages of the vizir and seraskier are followed by secretaries and aides-de-camp on horseback, and by several kavass on foot. One of the former, the divitdar, (inkstand bearer,) carries his chief's portfolio slung across his shoulders; another bears the pipe in its cloth case; but, generally speaking, all attendants are on foot. Ladies, even those of the Sultan, are restricted to the use of arabas drawn by oxen, or to the incommodious vehicles called telekas.

When public functionaries ride, they are followed by one or more mounted officers and attendants; but on all occasions their kavass and menial servants follow on foot. Let the master's condition be what it may, his saiss invariably walks by his left side, with his right hand resting upon the crupper. He carries over his shoulder the cloth used for covering saddle and

horse when his master dismounts, and is prepared to hold both bridle and stirrup. Saiss are with few exceptions stout and active Bulgarians; not because Turks are averse to perform such functions — witness ass and mule drivers, all Moslems — but because fashion or custom sanctions the practice, in the same manner that we may prefer Scotch gardeners or Norfolk gamekeepers.

Having made our way through the throng of passengers and itinerant dealers in fruit, cheese, sweatmeats, fish, and vegetables, and pushed aside many asses laden with bread, sent hither by distant bakers about sunset prayer, let us seek a convenient place for refreshment. None can be more appropriate than the shop of Hadjy Mustafa Effendy, one of the most celebrated kabâbjy in the city. It is necessary to premise by observing that all cook-shops are thus designated; and although the term kabâb is, par excellence, ascribed to slices of lamb or mutton, it means anything roasted. Thus we have chestnut, Indian corn, fowl, lamb, kid, and game kabâbs; nay, even dilsooz, (roasted human hearts,) a figurative term indicating the extreme effects of Cupid's burning inroads on the mortal coil.

Few strangers visit Stambol without essaying the merits of kabâbs; and, provided that they be not too civilized to eat with their fingers, without which it is impossible to appreciate the merits of this succulent dish, none will depart without desiring to carry Hadjy Mustafa in their train. The immortal Carême, whose noblest boast was his mode of instantly serving Napoleon's uncertain appetite, and still more uncertain leisure, with hot roast fowls and cresses, could not have been more prompt with his succession of crisply roasted pullets than is the worthy Hadjy with his relays of smoking kabâbs.

The shop of this worthy man is situated on the south side of Divan Yolly. The open front is ornamented with a clean marble counter, upon which are deposited fine lettuces, bowls of yaoort and keimak, (clotted milk and cream,) from Eyoub and the Sweet Waters, skewers of mutton ready to be converted into kabâbs, giblets for making soup and ragouts, rice for pilafs, sheep's heads and trotters for various dishes, fat fowls for stewing and roast-

ing, pumpkin and vine-leaf dolmas, toorshan, (pickles,) and a variety of other articles agreeable to Eastern palates. The walls are furnished with shelves, supporting handsome china bowls, cups, and glasses. From the roof are suspended quarters or halves of sweet, but not overfat, mutton; whilst one or two of their live and innocent relatives may be seen in the back garden chewing the cud of philosophy, unconscious of or resigned to their doom.

Mustafa's shop is divided into two portions. At one end is the owner's throne. There he rules over the vases of syrup and preserved fruits, intended for concocting khoshâb, or the fresh fruits and lemons, whose juices are converted into sherbet; while glasses of crystal water from Kara Koulak and Mir Akhor springs await demand. At the opposite extremity are the stoves, on which burn slow charcoal fires. Here the skewers for roasts and the saucepans for stews and dolmas are in readiness. At the back is a raised platform, furnished with low stools, where "the general" enjoy themselves. Above this is a gallery to which persons of higher degree are conducted, being cleaner and more airy. In the corner is a small fountain. There ablutions are performed; or, if required, a waiter attends with metal ewer and basin, and aids in this important termination to all repasts.

One of the dainties on the happy mixture of which Hadjy Mustafa prides himself is khoshâb. This beverage, though nearly related to, must not be confounded with, sherbet. The latter is slightly acidulated, and in general made of fresh lemon, quince, orange, or cherry juice, or of candied grapes, mulberries, and Damascus plums, squeezed or diluted in cold water, and thus drank at all hours. But the khoshâb (agreeable water) forms the termination of all orthodox dinners, and is composed of preserved fruits or syrups, such as Aidin pomegranates, Mardin plums, Damascus and Bokhara apricots, Rodosto peaches, Scala Nuova cherries, Beybek strawberries, Adrianople roses, tamarinds, and so forth.

The art of concocting khoshâb is considered difficult. The

young black aghas and pages of the imperial palace are said to be adepts in this and other culinary practices.

Although khoshâb and sherbet are distinct beverages, the manufacturers belong to the guild of cooks. They are thus honorably connected with that noble art, to which the most illustrious men of all nations have paid, and will continue to pay, constant homage. There are various kinds of sherbets and khoshâbs. The most distinguished are Khasseky, so termed because it was invented by the Khasseky Kadinn of Sultan Selim I., when an odalik; teriaky, (drunkards,) because it was the favorite beverage of opium-eaters; Serai Mushiry, (Palace Marshal,) dedicated to the present fortunate and all-powerful Riza Pasha.

But the most esteemed is the imâmy, so called in honor of Imâm Hossein, son of Ali, who learned the art of making the mixture from his aunt, daughter of the Prophet, and wife of Osman, who had herself learned it from her husband. For this reason the Soonite dealers revere Kaliph Osman as the inventor of khoshâb and sherbet, while the Persians pronounce a blessing on the name of the martyr Hossein, and spit upon that of Osman, when they indulge in either of these most praise-worthy beverages. Refreshing drinks, called "tisanes" by the French, and "teas" by the English, whether concocted of camomile, mallow, or other herbs and leaves, are called sherbet, and sold by apothecaries.

The honorable and recreative profession to which kabâbjys appertain is divided into two classes, each forming a distinct corporation, but both centering their veneration in one patron—the father of men—but looking up, nevertheless, with reverence, to divers remarkable protectors or professors of gastronomy. Thus the makers of mutton kabâbs worship Ishmael as their patron, in commemoration of Abraham's sacrifice. Thus also the *vulgum pecus* of common cooks, consisting of what the French call "gargotiers," and who principally deal in sheep's heads stewed with garlic, or trotters smothered in onions, look back with infinite reverence to the memory of Sheikh Saifuddinn,

who was head-cook to the Prophet, and invented the fragrant haggis so much esteemed by his master.

Others of the fraternity, whose stoves send forth greasy pilafs and dolmas, cinder-like kabâbs, iron-colored muscles, stewed in their shells, and stuffed with rice and garlic, boiled fish, baba tchorba, (papa or common sheep's head porridge,) and other fearful-looking condiments, record with respect the name of Shah Ismael, founder of the Suffite dynasty.

Kabâbjy and cooks, who extend their knowledge into the higher branches of the estimable science, form part of the twelfth grand guild, and consider themselves as far superior to the eleventh as do the chief artists at Windsor Castle to the turn-spits of the subjacent College; modern Ixions, the cycle of whose culinary life revolves eternally round roasted mutton. There is no record in Turkey of any cook having followed the example of the too-susceptible Wattel—not because Turkish cooks are deficient in pride and point of honor; but because the tideless Bosphorus never fails to supply its finny treasures. Turkish cooks, moreover, stand in just awe of the retributive hand of God, who, according to their belief, has declared suicide to be more sinful than manslaughter. It is recorded, however, that although they do not spit themselves upon their own daggers, others sometimes spare them this transgression by a summary process. One example will suffice.

It chanced that Selim II., one of the most cruel and superstitious monarchs of the Ottoman dynasty, fell asleep towards mid-day, in the year 1575, and, no one daring to awake him, he thereby omitted his noon namaz. During this time he dreamed that Ishmael, son of Abraham, appeared to him, and rebuking him in wrathful language for his somnolency, said: "Sacrifice forthwith a seven days' old lamb, and eat a part thereof for thy evening repast, or thou thyself shalt fall a sacrifice to thy transgression."

Upon this Selim awoke in great trepidation, and, sending for the ashjee bashy (head cook) commanded him to procure a seven days' lamb, that he (the Sultan) might sacrifice it with his own hand, and, when roasted and stuffed with currants and

almonds, eat it for his supper. The head cook, upon hearing this, had well-nigh dropped down dead with terror; for it was October, many months after the ewes had ceased lambing. To procure a young lamb was against nature, to deceive the Sultan against art. He, nevertheless, replied, "On my head be it," and went his way.

In vain the ashjee bashy and his friend, the chief purveyor, dispatched messengers on all sides, offering rich rewards to him who could procure a young lamb; in vain violent hands were laid upon scores of innocent animals, frisking and pasturing upon the surrounding heights. "He who tempers the wind to the shorn lamb" denied a miracle. Animals five or six months old were found in abundance; but not a single ewe had yeaned since the vernal equinox. Nothing remained therefore for the cook but to select the smallest, to deck it out with ribbons, gilt paper, and paint, and to present it to the Sultan's knife, with his own head, if required.

Whilst this was passing in his mind, he stood in his office near a large mangal of lighted charcoal, and, the hem of his caftan chancing to come in contact with the embers, his whole dress was soon in a blaze. In his trepidation, he cast off his burning garment. Thus the fire communicated to the light draperies of the divan and windows, and ere many seconds the whole chamber was in flames. The alarm was soon given and assistance procured, but the fury of the flames was so intense as to baffle every effort. In less than half an hour, the whole range of kitchens and offices near the second Seraglio Court were reduced to ashes, and the conflagration was with difficulty prevented from communicating to the harem.

The Sultan, who sat in one of his kioshks anxiously awaiting the arrival of the sacrifice, was immediately apprized of this misfortune, and forthwith hastened to the spot. The sight of the burning edifice seemed to affect him deeply, and he stood for a while motionless and silent. His ominous dream appeared half accomplished. Rousing himself suddenly, however, he looked anxiously around, and then in a loud voice exclaimed, "Where is the ashjee bashy?"

In a few seconds the trembling cook appeared and cast himself at the Sultan's feet. The latter then placed his foot on his neck and roared out—"Kaffir dog! where is my lamb?" To this the prostrate wretch replied, "By the Sultan's beard, it is not my fault. God has willed that it should be consumed, like the sacrifice made by Abraham." Upon this Selim gnashed his teeth, and trembled with fear and choler. Seeing the Agha of Janissaries standing by, the despot pointed first to the cook, then to the burning edifices. In an instant more, the miserable offender was cast headlong into the flames. This being done Selim retired, shut himself up in his harem, and endeavored, by many prayers of supererogation, to make amends for the omission of the afternoon.

These circumstances, recounted by the Turkish historian Raschid, may be exaggerated. But there can be no doubt that this event produced such effect upon Selim's superstitious and cowardly mind, that he fell into a state of profound melancholy and languor. Ere many months, he was seized with violent colics and fever, of which he died in great agony; attributing his death to the destruction of the intended sacrifice and the burning of his kitchens.

Turkish culinary productions are numerous and diversified. Among these kabâbs, and orman kabâby (lambs roasted whole,) pilafs, and dolmas are perhaps the most distinguished. Kabâbs are of two kinds—sadâ (plain) and yaoortly (with clotted milk.) The first consist of small slices of mutton or kid, spitted on iron skewers, roasted over wood embers, and served upon the flat and tough bread called pida, either with or without a garnish of chopped onions and parsley. The second derive their name from the addition of yaoort, poured over the meat. Both are generally served on pewter dishes. The correct mode of roasting lamb entire is to place it in a hole in the ground, in a deep earthen dish, and then to cover the whole with burning embers. When this operation is performed by an expert artist, and your amiable lamb is well stuffed with currants, almonds, and pistaccio nuts, orman kabâby is not to be surpassed in flavor by the most succulent roasts for which our islands stand pre-

eminent. The mighty conqueror Nadir Shah appears to have entertained the same opinion; for it is recorded of him that he always devoured a whole roast lamb thus prepared for his supper.

Pilafs are various. There is 1, The plain, merely consisting of rice, slowly boiled in substantial mutton suet, butter, oil, or stock, so that each grain, duly impregnated with the unctuous matter, should swell, and appear distinct, as when rice is prepared for curries.

2. Zerdeh, (the golden,) so called from being tinged with saffron. The reddish hue produced by this is intended to commemorate the blood of Hamsa, the hero of the Omiad family, and favorite of the Prophet, who was slain in defending Mohammed's person at the battle of Bedr. To him is ascribed the invention of pilafs.

3. Ajem, (Persian,) in which slices of mutton, quails, muscles, fowls, oysters, or other flesh or fish are mixed; but this is less esteemed than the golden, and is not often served. Pilaf is upon all occasions the culminating point of dinner.

Dolmas are of fifty kinds. They consist of minced or forced meat, rice, vegetables, or other well-seasoned substances, stuffed into young pumpkins or melons, or enveloped with lettuce, vine, or cabbage leaves. The most popular are those made of young green pumpkins. Their frequent use for this purpose has caused them to be called dolma, whereas the true meaning of this word signifies any substance cut into minute particles, as well as earth employed to fill up excavations. Thus the palace of Dolma Baghtshy, as justly remarked by the learned Dr. Reumont, derives its name from a portion of the valley being filled up with earth for garden ground.

The culinary art in Turkey varies, as it does elsewhere, according to the fortune and taste of its patrons. Men cooks, principally Armenians or Greeks, are employed by the wealthy; negresses invariably by those who cannot afford, or do not think proper to engage, male artists. Where men are employed, the kitchens are outside the harem; where females are substituted, and this occurs nine times out of ten, they are upon the ground

floor, within the women's apartments. In both cases the wooden turn-box serves to convey articles, dressed or undressed to and fro.

Men cooks learn their trade, as they do in other countries, under professors of the art, and are well paid, earning from two to three pounds per month. Negresses are instructed in the same manner by housekeepers in families, and are brought up to the profession from their first purchase.

It would be easy to cite many Turkish pashas and effendys, whose names deserve to be rescued from oblivion, as patrons of the noble and generous art. It will suffice to mention Rifat, Namik, Reschid, and Mooza, pashas; Sarim, Chekib, and Fouad, effendys, with the lively brother-in-law of the latter, Khiamil Bey. It is worthy of observation, that the sympathetic tendencies which excite European diplomatists to carry their researches into the loftiest regions of gastronomy, produce similar influences upon the same meritorious class of epicureans in Turkey. The latter certainly possess most enlightend models in Count Stürmer, Austrian Internuncio; in M. de Bourquenay, French Ambassador; and in the hospitable representative of Russia, M. de Titof.

During Lord Ponsonby's long residence, the British Embassy table held the same paramount influence over men's palates, as did its diplomacy over public affairs. At present, a variety of unfavorable conjunctions have produced a decrease in both. But the unaffected kindness and obliging hospitality of Lady Canning causes guests to forget equivocations of a questionable artist; and the indefatigable zeal and undoubted abilities of our ambassador, if properly supported, will doubtless restore our political preponderance to the same undisputed preëminence to which it had been elevated by his predecessor.

No British diplomatist ever labored more ardently to promote the interests of his country than Sir S. Canning; but the most able combinations and forethought have been neutralized, by causes independent of his will. Thus we now see Russia triumphant, and the influence of Great Britain reduced to the level of second-rate powers.

Upon the table or metal tray serving for that purpose, are generally placed a bowl or two of yaoort, one or two salads dressed with oil and vinegar, two or three small saucers of toorshan, (pickles,) olives, and caviar, with slices of lemon and bread. The table is never covered with a cloth, but each individual has a napkin. Water is served when demanded, but few drink any liquid during dinner. A few spoonfuls of khoshâb suffice at the end. When water is drunk during dinner, it is usual to wish health in these words," "Afyethlar ola" (much good may it do you,) a most ancient custom, and the origin of our health-drinking during meals.

Game is rarely met with. The principal cause for this is the law which declares impure all animals that are not killed by the first stroke of spears or arrows; and which forbids cooking game destroyed by infidel hands. With the exception of hawking, common in Asia Minor and the provinces bordering the south-eastern shores of the Black Sea, sporting is unknown, as an amusement, to the Constantinopolitans. The markets of Pera and Galata are, nevertheless, abundantly supplied with hares, pheasants, woodcocks, quails, partridges, and roe-deer, with an infinity of small birds of every denomination. These are brought by Bulgarian poachers or licensed sportsmen, who generally beat for game in the valleys upon the Asiatic coast, where pheasants are met with, and where woodcock, snipe, and quail abound.

In spring, and at other migratory seasons, quails arrive in great numbers. It is then the custom for Perotes and Frank residents to make shooting parties to the vicinity of St. Stefano, south of the city, and to the neigborhood of Kila, on the Black Sea. A government permit, or game certificate, is required upon these occasions; otherwise the local authorities and military patroles are empowered to seize persons carrying arms, and to confiscate their weapons. These teskereh (licenses) are readily granted to foreigners, upon proper application to their respective legations.

The daily mode of life of respectable inhabitants of Stambol may here be appropriately described.

In summer and winter, the whole family rise at earliest dawn, and, after performing abdest, (partial ablution,) say first prayer, which is speedily accomplished. In summer, masters and ladies, but not servants, return for two hours to bed. In winter, the former also continue on foot. Upon rising definitively, men quit their harems, and are served with a pipe and a cup of coffee. The ladies also take coffee, make a slight toilet, and commence household duties. About two hours later, breakfast appears. This consists of bread, sweetmeats, yaoort, fruit, caviar, water, and afterwards coffee. This being terminated, the men proceed to their daily avocations. The ladies dress, and occupy themselves with their children's education and domestic concerns.

After mid-day prayer, a light luncheon is served to those who are at home. This consists of four or five dishes of meat, vegetables, and pastry, with coffee. The ladies then visit, shop, go to the bath, or amuse themselves. A little before sunset, the whole family returns home, and dinner is served, at all seasons, immediately after aksham (sunset) prayers. Masters and their sons sometimes dine in the harem; but more frequently in the salamlyk, as few days occur without their receiving two or three friends.

Dinner is a rapid process, rarely lasting more than half an hour. When this repast is announced, or served in the same apartment where the master is sitting, a servant brings a metal ewer and basin, (ibrik and layan,) and, placing himself in a crouching attitude, first pours water over guests' hands, and then over those of the host. Another servant presents the narrow embroidered napkin. This is generally done before entering the dining apartment, when separate, and on one side of the room when in the same chamber. A low sofra or skemla (table) is then brought in, and deposited in the angle of the divan. Upon this is placed a tabla or siny, (metal tray,) sometimes elevated in the centre. Upon this raised centre is a flattened circle, large enough for one dish, (sahn.)

Plates, knives, forks, and glasses are used only when Europeans are present, and even then are not considered indispensa-

ble. A piece of bread, and a prettily carved wooden spoon, for soups, pilaf, and other dishes, mark the place of each guest, and other spoons are presented for khoshâb. On taking his place, each person receives a napkin, (peshkyr,) more or less embroidered, to spread over his knees. The person highest in rank sits upon the host's left hand. The dishes are brought in one by one, commencing with soup; and each person, having said the grace called besméla, helps himself as fast as decency will permit, and the dish is then removed at a signal from the master, or by his saying "kalder," (take away.)

The pilaf and khoshâb being disposed of, all present repeat or ought to repeat the hamdalla, or second grace, which runs thus, "Ilhamd-'ul-illah ir-rebb'-ul-aleminn," (thanks be to God, Sovereign Lord of the universe.) Thereupon all rise, the servants approach with ewers and basins, offering them in succession to the guests. The table is then removed, or the party retires to some other apartment, where coffee and pipes are served. The remainder of the evening is passed in conversation, not forgetting the fifth prayer. About nine, guests, who do not remain to sleep in the house, retire, and the master withdraws to his harem, where the same ceremonies have been going on among the ladies. About ten, mattresses and coverlets are taken from the closets; the beds are made on the floors, and ere long the whole family is asleep. Now and then, during the long winter evenings, coffee or sherbets are served; but it is not a general practice to take any food or liquid, except water, after the sunset meal.

When Europeans dine at the houses of some Turkish gentlemen, wine is presented, and this in profusion. But the generality of Turks, however much they may indulge in private or when among intimates, abstain from this enjoyment before strangers. Many men of rank, whom we do not care to mention, are, nevertheless, known to drink freely, and this also of strong spirituous liquids; but the majority of the population rigidly adhere to the prescribed laws.

It is admitted, however, that indulgence in wine and ardent spirits is becoming more common, that many persons professing

severe external austerity are guilty of intemperance at home, and that ardent spirits have supplied the place of opium.

On certain occasions the highest Turkish functionaries will set aside all scruples, and indulge in a manner that would draw tears from the worthy Irish "Apostle of Temperance." For instance, at the dinners and fêtes given by embassies, they may be seen pouring down glass after glass of champagne, with a faculty of resistance that indicates stout stomachs and practised heads. Those who indulge at home drink wine and spirits before and after, but not during, dinner. Some are known to swallow a pint, or even a bottle, of the strongest raki, (a spurious rum,) as a foundation for the evening meal. The wines most prized, by them are Cyprus, Tenedos, Samos, and Champagne. Claret, Madeira, and Sherry, are not suited to their palates; and Port is to them, as we hope it was not to Mr. Methuen, a burning foretaste of yehanum.

It is evident from this, that the interpretations of the Kooran and Hadiss, enforced by anathemas of the Prophet and the most celebrated mouftys, and by sanguinary edicts of divers sultans, have not proved successful barriers against the inroads of indulgences, for the most part carried to excess. Orientals cannot comprehend the enjoyment of what is termed "a social glass." When they drink, it is generally without moderation, and apparently for the sole purpose of procuring extreme excitement. They care not for the nausea and pains that accompany a return to sobriety; or, if they do heed these consequences, the remedy is not a hair, but the whole skin of the biting dog.

It has been observed to Turks, even by their own countrymen, desirous to introduce reforms and innovations, "If you, the great of the land, and even dervishes themselves, transgress the Prophet's injunctions, for this and other purposes still more abominable, why affect scrupulousness in infringing other laws, the result of which would be eminently moral and beneficial to your country?"

To this their casuists reply, "The infraction of one law by godless men is no excuse for the violation of others. Wine-

bibbers are exceptions—men despised of the people, and doomed to merciless retribution."

They then point out as examples some of their own sultans, and say, "The misfortune that befel Bajazet I. evidently resulted from his drunkenness and dissolute habits. Timour carried in his hand the avenging sword of the Almighty, and visited upon the monarch and his subjects the foul sins engendered by the former, and matured by the latter. Bajazet II., regardless of this warning, followed, for a time, in his steps, and would have terminated his career in a similar manner, had not the Prophet, taking pity upon him and his people, converted him from an unblushing drunkard into a most contrite and sainted penitent."

Selim II., whose adventure with the unfortunate chief cook has been narrated, is pointed out as another instance of excess and of divine retribution. His name lives in the memory of the people, coupled with the degrading epithet of Bekry (the drunkard.) Mustafa I. and Osman II. are also cited as free drinkers. The one was dethroned and the other murdered. After the strangulation of the second in 1622, and the death of the first in 1623, rigid Moslems were not shocked by similar excesses in those who, in all countries, ought to be the model, and as it were the religion, of the people.

Following the example of sobriety and deference to holy precepts, given by Mohammed II., by Selim I., by Suleiman the Great, by Bajazet II. in his latter years, by Mohammed III., and by Achmet I., Murad IV. persecuted all transgressors with relentless severity. He burned all ships laden with wine, abolished the office of sherâb emini, and tore down all shops where fermented liquors, coffee, and tobacco were sold. He hung up opium-eaters, beheaded smokers, bastinadoed coffee-house keepers, and impaled wine-drinkers. To as great a degree as Selim II. was lax and besotted, was Murad IV. austere and sober. His severity extended even to Christians. They, however, were enabled to purchase licenses from the agha of janissaries, who being charged with this branch of police, derived large profits from the sale of permits. From Murad's

decease in 1640 until the latter years of the late Sultan Mahmoud II., only one instance of imperial intemperance occurred. That was in Ibrahim, a weak and depraved monarch, who met with a violent death in 1648. He did not permit wine-drinking publicly, but indulged himself to a brutal excess in private. It has been related in a former chapter that his son, afterwards Mohammed IV., had nearly fallen a victim to the fury of his drunken father.

Mahmoud II., unfortunately for his country, was more disposed to follow the pernicious example of Ibrahim than the austerity of Murad. During the last ten years of his life, his passion for indulgence gradually increased, until within the last two years, when, finding all ordinary mediums of excitement ineffectual, he had recourse to pure alcohol. If we are to give credit to the assertions of well-informed persons, the delirium tremens, which prematurely terminated the great reformer's career, on the first of July, 1839, must be mainly attributed to this fatal indulgence.

On the demise of Mahmoud, his cellar contained many hundred bottles of the choicest wines and most powerful spirits. The Valida Sultana, eager to inspire her son with detestation for the beverage that had led to his father's death, induced the young Sultan to order every bottle to be broken and cast into the Bosphorus, and with them all the decanters and glasses that served as accessories. Abdoul Medjid Khan has shown himself a full participator in his mother's sentiments. Up to the present time, he has abstained from wine and smoking, and is known, as regards diet, to be extremely temperate and abstemious.

It is not uncommon for those who indulge in wine to arrange parties upon the shores of the Bosphorus; there they gladden their eyes with lovely prospects, whilst they regale their throats with forbidden juices. On these occasions, a supply of provisions is carried by each; a fire is made beneath some gigantic plane or cypress; and then the servants re-warm the evening repast, previously cooked at home. Carpets and cushions are spread upon a spot commanding the most favorable views, and

here the party seat themselves and wait until sun-down to commence their revelry.

So long as it is light, they content themselves with smoking, conversing, fingering their beads, eating melons, and drinking coffee or water. But when night throws its veil around them, and intrusive eyes can no longer watch their actions, then comes the flow of wine, if not the feast of soul. Musicians are sometimes hired to enliven the party with strange sounds, produced by stranger instruments, accompanying most discordant voices. The performers in this case are generally gipsies or Greeks, five or six of whom compose an orchestra. Their instruments are the tamboor, (eight-corded Persian lute,) the keman, (violin,) the kemensha, (violoncello,) the kanoon, (dulcimer,) the lavoot, (common guitar,) and sometimes the clarionetta or nay, (flute,) of the Mevlevy Dervishes.

It occurs, now and then, that one or more of the party are performers on the tamboor, and accompany their own voices. I once went with Mr. Longworth to a party of this kind, consisting of some Turks and Persians. We were promised the pleasure of hearing a celebrated amateur performer on the above instrument, and a Persian equally renowned for the melody of his voice. The spot selected was the sheltered extremity of Fanar Boornou, southward of Scutari, near the light-house, whose stunted shaft now occupies the site whereon stood the graceful marble columns of a temple, dedicated to Venus Marina.

The ruined walls of the once beautiful kioshk, where Sultan Murad IV. was wont to relax with his kadinns, served as our kitchen, while the gnarled branches of the once luxuriant cypresses and planes threw their shade over our carpets. Constantinople, from Seraglio Point to the Seven Towers, rose in amphitheatrical splendor before us. To the right appeared the Virgin's Tower, Tophana, and the dark cypresses of the Pera cemetery. To our left, the Propontis stretched its mirror-like bosom to the foot of the Princes' Islands, which presented their blue flanks and sparkling summits, as a fore-ground to the snow-tinged Olympus. Hundreds of light vessels skimmed

to and fro upon the adjacent waters, and flocks of milk-white gulls soared round the remnants of Venus Aphrodite's watch-tower, now separated from the main-land, and having more the appearance of natural fragments than architectural remains.

The time between landing and dinner was passed as usual in smoking and conversation, now and then animated by a discussion as to the merits of Turks and Persians, neither party being scrupulous of their sarcasms on the other. At length the sun descended; the muezinn mounted the minarets; our friends went rapidly through their devotions, and, ere that indescribable and inimitable violet haze, which tinges the landscape for a brief space, had melted into less vivid colors, dinner was served and fingers and mouths were busily employed. When the pilaf was removed, it was replaced by champagne; the whole party were soon in full train for merriment, and the moon had scarcely risen from behind the Boulgarlou hills, before music was loudly called for. This was readily acceded to, and silence obtained.

The first performer was a Persian, a young merchant from Shiraz. His instrument was the eight-stringed lute. He gave us a gazel of Hafiz, of which the words were superior to the melody. He was followed by a Turkish Effendy, a secretary in a public office. His instrument was the lavoot; and here the accompaniment far surpassed both voice and poetry. It would be impossible to convey any idea of the sounds produced by the guttural voice of the Shirazy, or to describe the nasal tones and prolonged "counter-alto-sostenuto" of the Stamboly. To European ears, neither bore an approach to music, but to those of both Persians and Turks, they appeared to be harmonious as the notes of Israfil. Several other songs followed.

Trades intimately connected with that of cooks are those of butchers, bakers, and poulterers. Meat, principally mutton, is supplied by the neighboring districts of Roomelia and Anatolia, except about the time of Beiram, when numerous flocks are driven towards the capital from distant provinces. The sheep are of various kinds. Those of the European districts are small, long-horned, long-woolled, and resembling the coarse breeds of England. The most esteemed are fed upon the

downs and pastures at the foot of the Balkan. No pains are taken to improve or cross the breeds, and no amendment, consequently, takes place in fleece or carcase. The one is coarse and wiry, the other meagre and bony.

Sheep brought to market rarely exceed forty-four and generally average thirty-six pounds. Being fed upon mountain herbage, abounding with aromatic plants, their flesh is sweet, and lamb is superexcellent. With care, the Roomelian and Bulgarian breeds might be rendered equal in fleece to those of the Crimea; and Turkey might thereby obtain an important export. But, unfortunately, the hand to mouth existence of government and proprietors precludes all thoughts of amendment, either administrative or agricultural. The proverb, "ghami ferdâii ferâmoosh aïla," (let the cares of to-morrow be forgotten,) is the prevalent maxim and guide of all classes.

Mr. Hanson, of Galata, Yavar Pasha, (Captain Sir B. Walker, R. N.) and Col. Williams, R.A., have purchased land near Broussa and Rodosto, where they have established model farms, and introduced improved systems of agriculture. The profits which, it is to be hoped, they will derive from these speculations, may induce Turkish proprietors to follow their laudable example, and Turkey may thus be indebted to them for the developement of some of those valuable resources which abound on all sides. Other foreigners or wealthy Rayas may also tread in the steps of our honorable countrymen; but this cannot happen until laws are firmly established, granting security to property, and placing landholders beyond the capricious vexations of fiscal agents and provincial oppressors. But, in lieu of offering facilities to the employment of foreign capital in these and other improvements, the Porte, at the instigation of Riza Pasha, has recently issued a decree rendering such speculations more hazardous than in former times. It has forbidden the acquisition of property by all persons not actually subjects of the Porte by means of fictitious sales; that is, through the medium of nominal purchases, in the names of Rayas.

The Anatolian breeds of sheep are larger and coarser than those of Roomelia. Their heads are heavy and strongly arched.

their legs long and bony, and their fleeces extremely coarse. Their weight averages from fifty to sixty pounds, but they are not preferred for the kitchen. The broad-tailed doomba is not uncommon. It is a large, unwieldly animal, with superabundant offal. Its tail-fat, sometimes weighing twelve or fourteen pounds, is esteemed for culinary purposes.

Beef is rarely employed by Turks; but calves, oxen, and young buffaloes, are slaughtered for the Christian population. Thus the hospitable tables of our ambassador and consul-general are often furnished with most respectable sirloins and fillets, which cause those invited to imagine themselves re-transported to our generous native land.

The average price of mutton per oka (2¾ lb.) as fixed by government, is ninety paras; but it is rarely retailed under three piastres per oka, or about 2½*d.* per pound. Beef is somewhat cheaper. During the first weeks after lambing season, which commences early in March, these immaculate quadrupeds cannot be purchased under twenty five or thirty piastres, and then only by stealth, as the law ordains that the murderous knife shall not interrupt their innocent gambols until St. George's day, old style.

Shepherds or butchers infringing this law are liable to fine and punishment. This is enforced with a view of not destroying the race, or injuring the ewes by depriving them too early of their young—a useless precaution, as breeders and shepherds are the best judges of their own interests. After St. George's day, at which time vast flocks of lambs and kids are driven into the city, and purchased with avidity by persons of all creeds, lambs weighing from fifteen to twenty pounds are disposed of for about twenty piastres each. Small sheep, without defect of horn, hoof, or fleece, are sold at Beiram for thirty or thirty-five piastres. At other seasons, fine two year olds average forty piastres, including fleece.

The kassab (butchers') corporation, formerly all Janissaries, is now composed of Moslems and Christians. They are forbidden to kill meat within the walls. This ought to be done outside the city by licensed slaughterers. But the law is comparatively a dead letter; and thus the vicinities of butchers' stalls

at Pera, Galata, and some parts of the Fanar, reek with villainous odors. It is legal to kill animals for individual sacrifice at private residences; on all other occasions it is ordained that they shall be deprived of life at two great abattoirs constructed for the purpose; the one beyond the Seven Towers, the other facing the sea at Tchatlada Kapoossy, underneath Kutchuk Aya Sofia.

The sheep and cattle markets are on the plains outside the land wall. Here butchers purchase the required number, and thence drive them to the slaughter-houses, where curriers assemble to purchase skins, which are cured at the tanneries near the Seven Towers and at Eyoub. Butchers also purchase sheep and goats from shepherds feeding their flocks on the neighboring eminences, but folding them within the city and suburbs at night. The animals thus purchased are slaughtered outside, and brought into town at sunset on asses.

The mode of slaughtering animals for Musselman consumption is strictly defined by religious law. Three essentials must be observed: 1st, it is requisite, on applying the knife to the animal's throat, to invoke the name of the Almighty, by uttering the bismella. If this be omitted, the flesh is considered impure. 2ndly, the throat must be cut transversely with the edge and not stabbed with the point, so as to separate the trachea and the great arteries as far back as the vertebræ, and thereby to cause immediate death. 3dly, the slaughterer ought to be a Musselman; but the meat is not impure, if killed by a Christian or Jew, provided he fulfils the two previous conditions.

Butchers and slaughterers venerate Abraham as their patron, in commemoration of the sacrifice, which being supposed to have taken place on the 10th of Zilhidgé, or eve of Coorban Beiram, this day is regarded with extraordinary reverence by both trades. On this occasion they offer up many sacrifices, and distribute the flesh among the poor. Moses is held to be the patron of shepherds and drovers, in memory of his watering the flocks of Zipporah's father, in the valley of Midian.

The Sultan possesses several large farms and sheep-walks, in the valley of Ali Bey Kouy, and adjacent parts. His shepherds, who wear a peculiar fez and dress, are Bulgarians, enjoying

sundry privileges. They pay no haratch, and are permitted to feed their flocks, even before harvest is housed, round the cultivated lands; they have a tithe on corn, olives, poultry, lambs, calves, and milk, within their districts, as their perquisites and wages. They are a hardy and independent race of men, and their noble dogs are as remarkable as their own dress and stalwart persons.

The law called bozook, which permits owners of cattle, camels, and sheep to pasture wherever they list, so soon as harvest is removed, causes grievous damage to farmers, especially where there are plantations of olive, mulberry, and fruit trees. This is severely felt around Smyrna, where the long-necked camels tear off branches, nip young shoots, and destroy or mutilate half the trees, on which depend the resources of silk and oil cultivators.

The admitted necessity for amending the system and condition of agricultural laborers recently led to the establishment of a Board of Agriculture in the capital. This board may render service, if it be not deterred by obstacles invariably thrown in the way of reform, and if it be prevented from creating advantages and privileges for particular classes. In no country are the gifts of nature more varied and abundant. No where has Almighty Providence stretched forth its fostering hand with more generous prodigality. Earth, air, and water alike unite to favor cultivation, and invite men to profit by God's munificence.

All that the surface or bowels of the earth can produce is met with in virgin and diversified profusion. Corn, fruit, oil, wine, and salt, iron, coal and copper, spring as it were spontaneously from the soil. A temperate climate permits uninterrupted labor. Abundant streams favor irrigation. Facilities of material and position encourage the formation of roads and canals. Interminable pasturages offer means for improving the growth of wools. Mulberries, of luxuriant foliage, are adapted for the finest silks. Forests of noble timber clothe the mountain flanks. In short nothing is required but a well-regulated system of cultivation, and above all that protection and en-

couragement for the agricultural population, the want of which is now so fatal to general and individual welfare.

Turkey even now produces infinitely more than it can consume. Were the Porte to reduce its impolitic export duties, to encourage the introduction and employment of foreign capital and industry, to protect landholders from the monstrous exactions of local governors and subordinate agents, and to establish premiums for superior cultivation, in the shape of exemption from haratch and taxation — were the Porte to do this frankly and firmly, there is reason to assert that the Ottoman provinces might grow sufficient corn, oil, cotton, silk, and wool, to supply all Europe, or, at all events, to turn the balance of imports and exports in its favor.

The agricultural board must not attempt too much or act abruptly. Innovations, political and practical, must be gradual. The tree of corruption and routine must be plucked of its rank foliage, leaf by leaf. The over-ardor of Reschid Pasha led to the reäction that has recently taken place under the retrograde hypocrisy of Riza Pasha and his confederates. Gul Khana, created with feeble chances of vitality, has thus been treated as though it had been still-born; and the constant meddling and interference of foreign legations in the internal affairs of the empire, in lieu of tending to improvement, have led to opposite results.

Constantly harassed by all, confiding in none, deceived by some, and tyrannized over by others, the Porte appears to have assumed a sullen determination to insulate itself, as far as possible, from the contact of European governments, and to revive its anti-progressive dogmas. To France, who alone waits for a plausible excuse for seizing upon Tunis — to Russia, who is already undisputed mistress of Wallachia, Moldavia, and Servia, and will, ere long, most probably revolutionize Bulgaria — to them and even to Austria, these results may be satisfactory, since they tend to hasten the catastrophe, from which they cannot fail to reap advantage. But to England the prospect is replete with perils and embarrassments. She alone must lose by the gradual enfeeblement and abridgment of the Sultan's power and territory.

The first exertions of the Constantinople Agricultural Board

should be directed to the progressive removal of abuses and vexations: then let it attempt practical improvements. Let the peasant be relieved from the intolerable burdens imposed upon him by venal local authorities. Let him feel that he has an interest in his labors. Inspire him with confidence in the government, and do not force him to till the soil for the sole purpose of enabling him to support immense taxation. Let the conscription laws, now administered with fatal partiality, be amended, and thereby one of the evils which counteract increase of Moslem population in the rural districts will be diminished.

Let the government improve its roads and establish means of communication. The price of powder annually expended in salutes at Beiram and at the births of imperial offspring would almost suffice for the former purpose. Of what use is it to produce, when there are no means of transport, or when those means are so expensive as to double prime cost? Take, for instance, wheat, which, at the distance of one hundred miles from Smyrna, costs eight piastres (1*s.* 4*d.*) the cwt. To transport three cwt., the ordinary load of a camel, eighteen piastres, including various extra expenses, are demanded. Thus, before grain reaches the coast, the price is augmented 75 per cent

Let us now proceed and examine the shop of a baker, who lives hard by.

The etmekjee form a numerous corporation, divided into various sub-divisions. They and their syndics are under more rigid control than any other trade. Prices and weights are strictly regulated by government; and an inspector of police, charged with verifying both, repeatedly visits the different shops to examine and weigh bread, at the moment that it is taken from the oven. The days are gone by when roguish bakers were nailed by the ear to their own door-posts. Now, when discovered selling short weight or deleterious mixtures, they are punished by confiscation, imprisonment, and fine equal to the value of the whole batch proved to have been baked. The bread eaten by Turks is of different kinds, all more or less adulterated, heavy, and indigestible. It is to the bad quality of this essential article of food, not counteracted by the use of farinaceous vegetables

and solid meat, that medical men mainly attribute the prevalence of those gastric ailments, which carry off so large a portion of the infant population, and influence the duration of life at maturer age.

Bread, according to police regulations, is divided into five qualities — 1. That called franjelas, (a kind of roll,) containing more pure flour than any other, and sold at ten paras the roll, or sixty the oka. 2. Loaves of less pure quality, averaging fifty paras the oka. 3. The same mixed with rye, costing forty paras. 4. Square, heavy rolls, called somoom, consisting of a mixture of barley, wheat, and beans, costing twenty-four paras. 5. Pidé or fodola, flat, tough cakes, in which there is little wheat or good flour; these indigestible compositions are the universal food of the lower orders, and cost twenty paras. The latter were issued to the Janissaries; the somoom are now given as rations to the troops and navy in port. Bakers also sell a kind of rusk, of pleasant flavor, preferable to and more wholesome than bread, costing four piastres the oka.

The average price of common bread, eaten by the lower orders, may be taken at one penny for forty-four ounces; that of the better quality, generally met with at Turkish houses, two pence for the same quantity. The adulteration is so great, the flour so impure, and the process of baking so defective, that Constantinople, with every possible advantage of supply, produces the worst bread in Europe. This is found to be so inconvenient that embassies generally import flour from Tanganroc and bake their own bread.

Among other privileges granted to foreign legations is that of establishing bakehouses, which are let to Rayas, who thereby not only escape haratch, as pretended servants to these legations, but are enabled to evade the law restricting prices and weights. If the one be raised above the tariff, or the other discovered to be short, the culprits boldly declare that the bread is baked for the protecting embassy, and that they merely sell a portion, as a favor to the public. They moreover obtain their corn cheaper, by avoiding import duties — in short, many schemes are practised by which they derive great profits, and are thus enabled

to pay high rents to the dragomans, who, in some instances, it appears, are allowed to dispose of their employer's protection.

Thus it was said, at the commencement of 1842, that the Prussian Legation permitted its dragoman to establish agents in four or five bakehouses at Pera, where high prices and short weights became so notorious, that the Turkish governor of Tophana forbade the sale of franjelas, during several days. At length, the dragoman or his agents found it necessary to offer guarantees for more honorable dealings. It is a melancholy fact, that at Constantinople, in most cases where legations interfere, or extend their protection, the results are, on the one hand, abuses and infractions of beneficial laws, or, on the other, complete failure of wholesome purposes.

This evil of interference is carried to extreme lengths in the provinces, where consuls frequently arrogate to themselves rights and advance pretensions inconsistent with their attributes, inimical to the interests of their country, producing irritating discussions with the local authorities, and thence causing incessant trouble to their chiefs at Pera, and to their governments at home. This system was found to be so inconvenient, that Sir Stratford Canning recently addressed a monitory circular upon the subject to the whole consular department within his jurisdiction. This letter, couched in forcible terms, was amply called for, and highly approved of both by the Porte and the public.

Deguerminjee (millers) and oonjee (mealmen) close leagued with bakers, are principally concerned in the adulteration of flour and in keeping up prices, which rarely decrease, no matter how abundant the harvest, but are often raised upon the slightest pretext. The mealmen and corn-factors have their warehouses near the gate which derives its name, Oon Kapan, from their vicinity. Their consignments are imported from the interior, from Galatz, and from Odessa. In proportion as they receive orders from bakers, they send their corn to the neighboring mills, after it has been sifted by their workmen, who perform this operation dexterously with large sieves. As there is a difference of twenty-four and fifty paras the oka, between the grain before grinding and the meal retailed by bakers — the profits are one hundred per cent.

From the absence of running water, the mills of Constantinople are exclusively turned by horses. Workmen, with few exceptions Moslems and Armenians from the province of Van, are brought up to the trade from generation to generation. The heights around the city are favorable for the construction of windmills: but not above half a dozen are to be met with on either side of the Bosphorus. Horse-mills abound in various quarters, but the principal establishments are in the street leading from Oon Kapan Kapoossy, through the valley between the third and fourth hills, to the Shahzadeh Mosque and Valens' Aqueduct.

Mills are upon the simplest construction and moved by one horse. The animals work for one hour at a spell, and appear in good condition. Those that carry the grain or meal to and fro are among the most active of the country breeds.

A fine steam-mill of thirty horse power was erected in 1839 by a Belgian speculator, M. Le Moine, who sold his interest to Halil Pasha, the richest and most wealthy proprietor in the city. Halil subsequently disposed of the whole establishment to the government, who farmed it to an Armenian.

The guild of bakers, corn-factors, and millers, are constrained to admit that Adam was the first of their craft. He is supposed to have been taught by the archangel Gabriel to bruise wheat between two stones, and, having made dough therewith, to bake it in a hole in the ground. Nevertheless, as there is a tendency on the part of the people to limit their antecedents to the times of Mohammed, many of the trade ascribe the building of the first oven to Omer Berberi, a disciple and attendant on the Prophet. No trade offers greater facilities for amassing money than that of bakers. This is proved by the mosques erected at various periods by members of the craft. Two of these edifices at Constantinople and a third at Galata are distinguished by the name of etmekjee (bread-men.) But many more bakers have lost heads or ears on earth for rogueries than have gained paradise through virtues.

One of the finest and most spacious konaks (mansions) of the city belongs to a retired etmekjee bashy. Its numerous apart-

ments, lofty walls, and verdant gardens, form a conspicuous object, near the library of Aalif Effendy, west of the Suleimanya.

On quitting Divan Yolly, the second turning on the right conducts to the Seraskier's Square, the ancient Forum Tauri. This space, now partly occupied by the War Department, and by the appurtenances of Sultan Bajazet, was converted into a forum, A. D. 393, by Theodosius I., who erected a column in the centre, surmounted with his own statue in silver. This was destroyed by an earthquake in 479, and was replaced by another statue of Anastasius I., the reigning Emperor. All vestiges of its ancient architectural adornments have long disappeared. It is, however, the largest open space within the walls, and during Ramazan is the fashionable rendezvous of all great ladies, who parade here, between mid-day and sunset prayer, in arabas and telekas. It may then be compared to Hyde Park on Sundays.

The Sultan on these occasions places himself at an apartment in Divan Yolly, fronting the Stationers' market, and there diverts the tedium of the fast by inspecting the multitude that pass to and fro. If his Imperial Majesty descry any lady, who may depart from the strict regulations touching veils or mantles, an officer is despatched to warn the lax fair one, that "our Effendy's" brow has been clouded at the exposure of her fair forehead. When men transgress, either by assuming a coat not suited to their rank, or by allowing their hair to fall in shining curls over their shoulders, as is sometimes practised by young fashionables, a regulation tailor is suggested as a cure for the former, and a barber, being sent for, immediately places bounds on the meanderings of the latter. It must be observed, at the same time, that the Sultan merely objects to effeminate excess, as the whole of the army and navy, and almost all the rising generation, now wear their hair more or less in the Frank fashion.

In the short street connecting Divan Yolly with the above-mentioned square, is Taook (poultry) Bazary, the name generally given to the square itself. The poulterers have also markets near the Custom-House and in other quarters. The supply is abundant. It is imported in a lean state from the interior, and is not remarkable either for size or flavor. The

Turks have no idea of roasting poultry according to our rules of art. They pay little attention to quality or fat, and are apparently indifferent to age. When roasted, the animals are burned to a cinder, and when prepared in other ways are so much over-dressed as to fall to pieces on being separated with the fingers. The Bulgarian peasantry sometimes bring in tolerably fat fowls. These are trussed in a most unseemly fashion, by tearing aside the hinder skin, and exposing the yellow fat collected round the abdomen. The sight suffices to produce nausea.

Fancy pigeons of inferior breeds, ducks, geese, and many turkeys, are also exposed for sale; but the latter are generally driven from door to door in flocks, and householders sally forth and select their victims. Some wealthy Turks are great poultry fanciers—among others, Halil Pasha, who is celebrated for a breed of un-Pashalike fowls without tails. Poultry is cheap—fowls are sold for three to four piastres each; turkeys, eight to ten; geese, five to seven; ducks, four to six; and pigeons, seven the couple.

The taookjee, (poulterers,) for the most part Bulgarians, were formerly exclusively Moslems, and venerated as their patron Korah, whom the earth swallowed up for his rebellion. This was certainly not their motive for this selection; but he is supposed to have been a great breeder of poultry, and to have invented the mode of hatching chickens in ovens, which process increased the belief in his powers as a magician and alchymist. Poulterers, bird-catchers, pigeon-fanciers, makers of bows and arrows, and some other analogous trades, formed the twenty-fifth grand guild. The last-mentioned craft had their shops at the south-east angle of Taook Bazary. No remnant of this trade now remains, and no vestige of this innocent and graceful sport is to be met with, save in the Nishan Tashy, on the different Ok Maïdans, that bear testimony to the skill and strength of sultans.

Bows and arrows are now and then met with in the Bezestan. They are of the ancient Tartar model, painted and neatly gilt. The late Sultan was preëminent for his powers as an archer.

If we are to believe the marble records of his prowess, the general flight of his arrows exceeded one thousand yards; but during the last six years his sinews relaxed, and he abandoned the exercise, being unwilling to expose his decreasing strength. Though the present Sultan rides well, and sits his noble Arabs with grace and firmness, he is not skillful in manly exercises. He therefore rarely patronizes archery. During the last three years, his Imperial Majesty only twice diverted himself in this manner, and he then shot for height, not distance. The arrows were discharged perpendicularly, and fell within ten yards of his feet. The process appeared to be tame and uninteresting, nor could its object be clearly explained.

CHAPTER IV.

BRAZIERS; MINERAL RICHES OF TURKEY; ENGRAVERS; RINGS, SEALS, AND TALISMANS.

A LINE of wooden sheds, facing the eastern wall of Eski Serai, now called Seraskier Kapoossy, is tenanted by the corporation of kassanjylar, (braziers,) who venerate David as their patron. From manufacturing Janissaries' kettles, braziers were specially protected by that corps, and many of their stalls and workshops were surmounted by the emblems of their patrons' odas. Of these emblems, universal in former times, only one relic remains in the city. This consists of a wooden last or boot, nailed over the door of the alms-house kitchen, opposite to the eastern entrance to the Shahzadeh-mosque Court. This kitchen was under the protection of an oda, principally composed of shoe and boot-last makers.

Various motives have been assigned for the origin of the reverence displayed by Janissaries for their kettles, which, as we shall show presently, did not commence with the early institution of the corps. It is pardonable to entertain difference of

opinion as to the former, when grave authorities are at variance as to the latter. For instance, we find Robertson and others asserting that the Janissaries were established in 1362, that is, in the second year of Murad (Amurath) I.; whilst others, and among them the accurate d'Ohsson, affirm that they were first formed by Orkan, thirty-one years previously. According to the best Turkish authorities, Hadjy Bektash, founder of the Dervish sect bearing his name, died in 1357. If this be correct, it is evident that the Janissaries must have been instituted by Orkan, and not by Murad; as it is universally admitted that the corps, when first enrolled, received their benediction from the pious Hadjy.

During the first two hundred years of their existence, the Janissaries did not exceed from ten to fourteen thousand men. Successive sultans, from Orkan to Selim I., were enabled to restrain them within the bounds of discipline; but their numbers, doubled by Suleiman the Great, were progressively tripled and quadrupled, until at length, in latter times, they averaged more than eighty thousand regular combatants. In order to flatter the vanity of the corps, sultans themselves were inscribed on the rolls as privates of one of the cohorts in garrison at Stambol, and invariably appeared in person at the Et Maïdany barracks on the last day of each quarter. Here they answered at evening roll-call to their simple names of Mohammed, Mustafa, &c., and received their three months' pay and allowance of cloth and candles; which were forthwith distributed among the children of the oda, whose nickname among the people was "the bread-eaters."

It is difficult to ascertain the number of men that actually lost their lives in the capital and provinces, when the corps was overwhelmed and abolished. Contemporaries, both Turks and Christains, are at variance on the subject. Some affirm that nine thousand men perished on the 25th and 26th of June and following days, by shot and sword, within the city, by decapitation and strangulation in the Bosphorus forts and on board the fleet, and by being burned to death in the conflagration of the barracks, where some hundreds defended themselves with des-

perate valor. But the above number, according to other eye-witnesses, is much exaggerated, and they reduce the total of the victims to five thousand. This, with fifteen thousand banished after surrender, brings the garrison to twenty thousand, which is affirmed to have been its maximum in June, 1826. This calculation is the more worthy of credit, as Mahmoud had long discouraged recruiting, and, having in view the abolition of the corps by a *coup d'état*, had adopted various precautions for diminishing the strength of the Stambol odas.

According to tradition, the first kettles issued to the Janissaries were similar in form to those used by the Bektashy dervishes, and were presented to the different odas by Mohammed II., when he marched to attack Constantinople. Before that period, neither officers nor men received rations. They lived at free quarters, and fed themselves as they could. Wherever they went, at home or abroad, they regarded the land and all upon it as their own. Like the Delys, who pretended to trace their origin to Kaliph Omar, they entered towns and villages with the hostile shouts of "teressdur" (felon soil,) and suiting the action to the word, ravaged and plundered with impunity.

Mohammed II., desirous to relieve the people from these intolerable vexations, established a kind of commissariat. He appointed an officer of each oda to procure supplies of bread, salt, rice and suet, and to distribute daily rations. Thence the custom of swearing fidelity with the words, "etmek va tooz," (bread and salt.)

Kettles, in the proportion of one to twenty Janissaries, were furnished both in camp and quarters. These served for culinary purposes and washing linen. The lids formed a large dish, whence the whole mess helped themselves with the wooden spoons, carried in brass sockets, in front of their caps.

In camp, the kettles were piled, as the drums of infantry are now piled, in front of the agha's or tchorbajy's tent. On the march they were carried by the recruits, who relieved each other every half-hour. By degrees, kettles, issued as essential articles of camp-equipage, were converted into symbols of military pride, in the same manner that the kettle-

drums of cavalry regiments are now held sacred in Christian armies. Indeed, it remains to be shown whether European devotion to drums originated in Moslem kettles, or Infidel respect for kettles in Christain drums. Be this as it may, the loss of kettles during or after battle, was regarded as a disgrace to the very hearth of the oda, and therefore the Janissaries fought in their defence, as it were, *pro aris et focis.* This was the more stringent, because the Bektashy dervishes never failed to bless and consecrate the kettles of odas previously to a campaign, in honor of the first model. Thence mainly arose the attachment of the cohorts to these utensils.

In addition to the small mess-kettles, each oda was furnished with a large regimental copper. This was carried on the march by four old soldiers, who were relieved in turn by all the veterans. In front marched the tchaoosh bashy, (sergeant-major,) holding in his hand a long wooden ladle, the symbol of his office as kettle superintendent. To lose this kettle was considered the maximum of disgrace and misfortune; nor could it be replaced until the stain was effaced by some most daring and exemplary exploit.

In quarters this kettle was not moved, unless upon solemn occasions or in cases of premeditated revolt. To meet these kettles, and to neglect paying them and their bearers due respect, was dangerous for strangers. An example of this occurred during the embassy of Count Sebastiani.

The 52d oda being on its return from the Seraglio, preceded by its great kettle, filled with Friday pilaf, was encountered by a French officer in the temporary service of the Porte. This officer, seeing the tchaoosh bashy strutting in front, and brandishing his long wooden ladle, as continental drum-majors flourish their sticks, could not refrain from laughter. This cachinnation cost him dear, however, for the kettle-major first uttered a variety of unpleasant insinuations against the chastity of the Frenchman's mother and female relatives, and then dipping his spoon into the smoking pilaf, bedaubed the mirthful stranger from head to foot. Satisfied with this taste of Janissary liberality, the officer wisely retreated; but it was less

easy for him to efface the stain than he had imagined. His name was Bouquier, which, being known to the wits of Stambol, was quickly converted into Bokya, (the dirt-man.)

Janissaries did not limit their devotion to valorous defence of kettles in time of war. During peace these implements served for less patriotic purposes. After mid-day prayer on Fridays, sultans invariably placed themselves in the kioshk, on the northern side of the second Seraglio court. The Janissaries on duty then ranged themselves under the opposite colonnade, and awaited their allowance of pilaf from the contiguous kitchens in the back court.

The great kettles, brightly polished and carried by the oldest soldiers, then served as symbols of satisfaction or discontentment. If, at the wonted signal for receiving the rice, the bearers remained in the ranks and turned their kettles upside down, it was an indubitable declaration of dissatisfaction. If, on the contrary, they hastened to the kitchens and returned with alacrity, it was indicative that all were well pleased. The commencement of this ceremony was always awaited with more or less anxiety by sultans, whose repose and perhaps existence depended upon the waywardness of these legions.

In the first case, the agha-in-chief was forthwith commanded to inspect the ranks, to inquire into complaints, and, if within moderation, to grant all demands. Most sultans, well aware of the dangerous implements they had to deal with, were disposed to adopt the maxim recommended by our great philosopher — namely, that "the surest way to prevent seditions, if the times do bear it, is to take away the matter of them. For, if there be fuel prepared, 'tis hard to tell whence the spark may come that shall set it on fire."

When sultans felt themselves equal to check insubordination by severe means, immediate and terrible chastisement fell upon malcontents. In most cases of sedition, the pretexts were arrears of pay, short measure, or withholding of cloth distributed for uniforms, or, as occurred frequently, a mixture of false coin in the aspers issued from the mint. If these complaints were exaggerated, or if the Sultan were sufficiently

powerful, a short silence ensued, and the agha and other chiefs remained stationary. Presently, however, the djellat bashy, (chief headsman,) whose official tower flanked Orta Kapoossy, made his appearance, and advanced in front of the Sultan's kioshk, escorted by his subordinates and a trusty body of bostanjys and baltajys. A signal was then given by the Sultan; the ringleaders and kettle-bearers were seized, and before many minutes their heads were piled in the niches outside the middle gate, and their bodies cast into the sea.

The mode of inverting kettles as a signal of discontent was so significant, that no other notice was required to produce concession or punishment. Thus, when the sedition of 1826 broke out, Sultan Mahmoud was first apprised of the danger by hearing that several odas had assembled upon the At Maïdany with their great kettles turned upside down.

A history of the revolts of the Janissaries might fill more than one interesting volume, replete with exciting and romantic incidents. Osman III. in 1622, Mustafa I. in 1623, Ibrahim in 1648, Achmet III. in 1730, Selim III. in 1807, Mustafa IV. in 1808, and other Sultans, were either murdered or dethroned through the agency of these troops, and Mohammed IV. only secured his head, in 1655, by making concessions, which filled his palace with mourning, covered him with humiliation, but did not save him from subsequent dethronement after thirty-eight years' reign. An outline of the sedition of 1655 may furnish a general idea of the proceedings of the Janissaries on these occasions.

In the month of March of that year, nearly the whole garrison of Janissaries, then exceeding 18,000 men, showed daily symptoms of discontent. At length, having gained over artillery, bombardiers, and sipahis, they broke into open mutiny, refused to do duty, and demanded the payment of all arrears. Not content with this, they insisted that the Sultan should grant them a public audience at Alai Kioshk, whilst they, fearing treachery, remained outside the Seraglio walls.

These demands having been treated with contempt, even by their principal officer, the odas assembled in front of Et Maïdany barracks, and, having inverted and piled their large kettles, they

placed a sabre, a loaf of bread, and a few ounces of salt, upon the uppermost of these utensils. The ringleaders then stepped forward, and, after invoking the name of the Almighty, swore by the Kooran that, if the Sultan should attempt to lay hands upon a single beard, they would cut off a head for every hair. One of the Bektashy dervishes, affiliated with their corps, then advanced, and, spreading his hands over the kettles, recited a prayer in which they all joined, and terminated with a general "Amen." This being said, the mutineers swore "union and fraternity" by the Kooran; and a list of proscripts having been drawn up and read aloud, they simultaneously uttered the word Allah! three times, formed in close column, and marched to At Maïdany, preceded by their inverted kettles.

Having waited some time at this spot, and not finding the grand vizir or other state officers in readiness to meet them, they shouldered their kettles, and, with loud shouts of anger and defiance, hastened through the narrow street leading from Aya Sofia to Alai Kioshk. When the heads of the column reached this spot, the grand vizir and bostanjy bashy, with their immediate subordinates, appeared at one of the side windows of the kioshk, and the former attempted to pacify the malcontents. His efforts were useless. In reply to his words the whole body exclaimed, "We will not eat your dirt! Who are you, that we should be your laughing-stock? Away, you dog —son of a dog! We defile your mother! We must see your master, our lord the Sultan, or it will be the worse for him."

At length, the blinds of the centre window were thrown back, and the Sultan appeared, seated upon an elevated chair, surrounded by his ministers and court. Thereupon the delegates of the different odas advanced to the front of their comrades, and, still maintaining some respect for ordinary rules, drew up in line, bowed, and remained silent. Upon this the vizir again advanced, and demanded the cause of this disloyal assembly.

In an instant, one of the delegates, a private soldier, son of a tanner, stepped forward, and having rapidly made his obeisance, exclaimed, "May the Sultan live! may his sorrows be ours and his joys his own! may God's benediction be his lamp!"

The surrounding multitude having bowed their heads at these words, and uttered a loud "Amen!" the soldier continued thus: —"Our lord is ignorant of facts. Let him hear the truth! His provinces are ruined. The city is at the mercy of vile eunuchs, and the suburbs overrun by robbers. We soldiers receive neither cloth nor just pay. We are defrauded of half our dues by means of false coin. The citizens are plundered. Good men are banished or put to death, and bad men are favored and raised to power."

In short, the delegate set forth so many grievances that the Sultan was utterly confounded and unable to reply. Presently, however, he turned to the Sheikh Islam, who stood at his elbow, and was told by him that the delegates not only uttered falsehoods and calumnies, but that it was contrary to all precedent for Sultans to listen to the vociferations of mutineers. Whereupon Mohammed raised his voice, and indignantly declared that the deputies were "liars, calumniators, and rebels."

The whole body of malcontents, who saw that the Sultan was prompted by the head of the law, instantly replied by shouts of, "Away with the Mufty! He who made can unmake and chastise! Let him be dismissed and then suffer! He lies! He crams the Sultan's ears with filth!" The air then resounded with echoes of "bravo!" and "well spoken!"

Silence having at length been obtained, the delegate above mentioned took from his bosom a long scroll, read aloud the names of some twenty public functionaries, whom he declared to be traitors to the Sultan and the land, and added that nothing would satisfy the odas but the death of these men. This bold and unexpected announcement produced such effect upon Mohammed that he shed tears, and humbly implored the Janissaries to spare his friends and favorites. The reply was a deafening "No! by our beards and souls. No! it shall be as we say."

Fearful lest resistance should entail upon his own head the fate of his immediate predecessor, Sultan Mohammed now rose and exclaimed, "Children! the Sultan's heart and thoughts are alone occupied with the welfare and happiness of all. He will not protect bad men, who wrong his subjects and oppress his

faithful odas. Withdraw quietly, therefore, and I swear by the Kooran, by my beard, and by the grave of my father, that the designated culprits shall be delivered into your hands, dead or alive." This address was received with shouts of "Tchok yasha! bin yasha!" (many years! a thousand years to you!") —a shout with which the modern army now greets the monarch, when he inspects or passes their ranks on days of ceremony.

As an earnest of his sincerity, Mohammed whispered a few words to the bostanjy bashy, who stood at his back, and in less than ten minutes the strangled bodies of the Kizlar and Kapou Aghassy, (chiefs of black and white Aghas,) were cast headlong into the street, from the window south of the centre apartment. This terrible proof of the Sultan's "good faith" was received with deafening marks of approbation by the mutineers, who, after consulting awhile, declared that they were ready to obey the Padishah's commands and to retire; but swearing that they would return next day and set fire to the city unless the remaining postscripts were delivered to them. Then, seizing the two bodies, they dragged them to the At Maïdany, and hung them to one of the trees that formerly stood before the outer wall of the Ahmedya Mosque.

Mohammed IV. was true to his promise. Within twenty-four hours the Mufty, Grand Vizir, and Captain Pasha, were disgraced and banished. The Master of the Horse, Sword-Bearer, Minister of Finance, Grand Master of Ceremonies, Agha of Janissaries, Director-General of Customs, and many other eminent persons, were seized, strangled, and their bodies delivered to the odas. When the corpses were cast into the streets, the Janissaries rushed forward and wreaked their fury upon them, until night closed over the fearful tragedy, and they retired to their barracks.

Among other victims was the wife of the Director-General of Customs, daughter of the Sheikh Islam, a lady of eminent beauty and talents, and possessing great political influence. She was known to be an inveterate enemy of the Janissaries, and to have drawn up a plan for their destruction. Her body, for decency's sake, was thrust into a sack, and dragged to the At Maïdany,

where it was hung between the corpses of the white and black Aghas.

Having received their arrears and satisfied their vengeance, the whole of the odas marched in grand uniform and procession on the following Friday to the Seraglio, and, to the extreme joy of Mohammed, eagerly outstretched their large kettles to receive the proffered pilaf. This they devoured at once, uttering a thousand benedictions upon the Sultan's head. Thus terminated the sedition of 1655.

Among the most remarkable articles sold by braziers are ibriks (ewers) and layean (basins) either of brass or block tin.

The former are of graceful form, holding two or more quarts. They are principally employed for purposes of ordinary ablution, especially before and after meals. A small ewer of glazed or painted potter's earth, with a long and straight spout, is generally employed for devotional purposes by the middling classes. But almost all persons, who have slaves and servants at hand, prefer metal ewers and basins.

Some of these, made of brass gilt, engraved with sentences from the Kooran or arabesques, are met with in the Jewel Bezestan, and when perfect, are sold for three or four hundred piastres. They are mostly antique, at all events, of the last century. These articles of luxury are now rarely manufactured. The mode of performing ordinary ablution has been already explained. We shall treat the subject in its different classifications, when we reach a bath.

In the Sultan's household, and in those of great pashas, the ibriktar aghassy is an officer of distinction, or a superior attendant. He is not only charged with the department of ablutions, not including the bath, but when water is required for drinking, he and the servants under his orders present the cup or glass, and are responsible that there shall be no lack of the pure element, drawn from the peculiar spring preferred by his master. The tubs or jars containing water for the Sultan are sealed at the spring with the ibriktar aghassy's signet, which is removed by him as occasion may require.

It has been stated that the tables upon which Turkish dinners

are served are not covered with cloths. The siny, (tray,) which serves in lieu of cloth, is of block tin or sheet brass, nailed upon a circular frame of wood, raised in the centre like a shield, and extending over the edge of the table. These trays are of different sizes, so that the number of guests may be increased by means of a larger circumference. Siny are kept clean and bright-polished, and as Turks, though eating with their fingers, rarely spill gravy or drop crumbs, the trays remain as bright at the end as at the commencement of repasts.

The manufacturers of siny venerate the Queen of Sheba as their patroness. Tradition has it that this celebrated beauty, when upon her road to meet Solomon, was accustomed to employ for this purpose a large inverted salver of gold on which the dishes were placed in succession. This invention served also for another object. Being brilliantly burnished they produced the reflective effects of mirrors, and thus the fair Queen was enabled to gratify simultaneously her vanity and her hunger. Although glass mirrors appear from this to have been unknown to Balkis, who according to Pococke was twenty-second Queen of Yemen, plate-glass was already in use at the court of Solomon. As a proof of this, it is shown, upon the authority of the Arabian author Jallal'uddin, that transparent glass was employed in profusion at the period in question.

Balkis, having accepted an invitation to Solomon's court, was received by the monarch, seated upon a throne entirely composed of precious stones, elevated at the extremity of a vast hall, built of gold and silver bricks. The floor of this gorgeous apartment was made of transparent glass, placed over a stream of running water, filled with living fish. The object of this singular flooring was to impress Balkis with an idea that she was about to step into real water, and thus to induce her to exhibit her ankles; for Solomon, who was curious in these matters, had heard that her majesty's nether limbs were covered with hair, "like unto those of a she-ass."

The stratagem succeeded. Balkis, not aware of the existence of glass, no sooner approached the entrance, than, supposing she

must plunge into water, she lifted up her robe. This natural precaution proved that the report was libellous only from being true. Solomon, though mightily struck with the beauty of her face, was grievously disgusted at the disclosure of her shaggy heels, and could not be brought to marry her. However, some of the genii in his suite forthwith came to his assistance, and literally smoothed all difficulties; they forthwith composed a powerful depilatory paste, which, having been applied without loss of time, relieved the lovely Queen from this unsightly appendage, "so that her feet became fair and downy as the cheeks of a new-born infant."

Mangals, the only substitute for fire-places, are the next articles which vie in utility with siny. They are of copper or brass, brightly polished, sometimes of oblong form, with rings at the extremities, and elevated on four claws. The latter are usually placed upon a plateau of the same metal, as a protection against fire. An earthen or metal receiver occupies the hollow in the centre. This is filled with kumer, (charcoal,) from which the gas has been extracted by previous ignition in the open air; so that when the mangal is brought into the apartment, all deleterious vapors are expended, and no risk ensues from closed doors or windows.

In ordinary houses, the pan holding the charcoal is placed at the street door, and the wind quickly reduces the charcoal to a proper state of ignition; but in great mansions an arched recess or oven is constructed in the court-yard, where a large quantity of charcoal is constantly kept in a burning state, so as to be ready when demanded. One or more aïvass (Armenian or Greek servants) have charge of this department.

The fuel is prepared in the woods, upon the coast of the Black Sea, and in those of Silivria, near the Propontis. It is brought to town in small craft, or upon camels' backs, and costs about tenpence the cwt. wholesale. Strings of camels, each animal laden with four cwt., may be constantly seen in the outer court of Sultan Mohammed's mosque, and in the streets of Pera. These patient animals, whose uneasy movements over the slip-

pery pavement in wet weather indicate pain and embarrassment, convey charcoal from the woods of Belgrade, outside the water districts, and from those of Roomelia within a range of twenty to thirty miles.

Kumurjee are fain to admit that Adam was the first to employ fire, and that he is consequently entitled to great respect, but they, nevertheless, worship as their patron a certain Arab of Shaeer, named Haroon, who was purveyor of charcoal to the Prophet.

The trade has its magazines at Tophana and in the vicinity of Odoon Tcharshy. Firewood stores are upon the beach at the former place, behind Yally Kioshk, at Narly Kapoossy, and within the harbor near the Fanar. Wood is exclusively used for culinary purposes and for heating baths, so that charcoal mangals are the only medium for warming apartments. Sometimes they are placed uncovered in the centre of rooms, but more frequently beneath tandoor.

The latter are frames of wood, like a table without its horizontal planks. The mangal, with the charcoal reduced to ashes, is deposited underneath. The frame is then covered with one or more blankets, or quilted coverlets, and sometimes with costly shawls or rich embroidered cloths. The family seated on the floor, supported by cushions, or upon divans, assemble round this frame, and thrusting half their persons underneath, draw up the coverlets over their chests and chins. Turkish, Armenian, Greek, and Perote ladies will thus sit in listless idleness during many hours.

In Turkish houses and in those of the so-called "heretic" Armenians, where there is no admixture of the sexes, and where ancient purity of morals is retained, these tandoors have no other disadvantage than those of encouraging drowsy waste of time, and perhaps causing maladies, resulting from impure and concentrated heat. But with Greeks, Perotes, and many "Latin" Armenians, who are "progressing in civilization," the case is different. The dissoluteness of the majority of these three races is proverbial. Scandalous stories of the improper use to which tandoors are converted are current in every direction. Some,

no doubt, are the offspring of malevolence, but enough are founded on fact to confirm the appositeness of the old Italian proverb:

Chi vuol fare sua rovina,
Prende moglie Levantina.

Lest, however, I should be accused of unjustly and willfully detracting from the innocence of tandoors and the virtues of Perote ladies, I will quote a passage from Von Hammer; and certainly no man is better qualified, from experience, to judge of these and other similar subjects, than the erudite and laborious author of "Constantinopolis und der Bosporos." After describing the deleterious effects of tandoors upon the health and complexion of Perote ladies, the learned Austrian proceeds thus:

"But, if they employed fire-places or stoves, how could they repose in heavenly slothfulness, recumbent as in their beds? How could they converse with hands and feet, and conveniently exchange love-letters, which, through the medium of a skillful Perote invention, they hide in their slippers or shoes, and then, stretching out their feet, convey these tender missives into the eager hands of those seated opposite? According to Eastern tradition, grounded on the Kooran, the deluge gushed from a tandoor, (fire-pot,) near the spot where Kufa now stands, and streamed irresistibly forth until the universe was submerged. There is a remarkable coincidence between this and the Perote tandoors, whence stream forth many shameless and immoral practices that inundate the society of Pera."

Coal is employed by Turks solely for steam and manufacturing purposes. Large consignments are imported from England, at an average of twenty-four shillings the ton. Coal from Turkish mines is inferior to the English mineral, and that from the Danube is rarely employed unless by steam vessels plying upon that river. Turkey, nevertheless, possesses abundant coal-fields. Of these, the most valuable are at Heraclea, in the vicinity of Trebizonde. These beds, if judiciously worked, might be converted into sources of great wealth and utility.

An effort was made, in 1841, by agents of an English company, to obtain a grant of these mines, which they proposed to work advantageously for the Porte, and of course, favorably for themselves. With a view of ascertaining the capabilities and extent of the coal-fields, the vicinity of Heraclea was visited by Mr. Anderson, one of the enterprising directors of the O. & P. S. N. Company; by Mr. Granville Withers, an eminent practical engineer and forge proprietor in Belgium; by Colonel Williams, R. A.; Dr. Davy, and Mr. E. Pisani, second dragoman to the embassy. It resulted from this investigation, carried out under Lord Ponsonby's auspices,—1, That the coal beds were of vast extent and diversified qualities. 2, That the produce of existing mines might be quadrupled, if properly worked. And 3, That if a grant could be obtained for a fixed period, say thirty years, Turkey would thereby establish a constant source of revenue and prosperity. By a pro rata duty on production, and by the gradual formation of a good school of practical engineers and miners, she might eventually liberate herself from all dependence in these matters upon other states.

The incontestible advantages set forth in the reports of the commission were carefully translated and communicated to the Porte. But all attempts to carry out the negotiation failed. On the one hand, Austria, always jealous of establishments calculated to compete with her Danubian productions, and to deprive her of the monopoly of the mining departments in Turkey, exerted occult means to counteract the proposal. Russia, on the other hand, fearful that an abundant supply of good coal would increase Turkish steam facilities in the Black Sea and Archipelago, united her efforts with those of Austria, and soon succeeded in persuading Riza Pasha, and other influential Turks sharing the monopoly, that the sole object of the Englishmen was to ruin the shareholders, to impoverish the government, and to enrich themselves.

These fine coal-fields continue, therefore, to be worked in the most negligent manner, and are comparatively unproductive. Other coal strata of an inferior quality, equally ill-managed, are met with near Rodosto. Beds of this mineral exist, no doubt,

in many other parts; but, under existing circumstances, there appears no prospect of their being discovered, or, if discovered, of their being advantageously worked.

The mineral riches of the Ottoman empire may be regarded as inexhaustible. Capital, encouragement, and a cessation of foreign intrigues, are alone wanting to render them eminently useful. At present, the only well-worked mines are those of the Tokat districts, under the direction of Austrian miners, employed in virtue of a contract with the Vienna cabinet. The quantity of copper, iron, calamine, &c., there and elsewhere, is unbounded, and of the finest quality. Copper is used with lavish profusion in all directions. The guns and ornaments of the fleet are all of fine brass, and copper utensils are extraordinarily cheap. Loads of this metal are found in many directions near the city, among others on the declivities north of the Valley of Roses. But the workmen content themselves with turning up the surface strata, and make no attempt to push their researches lower down.

Considerable dissidence of opinion exists as to the original invention of mangals. Some pious braziers, who are supported by a few sectarian charcoal-burners, affirm that Nimrod is entitled to this honor, inasmuch as it was he who caused an enormous vessel of molten brass to be made, and then filled with burning charcoal, in order that he and his court might warm themselves during the building of Babel. Through the aid of a trifling anachronism, they likewise add that Nimrod, thwarted in his intentions, determined to revenge himself upon Abraham, who was bound and about to be cast upon the burning pile, when the Lord caused the brass to melt. The flaming metal, streaming towards the spot where sat the mighty hunter, chased him and his attendants from the spot, and Abraham, being thus rescued, departed into Egypt.

Other mangal-makers treat this tradition as fabulous, and declare that the first employer of these articles was the old woman of Kufa, from whose oven the deluge is said to have issued. But, not being disposed to allow merit to an old woman whose name is coupled with such terrible evidence of

Almighty wrath, they ascribe the first use to Noah, who when the rains had ceased, and the waters were dried up from the earth, went forth and made a pilgrimage to Kufa, where he found the mangal or tandoor whence the deluge proceeded, and preserving it carefully, handed it down as a model to posterity.

Behind the shops occupied by the braziers, and immediately facing the north-western entrance to Sultan Bajazet's mosque, is a range of wooden sheds, principally tenanted by kilitjee, (locksmiths, or rather locksellers.) These venerable worthies, for the most part ex-janissaries or bostanjys, deal in ironmongery and cutlery. Their small shops are stored with pistol ramrods of painted wood, with ivory hammers, heart-shaped cases, ornamented with colored glass, for bullet rags, powder flasks of horn and leather, flints, coarse scissors, knives, padlocks, buckles, small fire-tongs, and many other articles required for domestic purposes, and for completing fire-arms.

They are not permitted, however, to sell gunpowder. By a prudent regulation, this article, so dangerous in a city constructed of wood, and filled as it were with lighted pipes, is forbidden to be sold within the walls. The dealers are restricted to certain spots in the suburbs of Eyoub and its vicinity. Private powder manufactories are likewise forbidden. That of the Government is midway between the Silivry gate and St. Stefano, at a village called Ozoonlar, (long,) contiguous to the sea. It is under the direction of a Pasha, styled Barut Khana Eminy, and was established by Selim III. The produce is coarse and principally for military purposes; but a somewhat finer quality is made for private consumption. It was not until four or five manufactories, successively erected in the city, had blown up, that the Porte found it prudent to remove all magazines from within the walls. Of these magazines several are now seen in the vicinity, well-guarded and bomb-proof. One of the most spacious is in the sheltered valley contiguous to the picturesque mosque of Piali Pasha.

The space between the shops of the kilitjee and the mosque is partly occupied by itinerant miskjees, (perfumers,) who expose their wares on low tables. These consist of cornelian

amulets, gum-mastic, tooth roots, from Yemen, musk, inferior rose-oil, and other articles of the trade, among which are rosaries, made from the venerated earth collected by pilgrims in the valleys of Mina and Mecca. Some dealers, principally Arabs, pay a trifle to the guardians of the mosque for permission to expose their wares within the court.

This beautiful portion of the edifice loses nothing of its picturesque originality by the addition of these crabbed-looking perfumers, or by the cooing and agitation of the innumerable pigeons, that press down the cypress and vine branches, or perch upon every salient beam and cornice. These birds, nevertheless, inundate the colonnades with filth, and detract, in some measure, from the repose and solemnity of the building. They are under the care of a porter, who is allowed a small sum by the wakoof for their maintenance. When he opens the chest containing millet-seed, they press around in countless numbers, and literally walk on each others' backs to attain their food. They are supposed to be sacred; but, in order to diminish excessive increase, the porter is permitted to dispose of young birds, and the priests, when in want of a kabâb or stew, make no scruple to invade their nests. Certainly the court of Sultan Bajazet's mosque is the noblest pigeon-house in the universe.

The art of training carrier pigeons is not unknown to Orientals. The practice, which may be traced to the Ark of Noah, so beautifully described in Genesis, is continued at Constantinople. Persons going upon pilgrimage or making journeys inland, sometimes employ these birds to carry back accounts of their health or progress during the first days. The practice was formerly much in vogue with the Arabs and Saracens for political and warlike purposes.

The first inventor of communications by means of these airy travellers is said to have been a native of Bagdad, who trained pigeons for the Abasside Kaliph, Yezid III., in order that he might swiftly correspond, when absent, with a favorite slave, named Djebada, of whom he was tenderly enamored. The devotion of this prince to his lovely captive was carried

to most romantic and fatal extremes. The plague chancing to break out in Bagdad, this lady was among its victims. No sooner did the dread apparition of the black dog arise before the unfortunate girl, and no sooner did the fatal tumors, indicative of the malady, appear upon her person, than the devoted Yezid clasped her to his heart. Then, waiting upon her as a watchful nurse, he remained at her side until the Angel of Death struck the last blow. After closing her eyes with his own hands, he cast himself beside the body, and continued three days in this state, refusing food and consolation. At length his vizirs and courtiers, employing respectful force, tore him from the miserable remains, which were committed to earth with regal pomp.

Being an advocate for the maintenance of quarantines, upon a modified and judicious system, and thence a participator in the doctrines of contagionists, I am not loth to express satisfaction at the corroborative results of the Kaliph's violent tenderness. From the bed of his favorite's rest, Yezid was removed to his own, where he died, as the poets of Arabia affirm, of a broken heart; but, in fact, he had taken the infection, and followed Djebada to the tomb on the ninth day.

The contiguous space, fronting the north-eastern gate of Sultan Bajazet, is tenanted by spoon and comb-sellers, a branch of trade already described. Their shops, stored with every possible production of the craft, are neatly and symmetrically arranged; and the dealers, tranquilly seated beneath the curtained opening that connects the front with the back apartment, have the appearance of automata, encompassed by fantastically carved frames. Their stalls cluster round the principal entrance to Hakaklar tcharsshy, occupied on one side, as the name indicates, by engravers.

This trade is among the most respectable and interesting in the city. Its bazar is visited by all strangers, and few depart without purchasing some specimen of the modern or ancient skill of oriental engravers, either in the shape of moohur (seals) or telissm, (talismans.) All members of this guild are Moslems, and men of respectability and tolerable

education. They are for the most part conversant with the "three languages." One or two are able to decipher the Kufic character, the mystical sentences often found upon old seals, and the engraved bosses affixed to dervishes' girdles.

Youths destined for this trade generally receive a preparatory education at the mekteb (elementary schools) and dar ul kirajet, (reading houses,) at which latter they are taught to read the Kooran in its original purity. They take lessons also from the best calligraphers of the day, and are apprenticed for seven years to master-engravers. At the expiration of their apprenticeship, they work at fixed wages, until they are enabled to purchase the good-will of a shop, and are admitted master members of the corporation, which is limited to fifty.

Tchirak (apprentices) to this and other trades are not bound by written contract to one person for the whole seven years. They may serve under different masters, provided they obtain certificates of good conduct, and eventually complete the required period of noviciate. In order to advance from apprentice to companion and master, certificates of capability and morality are also required. These are issued, after examination, by the kihaya and syndics.

The engravers' corporation consists of oosta, (masters,) kalfa, (journeymen,) and tchirak, (apprentices,) which latter are paid from thirty paras to four or more piastres per day, according to their progress, but are neither fed nor lodged. The affairs of the guild are regulated by a kihaya and his vekil, and by the ait bashy, (foremen.) Shops are liable to be minutely searched by the iktisab naziry (police-inspector's) agents, who see that proprietors do not engrave copper-plates for forged notes, moulds for false coin, or other forbidden articles — such, for example, as the Sultan's touhra, (cipher,) which cannot be imitated on stone or metal, lest it should be used for fraudulent purposes. Indeed, so much severity is exercised in respect to signet-rings of all classes, that the trade are forbidden to engrave two seals exactly similar for the same person.

Until the introduction of this regulation in the time of

Selim I., it often occurred that seals were given by Pashas to favorites, who employed them for extortional purposes in the provinces. Moreover, when a seal is lost, the owner by altering the inscription is enabled to detect forgeries, a precaution necessary, as the inked impressions of seals constantly stand in lieu of signature. The alterations consist in the addition of a flower; in the change of the ornament encircling the inscription; or in the date; which latter, as is the case with all numerals, runs from left to right, and not inversely, as occurs with all other characters.

Although the use of signet rings is coëval with the earliest epochs, and recorded in various Arabic authors, and although Moslems ascribe divers inventions to antediluvian patriarchs and prophets, the Stambol engravers do not carry the history of their art further back than the time of the Prophet. Thus, the engravers of signet rings on stone attribute the first invention to Kaliph Osman, and venerate Mohammed ul Hidjazy, an Arab of Yemen, as the first master. He it was, they affirm, who engraved signets for Osman and Ali, which merely bore their names encircled by the words "Bender Ali," (servant of God.) These rings were of blood-stones set in silver.

The signet ring of the Prophet, worn upon the little finger of the right hand, was of massive silver, and contained merely the words "Mohammed Rassool 'Ullah." It descended with the Kaliphat to Abou Bekr, Omar, and Osman, but was lost by the latter, as some say, in the well of Zemzem, at Mecca, and according to others, as he was passing the Tigris, at Mossoul, prior to the conquest of Mesopotamia and Armenia. This accident, no matter where it occurred, was declared by astrologers to be the forerunner of great misfortunes to Osman and to Islam. In fact, he was assassinated within three years, (A. D. 654,) and the already mighty empire of the Kaliphs became a prey to the most sanguinary civil wars.

The stones commonly employed by orthodox Musselmans for signet rings are bloodstone, agate, white and red cornelian,

and chalcedony. Silver is almost invariably used for setting. All other metals, whether base or pure, are condemned by the Prophet's oral precepts and the Hadiss. Mohammed, happening one day to meet a man with a brass ring upon his finger, exclaimed, "That ring smells of idolatry." Upon another occasion, perceiving one of his followers with an iron ring, he cried out, "That is emblematic of souls condemned to eternal flames." On a third occasion, "seeing a person approach with a gold ring, he cast upon him a terrible frown, and, turning upon his heel, spat as if he had encountered a dog or an infidel."

It is not customary for persons of distinction to wear seal-rings upon their fingers. Grand dignitaries employ a confidential moohurdar, (seal-bearer,) who carries the signet in a small bag, placed in a breast pocket. When required, he presents the signet, ready inked for the stamp, or clean for impressing the soft wax commonly employed for sealing. Those who have no seal-bearers carry their signet in their own breast pocket, or suspended from the neck by a cord. The signet, when lightly rubbed with unctuous Turkish ink, and pressed upon the paper slightly moistened, makes an impression which often stands in lieu of signature. But, for documents of importance, both stamp and signature are requisite. This custom does not differ from our own practice of affixing our "hands and seals" to deeds. It is needless, perhaps, to add that coats of arms and heraldic distinctions are unknown. The name on the signet stands in lieu of armorial bearings.

Sometimes these seals merely contain the name, either preceded or encircled by the words "Abd'ullah," or "Bender Ali," (servant of God,) or by the "Besm'illah," (in God's name.) Sometimes, as is the case with dervish sheikhs of great sanctity, the name is compressed into a touhra, (monogram,) somewhat similar to that of the Sultan.

At other times, the process called ebjed is employed, whereby the letters of the name are represented by figures. Thus, 1—7—40—4, stand for Ahmed, or Achmet, of which the numeral letters are Alif or A, 1—Ha or H, 7—Mim or M, 40—and Dal or D, 4.

Occasionally great ingenuity, and even grace, is exhibited, by interweaving the names in pious or mystic sentences. For instance, the seal of Rifat Mohammed Pasha, whose names signify "prosperity" and "praised," contains the following sentence: "My name has found its Rifat in being Mohammed."

The signet of another Pasha, descended of a princely Crimean family, and named Mohammed Kaaya, (the rock,) runs thus:—"The love of thy glory, O Prince of men, (Mohammed,) is engraved upon my breast as upon a rock." Sometimes the name is encircled by a philosophical and appropriate sentence. Thus a seal belonging to Ahmet Wefyk Effendy, confidential secretary and interpreter to the foreign minister, has these words: "Men samta nejâ," (There is safety in silence.) A seal of the moonejim bashy, (chief astrologer,) contains the following apposite words:—"Kully shaeen bekader," (Fate regulates all things.)

After the death of Ali and the murder of his children, the Omiad Kaliphs adhered to the example of Mohammed, and wore plain seals of silver. Those of almost all sovereigns of this dynasty bore, in addition to the name, the motto, "Men's acts have all their recompense." The Abbasside Kaliphs also restricted themselves to the use of plain silver seals. Some, for instance that of Haroon al Raschid, were engraved with the additional words, "Servant of God, reposes entire confidence in Him, the one and inseparable, with sincere and upright heart." Others added to their names some moral or philosophical sentence, indicative of their feelings or actions, such as, "The flash of the sabre is the lamp of the brave;" "The welfare of subjects is the rose-bed of princes;" "The justice of monarchs is the poor man's buckler."

Others merely bore their touhra, fancifully designed in the manner above exemplified. This custom was adopted and maintained by the house of Osman, with this difference, that the imperial seal was and is of pure gold, and contained no other addition than a small monogram in the upper corner, designating the title assumed by the Sovereign, such as "The conqueror," "The saintly," "The just," "The victorious," in the manner

seen over mosques or public edifices erected by divers sultans. When these titles were not added, a flower was substituted, as is the case with the present Sultan Abdoul Medjid (servitor of the church.)

The reigning monarch has three seals of different sizes, all of emerald set in gold, with the same inscription or monogram. The first is a small seal, which his Imperial Majesty always carries about his person, and hands to his secretary when required. The second is somewhat larger, and is intrusted to the khasnadar oosta (grand treasurer) of the harem, who employs it for all matters that concern her department. The third, or great seal of state—"imperial seal"—is confided to the Sadry azem, (grand vizir,) who is also termed the vekily mootlak, absolute representative, or alter ego, of the Sultan.

This seal bears some analogy to the great signet of England, confided to our Chancellor, and is the symbol of the highest authority. When a grand vizir is dismissed, the edict generally informs him and the world that he is "graciously permitted to proceed to his yally, or konak, there to repose from the fatigues of over-arduous labors." An officer of the Sultan's cabinet, having received this edict from the Sovereign, hastens to the private residence of the person dismissed, and, after exhibiting the firman which contains the nomination of a successor, demands from him the imperial seal. This usually occurs in the afternoon, when business at the Porte is completed.

On the following morning, the same functionary, accompanied by the grand master of the ceremonies, proceeds to the abode of the successor, who, being aware of the honor conferred upon him, advances to the door of his apartment, and, having heard the contents of the firman, and received the seal with the same deference that he would show to the Sultan's person, places the signet in his bosom, where it is supposed to remain night and day, so long as he holds office. Those ceremonies being terminated, the new vizir proceeds in state to the Porte. There he finds the numerous heads of departments and subordinates prepared to compliment him, and receives his predecessor's portfolio of office carefully sealed. The different

ministers being assembled, the new vizir breaks the seal in their presence, extracts the contents, and forthwith commences business. An early and appropriate day is then fixed upon for his proceeding to return thanks to the Sultan, or, as we should term it, to kiss hands.

The chiefs of all departments of state have their respective seals of office, engraved with their official titles. That of the Grand Vizir, which is distinct from the imperial seal, runs thus: —An Ajeneby Bab-y-Alyee Devlet Alya, (from the Sublime Porte of the Ottoman Empire.) That of the Reis Effendy is thus worded: Nazarety Omooree Kharijyee Devlet Alya, (from the Minister of Foreign Affairs of the Ottoman Empire.)

The form and quality of paper to which seals or signatures are officially applied, are strictly defined. They are of four kinds. Of these, the seals and signatures differ, or are omitted, according to circumstances. Thus,—1. Private or common notes, written upon half a sheet of paper, are neither doubled nor signed. When finished, they are rolled up and pinched at the extremities. The flat, pliant wax, in general use, is then coiled round, and the ends of this wax being pressed firmly together, the small personal signet is applied upon it.

2. Letters of more important character, from heads of departments to colleagues or subordinates, are written upon a long sheet of paper, doubled vertically. When completed, they are signed with the writer's name, and, being folded laterally, are placed in a long envelope, shaped like the English official cover, and sealed with three seals. But generally the latter are inscribed with a motto, and not with the signature or name seal, one or both of these being within.

3. Diplomatic notes, written by, or in the names of, chiefs of departments, are not usually signed. But the minister adds the date, and the official seal is upon the envelope, whether of paper or gauze. A foreign diplomatist, probably ignorant of this custom, recently returned a note of this kind to the Porte; stating that, there being no signature, he knew not whence it came. This was a sturdy imitation of a scene that had occurred between Tahir Pasha and the Grand Vizir. But the Reis Effendy

showed himself more complaisant than the latter. He returned a satisfactory explanation, saying the while, "This man would find dirt in Paradise."

4. Ministerial notes, or vizirial letters, are written upon a long sheet of strong, glazed paper, with a broad margin, and a space of two or more inches between the lines. These are stamped with the minister's name, and sometimes signed also at the conclusion. They are folded in envelopes of gauze or paper, and sealed with the official signet, on hot or cold wax.

The skill of Stambol engravers has fallen off considerably within the present century. The most celebrated artists of the day are Yumnee and Izzy Effendys. The former, a young man, promises to attain great perfection in his art, unless he loses ground by the time employed on the pilgrimage to Mecca, which he undertook in 1843. A young engraver named Mustafa is likewise skillful, and is among the most remarkable for obliging manners and reasonable prices. But none of their performances are to be compared to those of the profession in the seventeenth and eighteenth centuries, or even to those of Rhamy and Fenee Effendys, the first of whom was a Mevlevy dervish, whose exercises turned both body and brain, so that he died insane in 1806; the second, less devout, died in 1834.

The Stambol engravers were, however, far inferior in their best days to those of Ispahan. Seals and talismans cut by the latter, whether ancient or modern, bear a much higher price, and are infinitely superior in delicacy of execution to those of Constantinople. This superiority of the Persian over the Turkish engravers is observable in stones and seals set in silver, or in stones not mounted, and commonly called talismans. The latter are of various sizes, but generally cornelians and agates of oval form. The inscriptions consist of passages from the Kooran, or moral sentences, in the finest and most erudite characters.

Prices differ according to size, length of engraving, and antiquity. Sometimes a thousand or twelve hundred piastres are demanded, but fine specimens are now and then found for three hundred and fifty to five hundred. Common specimens are still cheaper. The value of a talisman, in the opinion of the Turks,

depends much upon the efficacy and sanctity attached to the inscription, or to the stone having, perhaps, belonged to some sainted sheikh, or to its having been carried to Mecca and rubbed against the black stone of the Kéaba. The principal merit in the eyes of Frank collectors is antiquity and fineness of engraving, and the more so, since antique talismans are rarely met with in the bazars. In fact, Turkish engravers would rarely waste their time in preparing talismans, for which there is little demand among their co-religionists, were they not enabled to sell them, now and then, to Frank travellers.

Modern talismans may be easily recognized by the coarseness of execution, and their being for the most part in colloquial Turkish, engraved upon pale red, white, or greenish cornelian.

Arabic talismans, or those in Kufic characters, are rare; but still more rare are the cylindrical or barrel-shaped seals of Babylon. The latter seldom find their way to Constantinople, where, from ignorance of, and indifference to, all subjects of antiquity, not immediately connected with their own faith, these interesting relics of ancient art are neither prized nor sought for by Turks. Some specimens may nevertheless be met with, but not in the engravers' bazar.

The dealers in such articles are Arabs, or Armenian merchants from the interior of Asia; and retailers are generally Greeks and Armenians, belonging to that class to whose rogueries there are only one or two exceptions named elsewhere. But strangers, visiting Constantinople, have little chance of purchasing additions to their collections of gems, intaglios, or antiques of any kind, save through the agency of these men, and even then they incur risk of being deceived with spurious specimens. It is well known that manufactories for such articles are established in Italy, and that their productions are forwarded for sale to the Levant. The Pera dealers have, moreover, their regular customers, who gladly purchase all rare or valuable articles, and leave the refuse to travellers.

Even these collectors find difficulty in procuring Babylonian or ante-Alexandrian specimens, which are found among ruins of those periods. These antiquities consist of cylinders and seal

rings either of baked clay or some hard natural substance. The first are from four to six inches long, conical or barrel-shaped, and covered with cuneiform letters. The inscriptions, in all cases, appear to have been impressed before the clay was hardened by exposure to heat, and are written in the most complicated Babylonian character.

They are met with among the ruins of Babylon, Nineveh, Resen, and other cities of the same remote period. Cylinders of harder material are rarely found but at Babylon. Mr. H. A. Layard, who minutely explored these parts during the year 1842, was unable to discover them elsewhere.

These cylinders are usually from an inch to an inch and a half long, and one third of an inch in diameter at the base, of pure cylindrical, or, as it now and then occurs, of barrel shape.

They are frequently of cornelian, onyx, common agate, and blood-stone, or of more precious substances; but more commonly of a black composition, the exact nature of which has not, I believe, been decided. Symbolical or fantastic animals, such as are seen among the sculptures of Persepolis and elsewhere, and human figures representing divinities and priests of the Magian religion, are engraved upon these cylinders, and generally accompanied by two or more perpendicular cuneiform lines. Sometimes the whole cylinder is occupied with figures, and has no inscriptions. The smaller articles of this class are invariably drilled vertically, so as to admit a string. They were probably worn as charms.

Seal rings of the same material as the smaller cylinders, roughly executed and without metal setting, are more common. They bear the figures of animals, generally goats or lions, and sometimes human busts or birds. Babylonian bricks, with arrow-head inscriptions, are well known to antiquarians. They are found in various parts of Mesopotamia, Assyria, Babylonia, and Susiana, and among all ruins designated as Babylonian.

Square tablets of baked clay are also frequently discovered among these ruins, having cuneiform inscriptions, to which are added impressions of seals. These appear to have been legal documents testified by witnesses.

Greco-Babylonian antiquities form a higher and distinct class. They consist of cameos, intaglios, coins, medals, and sometimes also of small figures of men and animals, delicately executed in silver or brass. The coins are those of Alexander or the Seleucidæ. But there is the less excuse for my wandering so far from the subject immediately before us, as specimens of these rare and beautiful antiquities seldom find their way to Constantinople, and are never met with in the Hakaklar tcharsshy.

It would be superfluous to dilate upon the antiquity or general belief in charms and amulets, which, even at the present day, is not confined to Orientals. Implicit confidence in the efficacy of talismans, charms and relics, is, perhaps, more deeply rooted in some Christian lands than in the East. Indeed, the religious exaltation and superstition of some Christian populations equal, if they do not surpass, those of Moslems.

Turkish talisman engravers, feigning ignorance of the antiquity of the art, affirm that the first specimen was engraved upon a piece of white agate by one of the Prophet's disciples, named Aksha Beny Hashem. Having seen Mohammed performing his ablutions, and perceiving the large mole, or stigma, that was imprinted between his shoulders, as it was supposed by the hand of the Almighty, the disciple engraved a likeness of this upon a small fragment of agate, encircled it with verses from the Kooran, and wore it himself as a talisman.

Having constantly enjoyed good health, and escaped unscathed from various desperate encounters, in which the Prophet and his followers were engaged with the Koureish, Aksha Beny Hashem attributed this good fortune to his talisman, which had been approved of and sanctified by his patron. This being known, many persons employed him to engrave similar amulets: so that he thereby obtained wealth and immortality. It is said that one of these talismans was found at Cairo when Selim I. conquered Egypt, and that it now exists among the relics preserved in the Holy Chamber of the Seraglio.

Engravers' shops are open at the sides and above, but have a small recess or back chamber for work, prayers, or receiving visitors. The different specimems, consisting of agates, corne-

lians, porphyry, blood-stones, chalcedony, &c., are kept in saucers, placed in small glass cases, resting upon a portable locker. The master generally sits in the front shop, and pursues his delicate avocation, aided by one or more workmen, undisturbed by the passing crowds. Most of them, however, shake off their wonted apathy, and, keeping a watchful eye on Frank visitors, seek to attract their notice with the fascinating words, "Telesm! Telesm! Capitan."

These engravers must not be confounded with lapidaries, who are principally Jews, and have their workshops in one of the lateral streets, contiguous to the Mahmoud Pacha gate of the bazars. The latter purchase stones, by wholesale, from Arab or Persian dealers, who upon their arrival at the Khâns, send round to invite customers. The Hebrews then retail the stones, cut and polished, to engravers.

It is difficult to assign prices for engraved stones. The value depends upon quantity and beauty of execution, the merits of which can be appreciated by those only who are intimately versed in the intricacies of fine calligraphy. Agate or cornelian talismans, about one inch long, and of ordinary character, vary from two hundred to three hundred piastres; nor is this price excessive, when it is considered that from ten to twenty days' labor are required. Small blood-stones, agates, and cornelians suitable for rings, cost about eight piastres, and the engraving of two or three words, neatly ornamented, from twenty-five to forty; but it is only by experience and comparison that engravings can be justly valued.

J.H.Buffford's Lith.

CHAPTER V.

OZOON TCHARSSHY, LONG MARKET; HOUSEHOLD FURNITURE; WEARING APPAREL; MARRIAGE CEREMONIES.

MASSIVE wooden gates divide the engravers' street and two Byt Bazars from Ozoon Tcharsshy. The latter, being occupied by a variety of trades intimately connected with domestic and familiar usages, deserves detailed notice.

The first portion is crowded with dealers in coarse muslin and cotton handkerchiefs, embroidered in gold and colored silks by the Christian and Jewish women of the Fanar, Vlanga Bostan, and Balat. These are generally employed for carrying fruit and other articles, as hand-baskets are considered *infra dignitatem.* Even female slaves accompanying mistresses to market carry purchases in handkerchiefs or cloths, held under their ferijee.

The most remarkable articles seen on both sides of this crowded thoroughfare are, sarik (turban winders) of divers colors and materials; ootchkoor, (long stripes of linen embroidered at the extremities,) for running through and supporting the broad hems of trowsers or drawers, which latter are worn by all classes and at all seasons by day and night; kooshak and mushtim, (girdles of red woolen or other stuffs,) worn outside the waistcoat, by the peasantry and lower orders. In these are deposited knives, poniards, pocket-hankerchiefs, ink-stands, &c.

The common people are so much attached to girdles, that even soldiers generally wear them under their uniforms. This custom, however disagreeable to the eye, is permitted upon hygeic principles. Habituated as these poor men are from infancy to wear girdles, and to preserve the abdomen as warm as possible, and subject as all are to inflammatory and gastric complaints, these girdles are considered by them as necessary to health and comfort. The result is a complete disarray of the figure, and thence a most mis-shapen soldier.

Accustomed from childhood to ease of limbs, and to be

clothed in a manner suitable to local tastes, faith, and climate; having no good models before them, and no esprit du corps—this latter virtue having perished with the Janissaries—Turkish soldiers always appear stiff and suffering when strictly accoutred, and deplorably slovenly when abandoned to themselves, which is generally the case. For, provided the regulation uniform appear outside, no trouble is taken to ascertain the quantity of clothing underneath. Thus they commonly wear two or more waistcoats, and often a quilted coatee, with wide drawers, thick waist-girdles, and various other portions of ordinary attire, under the jacket and trowsers. Lieutenant-General Jochmus, a ferik in the service of the Porte, proposed to modify the regulation-dress by introducing uniforms somewhat similar to those worn by the Egyptian troops, which are well suited to the habits, religion, and climate, and to military purposes. But the jealousy always exhibited towards Christians in the Ottoman service, combined with other ill-founded notions, induced the Seraskier to reject this useful modification.

The next articles that attract notice in Long Market are ihrams. These are of two kinds. The first consist of oblong, elastic blankets, principally manufactured at Philippopoli. Those in common use are scarlet and blue. Purple is reserved for Sultans and Validas, and green for Prophet's kin. The ends are ornamented with gold fringe, and the price varies from ninety to two hundred piastres. These ihrams are sometimes spread over divans, and placed in kayiks. They are invariably employed also to cover the tilts of arabas, the fringed ends being suspended over the extremities.

The appearance of many of these arabas, covered with bright-colored, gold-fringed ihrams, drawn by sleek and stately oxen, fantastically adorned and harnessed, gives to places of public resort an air of brilliancy and originality that defies description, and cannot be faithfully rendered by the most vivid colorist.

The snow-white yashmaks and many-colored ferijees of the fair Turks harmonize pleasingly with the vehicles in which they are seated, while the sober pace and mild expression of the white oxen attached to these cars are in accordance with the

grave deportment of the people. Were Turkish ladies, dressed as they are at present, to be seated in London equipages, they would appear as much out of place and character, as Christian ladies in European dress, when reclining upon the cushions of arabas.

A witty contributor to the Quarterly Review fell bitterly upon a French sçavant, some years ago, because the learned antiquarian declared that his classic meditations had been disturbed by the apparition of a smiling English handmaid, with green veil and pink spencer, at the foot of the great Pyramid. Now, at the risk of encountering similar shafts from the same or from other congenial quivers, I will venture to assert that nothing can be more out of keeping, nothing more calculated to disenchant and materialize, than the small flaunty hats, unveiled faces, and oftentimes half-veiled persons of European ladies, when mingling with close-veiled and picturesquely-clad natives upon the banks of the Bosphorus.

With the one, imagination enjoys full scope, and poetry acquires increased fervor; with the other ideality is dispelled, and prose doubly materialized. One lady, and she of high degree and mature age, visited the Bosphorus within the last five years, and carried this ingenuous frankness of attire, this open game of millinery, to wondrous extremes; so that Turks and Christians turned aside, and sought by averted looks to supply that negative covering, which the fair wanderer had apparently cast to the Danube nymphs on her passage through the Iron Gates. Saving the traditions of Eve, so much nakedness had never been heard of in the land.

An unpleasant adventure recently occurred to an English gentleman and his wife travelling from Jerusalem to Damascus. They were encountered by a band of Arab robbers, who not content with plundering the good couple of all raiment, compelled them to walk many miles, arm in arm, attired as our first parents were attired before the fall, until they approached Damascus. There the lady took refuge from inquisitive eyes in a tank, till her husband met with two passengers willing to lend their camel-hair cloaks, which enabled the denuded pair to

enter the city, and to conceal all and more than the lady of high degree had taken pains to exhibit.

The name of ihram is also given to the penitentiary mantle, worn by pilgrims during the ceremonies and sacrifices at Mecca. It formerly consisted of two square and seamless pieces; one being rolled round the head, and the other serving as a wrapper to the body. But the fashion has changed, and ihrams, made at Constantinople, consist of one piece, twenty-six feet long and six wide, which is rolled and draped round head, shoulders, and body.

The adoption of this garment, and the laying aside of every other article of dress, are imperative upon all male pilgrims, at the moment they approach the first limits of the holy territory, which is invariably arranged by the director-in-chief of the caravan, so as to take place on the 9th of the month Zilhidja; that is, on the day preceding the eve of Courban Beiram. Females are likewise bound to adopt the ihram, but are excused from setting aside other garments. Men may also retain the girdle containing their money and jewels, a sabre, a signet-ring on their finger, and a Kooran suspended in a bag from their necks.

The ihram must be worn until all practices of the pilgrimage are fulfilled. Many ultra-devout persons assume this emblem of contrition as early as it is permitted by law, that is, forty days before Courban Beiram, and consequently on the 1st of Zilcada. When the ceremonies are completed, and the ordinary dress is resumed, the generality of pilgrims carefully fold up and preserve their ihram, that they may be converted into winding sheets, when they are called away to those regions of forgiveness and enjoyment, which the common people suppose to be the indubitable award of all those who have accomplished the duties of pilgrimage.

Ihramjee compose a numerous company, and are busily employed throughout the year in preparing these wrappers for the departure of the caravan from Constantinople. The trade venerate Khadija, the Prophet's first wife as their patroness, she having woven the first penitentiary garment assumed by her husband, whilst her handmaids performed the same service for his favorite disciples.

West of Ozoon Tcharsshy are numerous alleys, traversing each other in such confusion and intricacy as to render correct delineation of their position extremely difficult. These comprise Yorganjylar Market, and are tenanted by dealers in yorgan, (coverlets,) yasdik, (cushions,) carpets of all kinds, and mattresses for divans, called mindér by Arabs and Turks. The European designation divan was probably given to mindér, because persons holding divans or councils are usually seated upon cushions. Thus the destination was mistaken for the article itself. In modern times mindér have been made up on wooden frames; but formerly they consisted of two or three narrow mattresses, stuffed with straw, hay or wool, more or less like our chancellor's woolsack, which, is, in fact, a true Oriental mindér.

Divans are sometimes called sofa by the Armenians. This word is derived from saffeh, an elevated platform. Our "sofa" is evidently taken from this. But the word sofa is exclusively applied by Turks to a large ante-room, generally to be found in their houses, and which in earlier times was constructed upon an open platform in the courts of mansions and villas.

In Turkish habitations, the framework of divans generally consists of rough wooden planks, over which is placed a long narrow mattress, filled with wool or straw. This is covered with printed cotton, chintz, or cloth, bordered with fringe, and frequently festooned. In wealthy houses, these covers are of costly materials, such as silk or velvet, embroidered with gold or silver, the frames of carved wood. At the back and extremities are thick cushions of the same materials, and a long strip of white linen is stretched over the seat and cushions from end to end to preserve them from being soiled. These strips of linen, which can be removed and replaced in an instant, are kept carefully stretched clean and free from creases.

The left hand is the place of honor upon all occasions, and nice etiquette is observed in ceding or retaining this position, upon the entrance of superiors, equals, and inferiors. One Turkish gentleman stated that, in order to avoid embarrassments, he always placed a pile of books in the left corner of his divan. The mindér or sofa occupies the whole front of

apartments nearest to the street. They are straight when there are no side windows, and angular when the apartment is provided with a shah nishan — a Persian term, meaning a royal seat. These shah nishan are projections, like glazed balconies, and are seen in almost all habitations. They have several front and one or two lateral windows, so that they command views on three sides.

Great ingenuity and equal caution are displayed in the construction of shah nishan. Care must be taken that the lateral windows do not look into, or obstruct the view from, houses on each side. The schemes employed to avoid these difficulties, and yet to obtain the desired prospect, give rise to that extreme irregularity and variety of architectural design observable in all Turkish houses.

Although police regulations relative to the cleansing and good keeping of public thoroughfares are much neglected, the laws concerning the construction of houses are imperative and nicely defined. In order to insure direct compliance, and to preserve some degree of regularity in the construction of houses, and the laying out of new streets, Bajazet II. established a council of architecture, and placed at its head a mimar agha, (master-builder,) or President of the Board of Works. No private abode can, therefore, be erected or rebuilt, without this officer's sanction, and according to the plan laid down or approved of by him — that is, as far as regards height, frontage, aspects, and disposition of shah nishans or other chambers liable to interfere with the privacy of neighbors.

Restrictions are also placed on the projection of roofs, and on that of water-pipes and gutters, so that passengers may not be incommoded by drippings; but these rules are little attended to, and the stoutest umbrella is an insecure protection against the torrents that descend at certain seasons from the roofs of houses. Strictly speaking, houses ought not to exceed thirty feet in height, or to be composed of more than two stories; nor should they encroach upon the straight line of public way. But these regulations are constantly evaded,

and the mimar agha and his subordinates derive increased emoluments from bribes and hush-money, given in exchange for permits of departure from rules.

The only clause rigidly adhered to is that respecting windows overlooking gardens and apartments of neighbors. The jealousy which exists in all countries, as to perforations in walls of separation, is carried to extreme lengths in Stambol. No man dares to contravene the laws on this subject; or, if he be powerful enough to do so, nothing can prevent his neighbor from erecting, at the expense of the former, a wooden screen, which serves to shut out intrusive eyes. By this means the person contravening obtains light, but does not gain prospect.

In proceeding up the Bosphorus or through the city, multitudes of these screens present themselves. They are constructed like Venetian blinds, fixed to upright poles, from fifteen to twenty feet high, and act as substitutes for the lofty walls which enclose the courts and gardens of all imperial palaces and first-class mansions. Privacy is the paramount object of all proprietors, and the laws that guarantee this privacy and inviolability are so rigidly observed, that the expression "his house his castle" can nowhere be more aptly applied. It is only in extreme cases that the police can enter private dwellings, and then the utmost delicacy must be observed in obtruding upon harems.

The internal distribution of Turkish houses is as varied as their exterior. The general purposes are, however, similar. The entrance is, with few exceptions, through a double door, furnished with a brass knocker. This door, guarded by a respectable grey-bearded porter, is large enough to admit horses and vehicles. Behind this is a swing-screen, suspended like a gate, which, when the front door is opened, prevents passers-by from seeing into the vestibule or court. On one side is the staircase leading to the salamlyk, mabain, sofa, and other apartments appropriated to males; and on the other is a door conducting to the harem stairs. On the same side as the women's door is the swivel-box, intended for communicating with the harem kitchen, which is always on the ground floor.

Cellars not being required, their places are occupied by cisterns for rain water. Upon ascending the staircase, at the bottom of which is an elevated marble or stone slab, for mounting horses or carriages, a door opens from the first landing-place into the rooms of the men-servants or slaves — a kind of entresol, where several are lodged together. These rooms, called kogash, may be likened to our pantries and servants' halls. At this point the staircase is frequently divided by a door, which keeps the upper stories warm, and separates menials from masters at night. The landing-place of the first story consists of a spacious, unfurnished gallery, called sofa, or divan khana. This serves as an ante-chamber to apartments comprising the salamlyk, whence there are communications with the harem. In the abodes of great men, one of these ante-chambers is called the mabain, in which secretaries and superior attendants await orders during day and sometimes sleep at night.

Some of these apartments are of large dimensions, and so thickly set with windows on two or more sides as to resemble green houses. The ceilings are invariably of wood, carved and divided into square or lozenge-shaped compartments, sometimes painted with flowers or arabesques. The intervening mouldings are painted or gilt. The height is rarely proportioned to the extent. Sometimes, as for instance in the mansions of Halil, Khosref, Reschid, Riza, Tahir, Raouf, and other eminent Pashas, the walls, ordinarily of plain stucco, are wainscoted, and painted in imitation of flowers, fruit and landscapes. Paper, or other covering to walls, even in the imperial palaces, is unknown.

In proportion as intercourse with Europeans extends, fashions and customs vary, so that an important change is rapidly taking place in the furniture of houses. Thus, in those of wealthy persons, chairs, sofas, tables, consoles, mirrors, wardrobes, chandeliers, and a variety of western essentials may be seen. Indeed, the sultan's private day-apartments, at Tcheraghân and Beshiktash, are furnished more in the European than Oriental style. Fire-places or stoves are alone

wanting to give them the appearance of the most commodious French or German saloons. The middling classes are also making some progress, but in general they retain their ancient simplicity. Their furniture is limited to divans, mats, carpets, and a few pieces of glass or porcelain placed in wooden niches. Although the wooden galleries (tchardak) generally raised upon the roofs of Christian houses at Pera and Galata, are forbidden at Constantinople, many houses are provided with a chamber raised above the upper story. This chamber, having windows on all sides, corresponds with the Belvideres of the continent, and is termed Jehân Numà, (world displaying,) as extensive views are obtained from it. Splendid specimens of these elevated apartments may be seen above the salamlyk and harem at the palaces of Tcheraghân. But their construction gives rise to repeated discussions and lawsuits, from their looking into other people's premises. He who possesses the greatest power or most extensive means of bribing the mimar agha, generally triumphs.

The Turks are fastidiously careful in the distribution and arrangement of certain portions of their houses essential to health and comfort; and in this respect their habitations are infinitely superior to those of Italians, Spaniards, Portuguese, and other more civilized people. These apartments are politely designated edeb khana, (abodes of decency.) They are spacious, airy, walled and floored with marble, most abundantly supplied with water, and generally provided with a small ante-chamber, in which a semi-circular koorna, (fountain,) such as are used in baths, is affixed to the wall, and communicates with the inner compartment. A pair of wooden naelin, (pattens,) with an earthen or metal ewer, form part of the accessories. Each story and suite of apartments is provided with one or more "abodes of decency;" and in families, where there are more than one wife, each lady is specially entitled to one of these retreats. In the Sultan's palaces they are richly ornamented with sculptured marbles, and are in keeping with the admirable cleanliness that distinguishes the interior of higher class dwellings in Constantinople.

In almost all large Turkish houses, one or more baths are erected and attached to harems: so that the ladies or masters can enjoy this luxury at home. These baths are small, but neatly fitted up, and similar in their arrangements to the large public hammams. In short, it may be affirmed that, in all matters concerning health and personal cleanliness, the distribution of Turkish houses is equal to that of the most luxurious Western cities, and far superior to those of many which boast of more refined civilization. The principal architects, at the present day, are Armenians, who for the most part employ workmen of their own faith. In these operations, however, carpenters are more necessary than bricklayers or masons, whose duties are limited to foundations and roofs — all intervening parts, excepting the edeb khana, kitchen chimney, and bath, being of wood.

Yorganjee also make shilty, (thin mattresses,) stuffed with cotton. These are placed upon the ground on the side of the room, with the back leaning against the divan, and are the favorite seats of masters and mistresses in their private apartments. Those who read or write much, prefer this position to sitting upon their divans, unless it be at their yallys, whence they may enjoy lovely prospects and refreshing air. Shilty are made of coarse linen filled with cotton, and covered with chintz or richer materials. The cotton is beaten and cleansed by the halladjee, whose shops are frequently met with. These men hold a long bow, with a wire cord, in the left hand, and in the right a box-wood mallet. They strike the cord with the latter, and thus cause the vibration to sift and separate the cotton scattered beneath. When duly prepared by this method, the cotton is laid between two pieces of coarse linen, and lightly sewed at intervals. A piece of figured chintz or other stuff is then laid over one side, and neatly wadded. A calico sheet is added to the reverse side, and the edges, being folded over about four inches, are sewed down. One or more of these coverlets serve as quilts and blankets, and are both light and warm. Quilts somewhat similar are common at Frankfort and in the Rhenish provinces.

Mattresses (mindér or dooshek) are made in the same man-

ner, but generally of wool. Two are usually employed. In this case, the lower mattress is merely a thick sack, filled with Indian-corn straw, and the upper of cotton, wool or hair. The sheet is sewed to the upper surface of the latter, and is removed only when washing is required. It is generally of coarse calico, or of the material, part silk, part cotton, (birunjuk,) employed for shirting. Sometimes these sheets are of extraordinarily fine texture, and are interwoven with strips of silk, resembling bands of satin ribbon. A bolster, stuffed with cotton and covered with a case of birunjuk, embroidered with silken flowers, and a small square pillow of the same materials, support the head.

The outer coverlet is sometimes made of merino or Angora "chaly," beautifully embroidered and tastefully quilted. This operation is generally performed by the ladies and slaves of the family, who are as proud of their embroidery as the good housewives of England or Germany. At first, Turkish beds placed on the ground and destitute of elasticity, appear hard and inconvenient, but short practice familiarizes strangers to their use, and renders them as agreeable as those of Europe. They are always preferable to the stifling feather-beds of Germany. In winter, however, the draughts of air entering beneath badly-closing doors, and through ill-fitting windows, expose sleepers to colds that might be avoided if the mattresses were elevated upon frames. On the other hand, the practice is convenient, for the whole of the bedding is removed at sunrise, and deposited in one of the large closets (youk) which are constructed in all rooms destined for repose. In the mean time, bedsteads of iron are introduced in all government hospitals, barracks, and academies, and are considered essential to the health and comfort of soldiers and students.

In imperial palaces and those of sultanas and great personages, the various articles of bedding are extremely rich. The coverlets, for instance, of Merino, Angora, Chaly, or Lahore stuffs, admirably embroidered with colored silks, representing foliage, flowers, and arabesques, are of silk encrusted with gold and silver embroidery, interwoven with small pearls and turquoises. The pillows and bolsters are similarly ornamented,

with the addition of large tassels of gold, and silk or seed pearls at the extremities, and the sheets of birunjuk as fine as the most delicate cambric. During summer, djebinlik, (mosquito nets,) of Tripoli gauze, sprigged with gold, are suspended by hoops over the sleeper. On the death of exalted personages, many of these rich and beautiful articles, nearly as bright and untarnished as when first made, are sold to the bazar yorganjee, who have their stores in the small contiguous khans. There they may be found in abundance, as the dealers do not expose their most valuable articles in open market.

The yorganjee form a numerous corporation. A portion of them have a bazar at Galata, but they deal only in inferior articles.. The price of common bed-quilts, covered with chintz, varies from forty to sixty piastres, that of mattresses from twenty to thirty, and bolsters from eight to twelve, so that a Turkish housekeeper can procure an excellent bed for less than one hundred piastres.

According to tradition, quilted coverlets were not introduced until the marriage of the Prophet's daughter Fatmeh with Ali. Prior to that event, bed-coverings consisted of rugs of camel-hair or some other coarse material. The marriage being announced to Mohammed's disciples, one of them, a native of the Punjab, set to work and converted a noble Cashmere shawl into a coverlet and presented it to the Prophet, to be added to his daughter's marriage presents. The fashion spread rapidly. Osman, who first introduced rich furniture and extreme luxury into the hitherto simple abodes of the Kaliphs, ordered quilts of unrivalled magnificence, embroidered with pearls and precious stones, and presented three or four to his daughter, the beautiful Umm Gulsum, upon her marriage with Emir Ben Rakiya, son of Omer. Osman is, consequently, respected as patron of all yorganjee.

It is affirmed, and this upon authority not to be doubted, that, when kadinns enter the sultan's sleeping chamber, which does not occur until His Highness has retired to his couch, they approach the foot, lift up the coverlet, and raise it to their forehead and lips. After this mark of obeisance, they make their

way into their resting place by gliding upwards. The same mark of deference is paid to sultanas by those who are honored with the hands of those illustrious ladies. The husband in this case waits until he is summoned, and, having reached the foot of the couch, performs the ceremony of bowing and raising the quilt to his forehead, after which he is permitted to attain the bower of felicity by the same "sliding scale."

When Shah Sultana, sister to Selim III., was married to Kara Mustafa Pasha, her Highness established the superiority of her rank over her husband in a summary manner; and this upon their marriage night. The impatient Pasha, not aware of the fiery and capricious character of his imperial bride, vainly waited until within an hour of dawn for the wonted summons to the nuptial chamber. At length, fearing that the muezinn would announce morning prayer before he could enter his wife's apartment, and that he should consequently be accused of neglect, he set aside his twentieth pipe, and boldly proceeded to the harem. Here he opened the sultana's door, said his prayer, and approached the foot of the couch. Better had he disturbed a sleeping lioness. As he was in the act of stooping to kiss the hem of the coverlet, the recumbent sultana cast him prostrate with a blow of her foot. Then, springing from her couch, she flew at his face, and, in spite of his supplications of "My sultana! my soul! my lamb! corner of my liver! Amân! amân!" (mercy!) she lacerated his cheeks and nose so piteously, that blood streamed on the floor. Then, clapping her hands for her female attendants, she bade them drive the insolent intruder from her presence, and retired to bed to compose herself.

Not satisfied with this explosion of choler, the irritated princess proceeded next morning to the Seraglio, and throwing herself upon her knees, at her imperial brother's feet, demanded the immediate disgrace of the "infringer of etiquette," and her divorce from "the insulter of her dignity." Sultan Selim listened attentively, and, when she had finished speaking, highly applauded her spirit and promised to admonish and chastise the husband. He then dismissed his sister, with an earnest recom-

mendation to pardon the offender, and burst into a fit of laughter.

This merriment increased twofold when Kara Mustafa entered the presence, humbly craving pardon for the fault he had committed, and exhibiting his face miserably furrowed and scarified by the virago's nails. It nevertheless required many days' negotiation before the haughty princess could be induced to look upon the offender; with whom she continued to live upon the most distant terms.

Shah Sultana was justified in her dislike to Kutchuk Mustafa. It was this depraved and venal Pasha, who in order to obtain the grand viziriat, leagued himself with Sultan Mustafa and the Janissaries against Selim III. By frustrating the attempts of the celebrated Bairactar Pasha to save Selim's life, the husband of Shah Sultana brought about the death of Selim, of Bairactar, and of the imbecile Mustafa. The Princess, aware of his intrigues and convinced of his guilt, banished him eventually from her presence, and, as some affirm, hastened his death.

Although this sultana was proverbial for her impetuosity and relentless character, of which many anecdotes are narrated, she was by no means the only instance of imperious deportment of sultanas towards individuals to whom they were married, frequently against their own desire, and invariably without previous communication or foreknowledge. With a view, however, of softening the aversion of sultanas to these individnals, young and handsome Pashas are selected. Examples of this occurred in Saïd, Achmet Fethi, and Halil Pashas, who married Sultan Mahmoud's daughters, Mihr ou Mah, Atya, and Salyha Sultanas. At the period of their respective marriages these three Pashas, all of obscure origin, and the last mentioned an emancipated slave to Khosref Pasha, were amongst the handsomest men of rank in the empire.

The first alleys branching eastward from Ozoon Tcharsshy are tenanted by a variety of trades, of which cap-makers, dealers in fez, fez tassels, silk twist, buttons, and braiding, are the most conspicuous. Since the abolition of the old costume, the num-

ber and variety of skull-caps, worn under the sarik, (linen head-winder,) have much diminished. But there still remains a bewildering variety, of which the following are the most striking, and are sold in the street called Tarpushjelar market.

1. Tarpush, are stiffeners of wadded linen, serving as linings and supports to the fez, from which they are distinct. These tarpush are constantly renewed, whilst the fez can be worn many months.

2. Gidjilik, (nightcaps.) These are convex, ribbed, wadded, and of light felt, chaly, or merino, pink, yellow, brown or green. Though generally reserved for night use, they are sometimes worn in privacy as a relief from the fez, and are the favorite house-cap of Armenians. Turks prefer a light wadded cap, called takka, around which they fasten a colored handkerchief. Sleeping caps are generally of light brown felt for men, and the ladies, to whom hair papers and curling irons are unknown, content themselves with enveloping their heads in a kalemker.

3. Takka, are of various kinds. Those used by the women of Asia Minor and the European provinces are generally of scarlet, amaranth, or white shalloon, lined and lightly wadded. The flat round tops are ornamented with spangles and circles of colored thread. A handkerchief wound round this forms their ordinary head-dress, both at home and abroad. But the Stambol ladies wear a low, broad fez, with thick blue silk tassels falling over the shoulders. This supports the yashmak, and gives to it that elevated appearance, which some suppose to result from a profusion of hair.

4. Kaook. These are the red skull-caps, of soft felt or wadded serge, round which those who still wear turbans wind the sarik. They are of various forms. Those worn by the oolema are round, flat-topped, and stitched in diamond figures or perpendicular lines, much resembling the black caps worn by French presidents of tribunals. Those used by other persons are mere oval skull-caps, of which little appears above the linen winder, except the blue tassel.

The Prophet's sarikjee, an Arab of the Kureish tribe, named Abdullah Ben Saoud, one of his earliest converts and warriors,

has the merit of having invented kaooks. Prior to the Hegira, the cap was of brown felt, without other addition than a broad strip of linen thrown over it, and attached with a camel hair-cord. Being desirous to institute a head-dress different from that of the pagan Arabs, Mohammed gave a hint to Abdullah, who forthwith made a wadded, sword-proof kaook of black silk. This he strengthened by winding the cloth round in coils, so that it formed an excellent defence against "the fiery edge of the scimitar and the sun's ardent rays." Such was the origin of the turbans now generally seen upon the heads of the middling and lower orders.

But the most important branch of these trades is that of fez-sellers. These fez are of different forms and sizes. 1. The stiff shako-formed, worn by all civil and military functionaries and by the marines. The best, as to texture and color, are imported from the province of Morocco whence they derive their name. They are of strong, but soft and elastic felt, and invariably dark scarlet. The flat top is ornamented with a large blue puyskul (tassel) of silk; of this two-thirds are left pendent behind, and the remainder is carefully combed over the top and sides, leaving a small space vacant in front. It is the custom to pass the upper extremity of the tassel, affixed to the centre of the fez, through a piece of paper, neatly stamped, or cut by the hand, like old-fashioned watch-papers. The artists who sell them are Armenians, and form a distinct trade.

African fez, which cost from forty to fifty piastres, are preferred. Those served out to the army are made at Eyoub. Those in general use are imported from France and Leghorn, and are sold, with tassel, for thirty-five piastres. The Government manufactory employs three hundred hands, under an Armenian sub-director, and produces a sufficient supply for the army. The surplus are sold in the bazars without tassels for thirty piastres; but they are stiff, heavy, and do not retain their color. Marines wear the military fez, but sailors find it more convenient to use those without the tarpush or stiffener inside. In lieu of this, they wear a white linen skull-cap, neatly stitched, and made by the Turkish and Greek women in imitation of those of Egypt.

The loose fez, the common head-dress of the Greek Rayas, is ornamented with a long pendent blue tassel.

A third kind of fez is the small skull-cap worn by boatmen, and by many private individuals when at home, and thence called itch-fezy, (home or private fez.) It barely covers the crown of the head, and is ornamented with a blue tassel spread equally round its circumference. It is the fashion for the boatmen of Therapia, mostly Greeks, to shave the head entirely, and to wear nothing when on the water but this skull-cap, which gives them a daring look, not out of character with their calling and habits.

Habit, from early childhood, gives to these men's bare skulls a power of resisting degrees of heat that would be fatal to unpractised brains. During seven or eight months, the sun's rays dart upon the Bosphorus with scorching ardor, insupportable almost to those provided with hats and umbrellas. But boatmen never flinch, and work from sunrise to twilight with unabated vigor, and without the slightest evil result. This power of resistance is the more remarkable, as boatmen are careful, when not rowing, to cover their heads with a large kaook, encircled with an immense black, white, or blue linen winder.

The kazasslar, or dealers in puyskul (fez tassels) and silk twist, form a numerous and wealthy company. They are almost all Armenians, Greeks, and Hebrews. The change of head-dress has added to their profits, as every individual, high or low, of both sexes, uses at least one fez tassel yearly. These are sold by weight at one piastre per drachm. Near to their shops are the manufacturers of the ornamental silk lace or braiding, (arj,) employed for trimming gowns and ferijees. They are of various colors and patterns, neatly woven, and are considered as an essential finish to ladies' dresses. Sometimes they are of plain black, when worn with geranium-colored silks; sometimes of many colors mixed, when added to silk plaids, now much in fashion in the harems; sometimes they are of gold, or gold and silk, (klaptanly or ussain arj,) when the entary consists of crimson or green brocade. These braidings are of all prices and patterns, and are made exclusively by Armenians, whose small and delicate hands are well adapted for this work.

One of the first objects that strike travellers upon reaching Constantinople is the unsightly kettle-shaped kalpak worn by Armenians. A head-dress, more graceless and apparently inconvenient could not have been invented; and its ugliness is increased by the wearers' heads being shaved, except on the crown, upon which the kalpak is perched. The Jewel Bazar, entirely tenanted by Armenians, derives a most formidable and dismal appearance from these caps. It is difficult to comprehend the object of those who imposed kalpaks upon the Armenians, unless it was to add inconvenience to ridicule, and to destroy, as far as possible, every trace of the comeliness with which nature has lavishly endowed this handsome race.

Having one day asked an old Armenian what was the origin of the kalpak, and why this unseemly head-dress had been selected, he replied, "Are we not Rayas? Do not the Turks desire to blacken our heads as well as our faces?" Now it appears that the patriarchs of the Armenians, and not the Turks, were the first inventors of this lugubrious bonnet. Their object was to adopt and perpetuate a head-dress that might distinguish them from the Greeks, between whom and the Armenians there exists greater jealousy than between Papists and Protestants.

These caps are composed of fine black lamb-skin, stretched upon pasteboard forms. They are made by Armenians in Kalpakjylar Tcharsshyssy. The skins are for the most part imported from Ourlak, in Russian Tartary, but the finest are brought from Khiva and Bokhara. A good kalpak costs from 150 to 200 piastres. The elderly schismatics and a portion of their families rigidly adhere to these caps, but fez are gradually substituted among the Catholics and young schismatics; and ere long all their faces will be whitened, in so far as depends upon the abolition of kalpaks.

These changes have not taken place without causing dissatisfaction and disquietude to the Porte. They have been considered as attempts on the part of Rayas to abolish the distinctions of dress, which at once point them out as dependents on the dominant race. It was in consequence of this that Izet Mohammed, grand vizir in 1842, issued a firman, forbidding all Turk-

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ish subjects not authorized by civil or military rank, and especially Rayas, to wear coats ornamented with frogs or braiding, and commanding those Rayas who had adopted the fez to resume the kalpak.

This firman, read in the Turkish mosques and in Christian churches, produced so much discontent among Rayas, that petitions were addressed by the syndics of the different esnafs to the Sultan, praying his imperial Majesty to rescind the edict. The result was concession as regarded the kalpak, but it was enjoined that all Rayas should attach a strip of black ribbon to the side of the fez, or affix to it a brass gilt ornament denoting their trade or profession.

Thus, for instance, the fez of Armenian or Greek watchmakers are sometimes ornamented with a watch-plate, encircled by a gilt scroll, indicative of their craft. The council of twelve Armenian bankers, who form the Mint or Finance Committee, under the direction of the Mailya Naziry, (Finance Minister,) are permittted to wear the sultan's cypher in gold on their fez. This symbol of bondage sits lightly upon their heads, being amply counterbalanced by enormous profits.

The cross-alleys contiguous to the cap-makers' stalls are occupied by venders of ferijees worn by all classes. This portion of female attire, without which no woman, unless a newly-purchased slave, can appear abroad, is of the same form for high and low. It is made of fine broadcloth for winter, and of light merino, chaly, or serge, for summer. The prevalent colors are dark blue and olive; but lilac, light brown, and even dark red, are not uncommon. Green is reserved for Prophet's kin.

The shape of the ferijee is that of a large cloak, with the addition of a square cape falling from the neck to the ground. They are sometimes lined with white or black satin, and ornamented with tassels and an edging of velvet, ribbon, or braiding, (arj.) Women of the higher classes generally avoid glaring colors or additional ornaments. This is observable in the harems of sultanas and grand dignitaries. The ferijees worn by Armenians are of the same form, but they are limited to dark colors. The price of a ferijee of fine cloth varies from four hundred to five

hundred piastres, and when lined and trimmed reaches one thousand. Those of merino and chaly do not exceed three hundred piastres.

Among kazasslar and iprikjee, (silk braid and twist dealers,) are shops of saltajee, whose wares cannot fail to attract notice. They deal in women's and children's dolmans and jackets, called saltamarca, an evident corruption of Santo Marco, and a relic of the old juste-au-corps, worn by the Venetians when they disputed possession of Galata with the Genoese. These jackets are of light cloth, velvet, or merino, of bright colors, richly embroidered in gold and colored silks, without buttons, and with short half sleeves. They are worn over the entary in winter, and form a picturesque addition to the rich and original costume of the fair sex. They are, however, more in vogue in the provinces than in the capital. Ladies of fashion look upon them as gaudy and in bad taste. The latter, however, purchase them for their lovely children and female slaves, upon whose attire they lavish the richest resources of the toilet. This custom is what is termed the *grand genre*, by the French; it being common for ladies of the greatest wealth and highest estate to limit themselves to printed cottons or figured muslins, while their children and slaves are dressed in rich silks, velvets, and brocades.

Upon quitting the labyrinth of shops on the eastern side of Ozoon Tcharsshy, many intricate alleys are seen in the opposite direction. These are tenanted by Armenian kapamajee, (ready-made clothes men,) clamorous to attract customers. They deal in entary (robes or gowns) for both sexes; shalwars (trowsers) of silk, printed cotton, and figured muslin, for women; tchasgur (men's wide trowsers) of crimson, amaranth, or violet cloth, or merino; yelek (waistcoats) of silk, embroidered with black braiding, and many other articles.

This portion of the bazar is one of the first points of attraction, as the kapamajee deal in the ready-made articles which are eagerly purchased for dressing gowns, though inconvenient in form and width for the destined object. These gowns are the common robe worn by those who retain the ancient costume, and are of Broussa or Selimya silks. The price of an entary

of good quality is about ninety piastres; of shalwars forty-five, and of yelek thirty. Tchasgur cost from seventy to eighty, and are better fitted for dressing gown trowsers, than the short shalwar.

Little being known in Europe of the materials and component parts of Turkish ladies' dress, I will seek to describe them as briefly and clearly as possible, and this in the order which custom indicates their adaptation to the person.

1. Giumlik (shirts) are invariably made of the mixed cotton and woollen stuff called birunjuk. Formerly, the front was left open as far as the waist, and thus exposed more of Nature's secrets than is accordant with European notions of propriety, notwithstanding the open-hearted candor of the lady of mature age and high degree, previously mentioned. But the fashion has been modified, and the giumlik is now fastened at the throat by a diamond, pearl, or coral button, and closed over the chest with two or three similar ornaments. The sleeves are loose, and the whole is edged with satin. The lovely Balkis has the merit of having introduced this essential article of raiment.

2. Dyslik are of calico, very wide, drawn close round the loins with an outchkoor, and tied at the knee, whence their literal name, (knee things.) The use of cotton stockings is gradually spreading, but they are not common, though the lower orders wear coarse worsted socks during winter. The vanity of some fair stocking-wearers having led them, when descending from arabas, to expose more of their ancles and superposed strata, than was considered correct, complaints on this score were made by sundry of the orthodox to the Sheikh Islam. This functionary, whose special duty it is to keep a watchful eye over Satan and his temptations, and to inculcate modesty and adherence to rules, issued a monitory firman in the spring of 1841.

It was thereby notified to those of the fair sex who might adopt superfluous innovations, (stockings,) that they were intended as additional coverings to the person, and not as pretexts for attracting impure eyes to forbidden regions. This firman was not more ridiculous than the police order of his Majesty the King of the Two Sicilies, enjoining all female opera dancers to

clothe the upper portion of their nether persons in azure blue "knee things."

3. Shalwars are loose trowsers, nearly three yards wide at the waist, and diminishing to about eighteen inches at the extremity of the leg. They are drawn together and supported by an outchkoor, run through a broad hem, and richly embroidered at the ends. The extremities are fastened by loops below the knees, whence they fall in large folds over the ancles. Shalwars are made of various materials according to seasons, tastes, and fortunes.

First-class odaliks of the palace are celebrated for the splendor of their shalwars and indeed of their whole attire. The pieces of silk or brocade, called caftan, required for their shalwars and gown, and measuring eight yards, commonly cost from one thousand to one thousand five hundred piastres. Shalwars render the same service to Turkish and Armenian ladies as petticoats and slips to those of Europe. Flannel is never used; and thus there is no danger of the eye being incommoded by those prosaic, anti-rheumatic additions to English ladies' attire, the sickly extremities of which are too often observed to emerge from well-merited obscurity.

4. Entary (gowns) are most difficult to describe; the form, especially that of the skirt, being unlike anything within the range of European fancy. The back is closed and adheres tightly to the figure. The front is open, much cut away, and merely closed by three or four buttons at the waist; the sleeves are tight from the shoulder to below the elbow, and, being much longer than the arm, hang down and exhibit the sleeve of the giumlik. The skirt is at least two feet longer than the person, and is divided below the waist into three breadths, the ends of which are tucked up when walking and secured beneath the waist shawl.

Entarys are made of the same materials as shalwars, and are lined with calico or silk, and trimmed with arj. They are worn at home and abroad, and, in spite of their singular conformation, have a graceful and easy appearance. It is remarked by the bazar dealers, that, whilst the dress of Turkish ladies becomes

every day more simple, that of Armenian women improves in richness. The most costly stuffs, native and foreign, are purchased by the latter, while the former content themselves with chintzes and cottons. This is partly ascribed to fashion; but the truth is, that a vast portion of the wealth of the capital has passed into the coffers of the Armenians; and Rayas, being now comparatively secure from confiscation and persecution, do not scruple to adorn their persons in a manner commensurate with their riches. The splendor of the Armenian ladies' toilet, at their marriage feasts and other ceremonies of rejoicing, cannot be surpassed, albeit their taste is very questionable, and they are laughed at by Turkish women, for their absence of art and fashion, as much as provincial women are criticised by the lionesses of Paris.

5. The kooshak is invariably of narrow shawl. It is fastened twice round the loins, and the ends are turned in, and rolled flat in front. The kooshak is a receptacle for pocket handkerchiefs, and sometimes for embroidered money-bags. Few ladies wear watches, and none carry poniards. Fans are unknown and parasols rare. Both are replaced by yelpazy (hand-screens of feathers.) The custom of tinging the nails with henna has been abandoned by ladies of quality, who have for the most part adopted thread-gloves.

6. Tchipship are worn at home only. Yellow boots and slippers are reserved for going abroad. The customs attendant upon the use of these articles have been described when we visited the shoe market.

7. Fotaza. The head-dress consists of two parts—the fez and yeminy (handkerchief.) The former are of the finest felt, broad at top, and ornamented with a rich blue tassel, spread over the crown and falling a few inches down the back. The fez is set back on the head, and the crown is frequently ornamented with rays of diamonds, rich embroidery, or coils of pearls. Yeminy are the colored muslin handkerchiefs, called kalemkery, described elsewhere. They are doubled across the front of the fez, so that the double is attached over one ear, and the ends, fastened above the other, hang down a

few inches. It is upon these yeminy that ladies affix diamonds and other jewelry, worn in the hair by Europeans.

Such are the principal portions of the female in-door attire, which is completed in winter by a kurk.

Ferijees have been described. Yashmaks consist of two pieces of fine muslin. One of these is placed across the lower part of the face, so as to cover the chest, chin, mouth, and bridge of the nose, and is tied or pinned at the back of the head. The other is drawn across the forehead, so as to conceal the eyebrows and the whole of the head, and, being pinned behind the ears, falls down the back, beneath the ferijee. The yashmaks of Armenians are distinguished from those of Turks, by the former being so put on as to show the whole nose but not the mouth. This distinction is imperative. Were Armenians to wear yashmaks over the nose, they would be subject to reprimand as desirous to pass for Turkish ladies; and were the latter, to uncover this member, they would be mistaken for Armenians or something infinitely worse. In fact, none but the most unblushing portion of the sex ever infringe this custom.

Some trifling laxity upon these points had, however, been observed towards the commencement of 1841. A firman was therefore issued and read in all mosques, calling the attention of masters of families to this backsliding. This firman, while it pointed out the sin of departing from those rules of propriety which form an integral portion of the religious code, also condemned the practice of shopping in Pera, where, as it was insinuated, the ladies were as much attracted by handsome infidel shopmen and others frequenting these magazines, as by the goods exposed for sale.

As female dress is intimately connected with marriage ceremonies, and forms a necessary adjunct to that important formality, I will offer some details respecting the latter. These will have the advantage of fidelity and perhaps of novelty.

The legal marriage (akd) may be considered rather as a civil than religious ceremony. Herein it resembles similar formalities in France and Belgium, where the nuptial benediction is regarded as a matter of conscience and not of legality. The

ceremony at Constantinople consists in the reciprocal consent of both parties, strengthened by certain written stipulations, rendered necessary by the facility of divorce, which is more easy to be obtained, if possible, than in Poland. The preliminaries of marriage, according to the strict letter of the code, are simple; but individual fancies, converted by custom into law, have rendered these simple practices extremely complicated and expensive.

The middling and lower classes still adhere to ancient customs, less perhaps from inclination than from impossibility to afford the expense of more sumptuous solemnities. But persons of higher quality are accustomed to give full scope to their vanity and love of display, and to signalize this eventful epoch of their children's existence, by all possible splendor and outlay. Parents and relations on both sides take the greatest interest in all previous preparations, and, after repeated interchange of costly presents, the wedding (zitâf) is celebrated by a grand dinner, given to male friends and connexions on the Thursday in the salamlyk, and on the Friday to the other sex in the harem, while open tables are kept below during the whole week for the poor of the quarter in which the bridegroom resides. Fortune, taste, or liberality, augment or restrain profusion and expense.

The majority of Osmanlis attach so much importance to the early marriage of their children, that they sometimes discuss and arrange these matters before the birth of the destined spouses. Mothers, whose sons have scarcely attained their fifteenth year, can neither sleep nor eat, until the latter are suitably disposed of; and the same anxiety is felt by those who have marriageable daughters. This is the natural result of the retired life led by Turkish women, and is further stimulated by a dread that their sons should be tempted to fall into flagitious habits, deplorably prevalent among the highest classes.

Supposing that arrangements have not been previously made between friends or connexions for the union of their children, and that no suitable person has been pointed out as a wife, the mother of a marriageable youth concerts with her husband, and sallies forth in search of a partner for her son, accompanied by

some female friend or adroit slave. In order to attain her object, she attends public baths, where she cautiously examines the persons of young girls, and inquires into their fortunes, position and expectations. If she fails there, she makes crafty inquiries among the gossips of different quarters, and causes her slaves to form acquaintance with those of houses where eligible matches may be found. In short, she spares no pains to obtain indirect information or personal knowledge of those young women whose position justifies further proceedings.

Sometimes, indeed, mothers carry their artifices so far, that they avail themselves of sundry pretexts to obtain access into houses. Thus, at one time, they feign sudden illness, and, rapping at doors, earnestly request permission to repose. At other times they beg leave to enter a house in order to say their prayers, their own abode or a mosque being too distant for them to arrive for this duty within the canonical period. It is by these and other artifices that they are enabled to obtain a sight of young ladies, and to examine appearances, whilst their slaves or companions are busily engaged in obtaining information from servants. An eligible person having been discovered, the young man's mother attires herself in her holiday garments, and accompanied by the grandmother, if alive, proceeds in grand ceremony, called geureddjy, to see and propose in form for the girl's hand. Being admitted with due respect, she forthwith announces her object, and supports it with a detailed enumeration of her son's personal merits, fortune, and prospects. To this the girl's mother makes no immediate reply, but dismisses the applicant with many compliments, and a request for time that she may consult with her husband and relatives. In the course of eight or ten days a yengueh (confidential go-between) is despatched to receive the reply, and intermediate messengers are also employed to keep up the laudatory fire, and to prevent jealousies of neighbors or officious persons from spoiling the match.

When the two parties agree, and the damsel's mother replies affirmatively, two male relatives are appointed on each side to discuss and fix the dowry, (aghirlik,) and furniture, including

linen, (djihaz,) for the house of the future spouses. They likewise fix the day of betrothal, (nishan,) and also that of the civil marriage (nikyat.) When the bride is destined to inhabit the house of the bridegroom, the betrothal takes place at the abode of the former, and the wedding at that of the latter; but when the young man has no father or mother, all the ceremonies are performed at the bride's residence. As the first case offers more variety than the second we will follow its attendant ceremonies.

On the appointed day of betrothal the father or guardian of the young man invites his nearest relations, most intimate friends, and the mayor (moukhtar) of the quarter, and regales them with a succulent luncheon. This being despatched, one of the most respectacle persons present, assisted by two friends, invites the young man to adjourn to a private apartment and exclaims, "Do you accept me as your vekil (proxy) in the forthcoming betrothal?" To this the youth replies, "Please God! I do accept." Thereupon the proxy turns to his two assistants and says, "Thou B and thou C be my shahid (witnesses.") Woe betide the youth who selects his witnesses from the wags or young roisterers of the quarter, as these persons invariably exert all their ingenuity to disconcert the bridegroom, to fill his imagination with stories of witchcraft and charms, employed to frustrate marriage vows and consummations, and to play sundry tricks calculated to alarm inexperienced persons.

This preliminary settled, the whole party proceed to the future bride's house, in greater or less ceremony and number, according to the rank, fortune, or love of ostentation of the youth's parents. On arriving there they are met by the damsel's male substitute, witnesses, near relatives, and the imâm of her quarter, who is provided with a deed, containing the names of the parties, which has been already registered at the office of the municipal authorities. All being seated according to rank, pipes and coffee are presented, and soon afterwards cassolets filled with burning perfumes are brought in, the doors are closed, and the ceremony of betrothal commences.

In the mean time, the bridegroom's mother, attended by

numerous troops of female friends and gossips, has arrived at the house, where she steps from her carriage upon rich stuffs, (yaighy,) laid down from the house door to the harem. These stuffs or carpets are forthwith picked up by her attendants, and appropriated by them as perquisites. Having taken her place, carpets or stuffs of equal richness are spread by her directions from the door to the divan where she is seated, in order that her future daughter-in-law may walk over them and approach to kiss her hand and receive the ring of betrothal. The second yaighy becomes the perquisite of the damsel's nurse, who supports her charge upon this occasion, and encourages her to advance with firmness, and to dry up her tears. It is considered highly decorous and in perfect good taste for the affianced girl to weep, lament, and feign extreme repugnance to a ceremony tending to separate her from her family.

Whilst this is passing in the harem, and the mother-in-law is seeking to comfort her future daughter with brilliant discriptions of domestic joys and worldly pleasures, the ceremony of betrothal is carried on in the salamlyk. The door being closed, the imâm lays aside his pipe, rises, turns towards Mecca, and recites a short prayer. This being ended, he addresses the bridegroom's vekil, saying, "Do you, acting by proxy, and assisted by two witnesses, acknowledge A, son of B, as husband of C, daughter of D?" To which the vekil replies, "I do acknowledge."

The imâm then addresses a similar question inversely to the girl's proxy, and, having received an affirmative reply, the question and answer are repeated three times. This process may be considered as a condensation of our triple publication of marriage bans. At the end of the third response, which is uttered simultaneously by both vekils, the imâm exclaims, "Let C, daughter of D, therefore be given, by proxy, as wife to A, son of B; and A, son of B, be given as husband to C, daughter of D."

Both vekils then reply, "We give." Upon this, after a short pause, the imâm takes up a pen, places his hand on the contract and exclaims:—"I hereby unite them in marriage,

(akd,) and pray Almighty God that their union may be prosperous and happy as that of Adam and Eve; of Abraham and Sarah; of Joseph and Zuleikha; of our holy Prophet and Khadija; and of Ali and Zeehra, (Fatmeh.) May the benediction of all-merciful and omnipotent God be upon them! Amen!" To this the bystanders echo, "Amen!" and the parties are affianced.

The last word is scarcely uttered ere one or more messengers mount their horses, and hasten to the house of the bridegroom, who has remained at home, and has consequently taken no share in the ceremonies. He is prepared, however, with a well-filled purse, for the first messenger that arrives, as a mujda, (good news gift,) in return for the tidings of the completion of the betrothal.

When the imâm has signed the marriage contract, of which the original is deposited at the mayoralty of the quarter, the bride's father claps his hands, and his servants enter and distribute various presents (verguy) to all persons who have assisted at the ceremony, to their attendants, and to his own menials. These consist of shawls, pieces of cloth, yeminy or kalemker, and tchevra, (painted or embroidered handkerchiefs.) These presents, distributed, according to the rank of those receiving them, have, however, been forestalled by the bridegroom's father, who on the evening preceding the nikyah, sends to the bride's house the present in money called aghirlyk, (baggage-money,) varying from five to twenty thousand piastres in gold. This is offered in the name of the son-in-law to the damsel's father, who is supposed to procure his daughter's furniture and linen out of this sum; so, in fact, the husband's and not the wife's family purchase furniture and accessories.

About two hours after the betrothal, some elderly lady connected with the bride, or perhaps her nurse, arrives at the bridegroom's house in quality of yengueh, (bride's woman or commissioner,) and presents to him the offering, called nishan bokdjassy, containing a fine shawl, a chemise, two handkerchiefs embroidered with pearls, a pair of braces similarly embroidered, and an inlaid box of mother-of-pearl and tortoise-

shell filled with sugar-candy — all enveloped in a napkin (havloo) embroidered with silk and gold. The yengueh receives a proportionate present in return, and, on the third morning of the betrothal, the bridegroom never fails to send to his bride a present called yanik, consisting of sweetmeats, flowers, and fruit. In return for this he also in general receives on the following morning a yanik, composed of cold meats, pastry, preserves, and highly seasoned dishes of poultry.

On the same day, the bridegroom, whom for form's sake we will name Bulbul, sends to his bride, whom we will intitle Gul, a present called nishan takimy, consisting of five trays, each carried upon a man servant's head, under the guidance of the yengueh kadinn (envoy or commissioner.)

The first tray contains a pair of tchipship, (house slippers,) of crimson, blue, purple, or black velvet, embroidered in pearls, and costing from three hundred to four thousand piastres, for Gul—as many pair of cloth slippers, embroidered in gold, as Gul has relatives, each costing from two hundred to three hundred piastres, and if Gul's mother be aged, or her grandmother alive, her tchipship ought to cost at least five hundred; as many pair of terlik (yellow boots) as there are female servants in the bride's house; a hand-mirror in silver case, sometimes studded with brilliants, and a silver filagree box for bon bons or pastilles. The second tray is loaded with vases of rare flowers; the third with the dearest fruits in season; the fourth with bottles of the most esteemed syrups, boxes of sugar-plums, coffee, several pounds of colored wax candles, and three or four little leather bags of the finest Mecca henna. The fifth tray is spread with various rich stuffs for gowns and shalwars; a pair of naelin, inlaid with mother-of-pearl, the straps embroidered with pearls; a small silver basin; and some fine tortoise-shell, or ivory combs. Each tray is carefully folded in an embroidered napkin, and is received with great curiosity and respect at the harem entrance by the slaves of the family, and the envoy invariably receives a handsome present of money.

On the same day, the bride's djihaz (wedding furniture) is trans-

ported in several arabas to Bulbul's abode, accompanied by her askidjys, who forthwith begin to decorate the nuptial chamber. In the first arabas are placed carpets, mats, divans, cushions, chandeliers, &c. The rest are loaded with mattresses, quilts, wearing apparel, in baskets or boxes, and a complete dinner service, with kitchen apparatus and utensils required for abdest, (ablution,) that is to say, twelve covered dishes, and two soup terrines of copper gilt, or fine pewter, several copper kettles and saucepans; plates, cups, bottles, and other articles of glass and crockery; spoons, candelabra, snuffers, fire-tongs or pincers, lamps, warming pans, ibriks and layan (metal ewers and basins; to which are added abundance of towels, napkins, and bathing cloths, footàs, (silk aprons,) such as are worn by bathing attendants and servants, and so on *ad infinitum*.

These articles compose what is termed in France the trousseau. Should Beiram or other solemnities intervene between the ceremony of nikyah (betrothal) and that of zifât, (marriage,) presents of linen, silks, and other stuffs are exchanged between Bulbul and Gul; and, on the Tuesday morning preceding the marriage, generally consummated on a Thursday, the former is expected to crown his liberality by sending to the latter two or three trays or baskets containing a supply of sweetmeats, wax candles, fruits, sherbet, and henna, and one or more embroidered bags filled with gold coins.

On the same day (Tuesday) Gul is subjected to the severe process of a bath toilet. When parents have baths at their own houses, they and the bride are spared expense and publicity; but, as private baths are exceptions, and many families prefer the ostentatious process of the public hammâm, the latter are generally selected. On the arrival of Gul and her friends in the vestiary (djamakeean) of the bath, where she has probably performed entire ablutions from childhood, and the oosta (head bathing woman) of which has been her weekly hair-dresser for fourteen or fifteen years, this important personage seizes her victim, divests her of her garments, and replaces them by the rich silken bathing-cloths, forming part of the nuptial presents.

When all is ready, and the ladies attending are properly

attired, Gul slips her feet into ornamented naelin, and is supported into the heated chambers, where she is subjected to a threefold process of maceration, shampooing, soaping, rubbing with depilatory paste, perfuming, and scalding, which to uninitiated persons appear to be painful and almost insupportable, but are regarded as most pleasurable sensations by Turkish and Armenian ladies.

Seated beside one of the small marble fountains that ornament the walls of the innermost and hottest bathing-room, Gul remains between two and three hours under the oosta's hands, until, her hair having been carefully prepared, and her person declared to exceed in purity those of the virgins of paradise, she is enveloped in richly-embroidered cloths, and carried back into the second or cool chamber. Here she is offered refreshments, and begins to recover. After half an hour's repose, during which her hair is entwined with strings of pearls and gold beads or coins, fresh warm cloths are wound around her, and she is assisted to return to the vestiary, where a band of gipsy musicians hail her entrance. Here the oosta and bathing attendants conduct her to a sort of throne adorned with colored gauze, satin ribbons, and gilt paper, placed within the railed and elevated gallery, where the hammamjee (directress of the bath) is always seated, in order that she may keep a watchful eye upon bathers and maintain order. In the mean time, all persons invited place themselves upon the couches of the surrounding galleries, and their slaves wait in the area beneath.

If Gul be not too exhausted to support the fatigue, she is regaled with a sort of dramatic representation, generally that called Koorsan Kizy, (the Knight's daughter,) during which refreshments are abundantly supplied to all present, and handfuls of money are distributed among the bathing attendants. During the acts of the play, the principal tchingany (gipsy) actress, who performs the part of the knight of Malta, presents her shield (the lid of an old kettle) to Gul, who throws into it a few pieces of gold and handfuls of sugar-plums, admiring the while the knight's costume, which generally consists of a Frank hat without crown, a wooden sabre, a pair of Kurdish yellow boots, shal-

wars tucked up to the knees, and an old Salto Marco, with red worsted waist-girdle, in which are thrust a ladle and wooden spoons to represent arms.

Towards sunset-prayer, the oosta puts the last stroke to Gul's toilet. This consists in tinging her finger-nails with henna, in smoothing down her eyebrows with perfumed collyrium, and in arranging the long tresses destined to hang down her shoulders for the last time in virginal profusion. This part of the ceremony or rather period of time is called henna guedjessy, (henna evening.) Although the use of henna is generally exploded, bathing women and nurses insist upon adhering to the ceremony of smearing the bride's fingers on the bath-day, as it is customary for the patient and for all persons invited to distribute pieces of gold, called "henna gifts," among the attendants. Night being at hand, and the ceremonies and pleasures being exhausted, the whole party withdraws to the bride's house, where they are regaled with supper and music, and do not retire to rest until a late hour.

Wednesday is a day of repose, but day has scarcely dawned on Thursday, and Gul has barely had time to say morning prayer, before her mother, nurse, and servants seize upon her, and commence what is termed yooz yazyssy (face-writing) or toilet. Her person is attired in costly brocades, silks, velvets, and shawls; pearl-embroidered slippers adorn her feet; her head handkerchief and fez are studded with brilliants, set in various devices; heavy diamond pendants glitter in her ears; strings of pearls are coiled round her neck, from which more than one amulet is suspended; and her wrists and fingers are decorated with bracelets and jewelled rings.

Nothing then remains but to affix two feather-aigrettes to the front of the head-dress, to fasten a ribbon or thin silken cravat round her neck, and to touch her cheeks with the requisite quantity of white and rouge, as an accompaniment to the black dye with which the bath women had tinged her eyebrows. This "face-writing" being completed, Gul receives the compliments of her female friends, and regales herself and them with sweetmeats, until the rattling of small kettle-drums in the

street announces the arrival of the bridal party, sent to convey her to her future abode. Let us leave her while we return to Bulbul.

Lost in speculation as to the personal charms and character of the unknown personage to whom his parents have thought proper to unite his destinies, Bulbul proceeds incognito on the Tuesday to some public bath. There, without disclosing the important event about to occur, he directs the bath waiters to be more than usually attentive to their duties. Having submitted to razors, depilatory paste, and tweezers, and being sufficiently shampooed, perfumed, and reposed, he returns slowly to his own house, where he proceeds to examine the nuptial chamber, and to confer the expected present upon the askidjees, who by this time have finished their duties. These consist in covering the walls with draperies of brocade and silks; in ornamenting the windows and panels with verdant branches, festooned with shawls, colored gauze and muslin; in fastening to the ceiling shawls, garlands of artificial flowers, and double glass vases, the inner portion containing stuffed tropical birds, and the outer gold and silver fish in water.

In addition to these decorations, a kind of throne or dais is arranged at the upper end of the room, with shawls and various rich stuffs, as a seat of honor for the bride, and care is taken not to omit an efficacious charm against the evil eye. This consists of a large piece of alum placed in a scarlet or crimson handkerchief. This charm is often suspended immediately over the entrance, and is left for several years, until the husband, tired perhaps of his wife's charms, becomes reckless of those that may guard her from the bad eye.

On the day following (Wednesday,) Bulbul's father gives a dinner of ceremony to his friends and acquaintance of highest degree. On Thursday he regales all the quarter with a public breakfast, and on the evening of the same day he invites to supper all near relations and intimates. These feasts are invariably preceded by sacrifices of sheep, lambs, and kids, a portion of which is eaten at home, and the rest distributed among the poor. From twenty to fifty animals are thus frequently slaughtered and given away in charity.

The eventful Thursday having at length arrived, and all preliminaries being accomplished on both sides, Bulbul's mother leaves her son and husband at home, embarks in a cotchy or araba for Gul's abode, preceded by her son's relatives and friends on horseback, and followed by several vehicles, each containing one or more female relations. The procession, sometimes consisting of fifty carriages and as many horsemen, with their grooms on foot, has no sooner reached Gul's house than the ladies ascend into the harem, and the men into the salamlyk, where they are immediately served with refreshments.

This collation being terminated, the whole party return to their vehicles and horses, and an empty cotchy is driven to the foot of the vestibule stairs. In the mean time, Gul bids adieu to her mother and sisters, and, tearing herself from their embraces, gives her hand to her father, who leads his weeping child to the foot of the stairs, where he folds round her waist the nuptial shawl or girdle, and each of her relatives scatters handfuls of money, (twenty para pieces,) symbols of abundance, over her head. These coins are the perquisites of the poor women of the quarter, who crowd around and scramble desperately for them. Deviating from the custom observed on all other occasions, the bride has neither yashmak nor ferijee; their places are supplied by a loose gold-embroidered veil, which conceals her whole person.

The scramble being terminated, Gul is assisted into the carriage, where she takes her seat accompanied by her yengueh, (brideswoman,) whilst her mother enters another carriage with Bulbul's mother. The signal for departure is given, and the procession slowly rolls over the disjointed pavement. The front of each vehicle is now ornamented with a piece of cloth or embroidered stuff, the perquisite of the arabajee. The vekils and witnesses, who ride in front, also wear silk-scarfs, which play the same part in wedding ceremonies as "favors" in England. The only music permitted is that of one or more gipsies, who carry small mushroom-shaped drums, suspended from their necks, wear conical caps with bells and feathers on

their heads, and, half-dancing, half-walking, importune passers-by for money.

Upon reaching the bridal house, the first carriage, containing Gul and her attendant, enters the vestibule, already crowded by the women of the quarter. Bulbul is no sooner apprized of its approach than he hastens to the foot of the stairs, and assists the bride to alight. This he does, by placing his left hand under her right arm, and supporting her in this manner until she reaches the nuptial chamber, while he scatters handfuls of small coin with his right hand among the women who crowd the harem stairs. Orthodoxly speaking, Bulbul ought to press the right hand of his bride, as a gentle hint that he intends to exercise supreme authority; but cases have occurred where Gul, taking the initiative, has thereby given precocious evidence of a determination not to submit without a struggle. Where such inversion of lordly symbols is exhibited, Bulbul generally resigns himself to indispensable rule, or, as we might call it, the rule of indispensables.

Bulbul having thus conducted his submissive or imperative Gul to the seat of honor, forthwith retires, and in a moment all the women of the quarter pour into the room, to visit and compliment the guelin, (bride:) never for the purpose of ill-natured gossip and jealous criticism, as they declare; albeit they could not avoid remarking that, "the young khanum's hair was of a pale color, her eyebrows narrow, her lashes scanty, her forehead broad and colorless, her cheek-bones prominent," and, oh! the greatest defect in universal woman's eye, "her dress gaudy, and yet tasteless and ill-fashioned." To this ordeal the unfortunate Gul must submit during many hours, filling her visitor's mouths and her own ever and anon with sugar-plums; but not venturing to lift up her eyes, lest that should be construed into boldness and lack of modesty.

About the hour that female visitors take their leave of the guelin and her mother-in-law, the men invited to the wedding-feast commence assembling in the salamlyk; and no sooner is sunset prayer announced than tables and trays are brought in, ablutions are performed, and the soup is served. The repast, consisting of an infinite variety of dishes, is prolonged for more

than an hour, when the time for the fifth prayer approaches. This prayer, which includes that employed as a nuptial benediction, is not said without many prefatory gibes and witticisms on the part of the young men, at the expense of the bridegroom. Bulbul is compelled to endure patiently all that may be said, and to restrain his impatience to join his Gul until this duty is performed, under the direction of the imâm of the quarter, who is invited less as a necessary appendage than as a compliment to an old friend and magistrate. The namaz, which naturally appears of extraordinary length to the bridegroom, being ended, Bulbul rises, and, having kissed the hand of his father, tutor, and all elderly persons present, makes his escape through the antechamber to the harem-door, where, having paused a while to collect courage, he hastens to the apartment of his young bride, and finds her seated upon her throne, attended by her yengueh kadinn.

But ere the anxious Bulbul can join them, and for the first time raise the envious veil, which still conceals his destiny, he has an important duty to perform. He must repeat a prayer, consisting of two rikâtts of eight changes of position each, and this slowly withal. Through the care of his mother, a praying carpet has been placed near the door, and in the proper direction. Upon this he steps barefooted, and, without having looked upon his wife, slowly and orthodoxly terminates this namaz, which is regarded as one of the most acceptable that can be addressed to the Almighty upon this solemn occasion.

Having at length finished, he advances towards the upper end of the chamber. On this the yengueh kadinn rises, and, holding the hand of Gul, conducts her a few paces towards the husband. Then, having placed the hand of the former in that of the latter, the yengueh utters a benediction and withdraws. Now commences a most embarrassing and anxious moment for Bulbul; for, in spite of the words of the Prophet, he has never been allowed a glimpse of his veiled partner, and is as ignorant of her outward person as of her moral qualities.

It is his first duty to lead her back to her seat, and to raise her veil with his left hand, whilst he retains her trembling fin-

fiers with his right. He is then required to commence conversation, and to endeavor to place his bride as much at her ease as if they had been old acquaintances. In order, however, to assist him in his exertions, and to diversify this formidable dialogue, Gul gives a signal with her hands, and her slaves appear with a pipe, coffee, and light collation. Both partake of the latter, and it is the essential duty of Bulbul to select the choicest morsels, and to present them, with his own fingers, to his fair partner. This supper is no sooner removed than Gul retires to prepare her night toilet. But we have already exceeded all limits, so let us wish her and Bulbul good night, and many years of enjoyment.

Such are the principal marriage ceremonies, as practised at the present day by those who pride themselves upon the observance of zarafat, (fashion or bon ton.)

Before taking leave of the subject, the following circumstance may be mentioned in proof of the rigid severity of the law, which forbids men to look upon the unveiled faces of women, or even to enter the harem of their nearest connexions.

Emin Bey, colonel of engineers, and Dervish Effendi, professor of natural philosophy at Galata Serai, both studied in Europe and principally in England, where they laid the foundation for those acquirements that will probably raise them to high distinction in their respective departments. These two young men married two sisters, both girls of good education, daughters of the Hekim Bashy. The two husbands not being over rich, and their young wives not having any immediate dowry, the brothers-in-law determined to inhabit the same house and to share expenses.

This proposition being agreed to by the families, a good house was selected, containing two commodious suites of apartments. Here the two couple settled themselves, and placed their establishment under the superintendence of the Professor's widowed mother. Now it might be supposed that two such near connexions, living under the same roof, uniting purses, and having almost all interests in common, would join together in domestic sociality, and form, as it were, one family. But this is not the case. The two sisters inhabit the same sitting-room

in the harem, and the two men divide the same apartment in the salamlyk; but each wife has her distinct chambers, into which the husband of the other never enters, so that Dervish Effendy has never set eyes on the unveiled face of his sister-in-law, and Emin Bey has never looked upon the uncovered features of his brother-in-law's wife. Thus the two ladies are as complete strangers to their respective brothers-in-law as if they were living under distinct roofs.

After quitting the dealers in shalwars and entarys, the street widens, and the roof is supported by twelve stone pillars, under which is stationed an officer's guard of infantry. From this spot, called Dooa Maïdany, (Prayer Place,) because it served for a mosque in former days, a multitude of crowded alleys diverge towards the Bezestan of Arms and Goldsmith's Market. These streets are tenanted by an infinity of trades, branches of those already enumerated.

Continuing our progress through Ozoon Tcharsshy, the most frequented and busy thoroughfare of the city, we pass a variety of shops tenanted by dealers in embroideries, printed cottons, linens, waist-girdles, and tobacco bags. This street is more calculated to surprise and gratify strangers than any other within the range of the Bazars. From 8, A.M., when the shopkeepers commence lifting up the boards of their stalls, and spreading out their glittering wares, until near sun-down prayer, when they withdraw to their private abodes, this market is crowded with busy passengers and purchasers of all nations. Its sides are draped and festooned with the choicest productions of eastern and western industry, and its shop-boards are occupied with dealers, for the most part Armenians, who clamorously attempt to attract notice to their merchandise. The long-arched vista on either side is not less brilliant than animated and original. Its principal defect is want of light—a deficiency that the dealers are not over-anxious to supply, as it seems in some measure to veil the defects of goods and colors.

Among the most prominent articles for sale are the cheap imitation shawl goods of Europe, both cotton and woollen, which find ready purchasers, and are now in general use among the middling and lower classes for turban-binders, girdles, and entary.

The last forty yards of this Long Market near Merjian Yolly is also interesting, from its being tenanted by urgedjee, (shawl-menders,) whose business it is to repair and clean old shawls, and to unite or add borders to new ones. By selecting threads or small patches from the numerous rags and strips of Persian, Cashmere, or Indian shawls, of which remnants they have always a large store, these ingenious workmen darn, unite, border, and renovate shawls of all kinds, so as to render them apparently of one piece, or comparatively new. The dexterity of the Cashmere and Lahore workmen in uniting the different portions of shawls, when they first come from the loom, and thus giving to them the appearance of having been woven entire, is well imitated by the Turkish urgedjee. They will darn, adjust morsels, and add borders so dexteriously, that the defects are scarcely perceptible; and they have, moreover, a mode of washing and cleaning shawls with vegetable soap and rice paste which far exceeds the skill of European scourers.

Lahore, Cashmere, and India shawls of all kinds, the prices of which are a third higher than in London or Paris, with infinitely less variety, are always imported entire. This is also the case with Kerman or other Persian shawls of first quality; but secondary articles are brought from Persia in two pieces, and are either sold disjointed by the Persian dealers, or given to the shawl-menders to unite. Persons desirous to purchase the common long Persian shawls, without borders or terminating palms, may procure them at Constantinople at from five hundred to twelve hundred piastres. They are worn by all Greek women in the European fashion, and by Armenians and Turks as waist-girdles, or to throw over the head in cold weather.

It is not at Constantinople, however, that handsome India shawls are met with, or, if found, purchased cheaply. The stock of one of our eminent dealers in London is more varied, and more accessible to moderate purses, than those of all Stambol united. The disuse of the old costume has diminished demand and importation; and the greater part of those which now reach the city are either the refuse of the Persian markets, or arrive in the Bosphorus from the Russian frontier, where the greater part have been refused by Muscovite dealers.

REV^{D} DR M. EDREHI

A Native of Morocco,

The late British Council at Jerusalem.

AN

HISTORICAL ACCOUNT

OF

THE TEN TRIBES,

SETTLED BEYOND THE

RIVER SAMBATYON, IN THE EAST;

WITH MANY OTHER CURIOUS MATTERS RELATING TO THE STATE OF THE ISRAELITES IN VARIOUS PARTS OF THE WORLD, ETC., ETC., ETC.

TRANSLATED FROM THE ORIGINAL MANUSCRIPT,

AND COMPILED BY

THE REV. DR. M. EDREHI,

NATIVE OF MOROCCO,

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DEDICATION.

TO THE ILLUSTRIOUS PUBLIC.

I TAKE THE LIBERTY TO DEDICATE THIS SMALL WORK TO THE PUBLIC IN GENERAL, TO MY FRIENDS AND ACQUAINTANCES, AND MORE PARTICULARLY TO THE SUBSCRIBERS.

GENTLEMEN,—The intention of those who dedicate their works is, in general, to obtain some favor or benefit, and not for glory or justice; and I am one of those. From the time I began this work, my intention has ever been to dedicate it to some great, humane, and charitable personage, who, by some heroic action, would be willing to render me some assistance to pay the expenses of printing it. But the misfortunes attending human life have deprived me of such a favor, in spite of all my efforts; and although it may not be necessary to declare or explain in this Work such intention or desire, I do it for my satisfaction, and for the comfort of my life, following at the same time a proverbial maxim, which says, chap. xii. 25, *Heaviness in the heart of a man maketh it stoop, but a good word maketh it glad.* If a person is surrounded by the sorrows and anxieties attending human life, he must relate them to his friends in order to get consolation, and that he may forget his sorrows and troubles; as in this case he will forget or banish them from his mind and heart.

As I am ignorant who are my friends or enemies to whom I might relate my anxieties, I do it to the public in general, in order to comfort myself, and to obtain the consolation of selling my work, that I may realize enough to pay the expenses of printing, and leave some profit for the prosecution of my journey to the holy land of my fathers, Jerusalem, where I may spend the rest of my life with my family, devoting the whole of my time, with divine assistance, to the service of God.

It has always been my intention to go there and establish myself in that land; but my circumstances and many family afflictions have not permitted it; so that I have been obliged to remain in captivity, unable to settle myself in any part of the world; and as the journey is long, troublesome, and very expensive, and in order to reduce part of the great loss which I experienced, in consequence of the accidental fire at the Italian Bazaar in Paris, on the 1st of January, 1825, in which all my property, to the amount of sixteen thousand francs, was burned, which reduced me

to the greatest poverty. In this situation I resolved to come to England, to endeavor to obtain a subsistence for my family, but tried various ways and means in vain: all things were adverse to me. Under these circumstances I have resolved to publish this work, which was composed by me in the Hebrew language, and printed at Amsterdam, in the year A. M. 5578, which corresponds to the year 1817, and has been likewise translated into English. But the expenses of the printing being great, and having no resources, I have been obliged to try to get subscribers, which has cost me a great deal of trouble and money to meet the expense of coach-hire in travelling from one part to another. Having obtained sufficient subscribers, which, as I have already stated, cost me much labor, I found that all my trouble was useless, as the printer refused to print the book without receiving the money, instead of waiting for the produce of the subscriptions; so that, seeing no remedy for it, I was disposed to abandon the idea of printing this work.

There is a maxim, applicable to the study and acquisition of Divine law, namely: if a person seeks and works by all means to obtain the Divine Wisdom in truth, it may be obtained. But if he is dull and idle, although he may say that he has worked and taken every step to obtain the Divine Wisdom, but has not been able to succeed, in such a case we do not believe him, as it is impossible and false, and opposed to nature and experience, and contrary to a true and positive maxim, which I apply to myself, although I have already stated that I had worked and had not obtained my object. I repeat that I did my best, and at length, found a humane and charitable gentleman, who affords me such a relief, by making himself responsible to the printer, whose name deserves to be made known through this work, and is Dr. S. L. G., to whom I am extremely obliged and indebted for his charitable action, praying at the same time to the Almighty to be pleased to preserve his life for many years in the enjoyment of his noble and amiable family, and likewise to those gentlemen who have honored me with their signatures, for whom I pray incessantly to the Almighty God that He will be pleased to preserve them and those of their families for many years in great prosperity, &c.

This is, therefore, the cause of publishing this work, in which various and very curious things will be found, which cannot fail being instructive and beneficial to the public, who I hope will be pleased with this work and recommend its sale, rendering me more obliged for the many favors received.

I finish this address by thanking the public for the many favors and good service conferred upon their

Most humble servant,

THE AUTHOR.

PREFACE.

In the name of the Blessed God, Amen! Blessed be his Holy Name, for he is God of Gods, the Holy One and true God! He is mighty and powerful, ever mercifully protecting and watching over us with compassionate eyes, and performing great miracles on our behalf. Though we are captives and strangers dispersed through other countries, yet the Almighty One has never forsaken us; nor, according to his promise, will he ever forsake us; and of this we have abundant proof. His love was manifested to our forefathers, inasmuch as they obeyed his commandments; and his hand is still stretched out to deliver us from the dangers and accidents of this life.

To exhibit his wonders and admirable works, as manifested unto the Ten Tribes of Israel, and to the Children of our Teacher and Prophet Moses, who have dwelt and are still dwelling in Sambayton, a place of miracles, is the design of the following very ancient and true history, the details of which will be found to be extremely curious and interesting to those who wish to become acquainted with the wonders and greatness of God in his marvellous works, and who believe and revere his laws, and keep his holy precepts, &c.

In the year A. M. 5047, a letter was received at Jerusalem in a singular manner from that place; and that letter is still in existence in the Holy Land, in the custody of the principal Rabbins, and is preserved, with other curious writings, in the Hebrew Library belonging to the Academy of Jerusalem; and the facts relating to that letter can be fully substantiated on the evidence of many witnesses, copies of it having been transmitted to the various Israelitish congregations in Europe. It was during the author's residence in Amsterdam that he met with a copy of that letter, in the celebrated library of the profoundly learned Rabbi Solomon Dobna.

It may not, perhaps, be thought presumptuous in the author to state, that he has from his youth upwards been devoted to study, both in his native land, Morocco, and other countries in which he has sojourned, and has spent much time and labor in collecting many curious and useful manuscripts, which are still in his possession. He has studied divinity, and the Talmud, for twenty-four successive years, in the grand Talmudical Academies of the Portuguese Jewish nation, in Amsterdam and London, and possesses numerous certificates of his abilities and literary attainments; in addition to which he has recommendations signed by three hundred of the principal learned men and governors of the various places

through which he has travelled, in England, France, Holland and Germany. It is known by a great many of the public, that he has also published many curious and important works in Hebrew, &c.

At the close of the present work will be given a list of the Hebrew and other authors, who make mention of the River Sambatyon, and the Ten Tribes, copied from the work of the celebrated Haham Menasseh Ben Israel, printed at Amsterdam, in the year A. M. 5407, in the Spanish language.

In translating the work now before the public, from the original Hebrew into English, I have adhered as strictly as possible to the words and meaning of the authors, not being willing to offer any opinions in matters so highly interesting to the religious world. I have, therefore, given my author's own words; and particularly so, as the eminent and learned Rabbi David Raphael Sodo was not disposed to enter largely upon miraculous proceedings, so very common with ancient writers when treating of wonderful circumstances. He, like other learned men of his time, was willing to collect every information possible relating to the establishment of the Ten Tribes, which spirit of inquiry is not extinct even to this moment, as the names of many eminent divines, and other distinguished literary characters, subscribers to my work, evidently prove. The author, therefore, in addition to his own researches, made himself acquainted with every writer that came to his knowledge, who wrote upon this important subject, and particularly as he was led by his ancestors to believe that he himself was a descendant from the tribe of Naphtali. His father was also a man of letters, and was employed in an embassy in the East. At all events he has quoted the great historians, of different ages, who have devoted their time to such pursuits; and being so little disposed to enter upon marvellous matters, great credit may be given to his statements.

With respect to the religious observances, as regards their ceremony, &c., nothing has been noticed by any but our author. It is supposed that those learned historians were contented to prove the existence of such nations, without paying any particular regard to their religious ceremonies; in this case our author has been more explicit, as will appear in this work; and the particulars he mentions certainly carry something with them of an authentic appearance. His last statement bears date, Anno Mundi 5388, corresponding with 1628.

The list of the authors and writers upon this subject will appear at the end of this work, which are known to the literary and learned of the public, sacred and profane, which will be a great advantage to the religious world, as well as infinite satisfaction and pleasure to the author.

M. EDREHI.

London, October, 1833.

HISTORY OF THE TEN TRIBES.

PART I.

AN ACCOUNT OF THE TEN TRIBES OF ISRAEL, THEIR RESIDENCE BEYOND THE RIVER SAMBATYON, IN THE EAST, AND OTHER PARTS OF THE WORLD; AND LIKEWISE AN ACCOUNT OF THE WONDERFUL RIVER OF SAMBATYON.

In a famous Book, called Sepher Johasin, or the Book of Genealogies, written by Rabbi Abraham Zechut, of the family of Zacuto, D. G. M., which was printed at Amsterdam A. M. 5477, or A. D. 1717, fol. 117, page 2, it is thus written:— "Attend, and you shall hear something new, which I have found, in a book called *Sepher Behenat Holam*, or Book of the ways of the World, composed by Rabbi Abraham Prizole, of G. M. It is to comfort the hearts of our brethren, who are in captivity in different countries, and various parts of the world; and because other nations despise them, they say, 'We have lost our hope; we have no king and no prophet.' But ye who believe not the truth as it is, open your eyes and read, in the 2 Kings, xviii., where mention is made of the ten tribes, whom he led and brought to a place called *Halah*, and *Habor*, and the Mountains of *Gozan* and *Media*, by which it is clearly proved that the Tribes were brought to those places," &c. They are many who see the truth, but will not believe it. The same author describes, in his Book, the Ninth Chapter of Perkey Abbot, a great and wonderful country, with deserts and many great and fortified and high cities, as well as many curious animals, of which there are some in this country, some of them being very wild. He also writes of a great many sorts of birds, and of there being two roads in

the Wilderness, and in the woods, that lead to the north, a place called Sequetena Eestera, where there are a great many long mountains and numbers of Jews living there; this is the opinion of the historians and writers before mentioned. He also gives an account, in the fourth chapter of his book, of the relation of a man who came from those parts far from the countries before mentioned. "There arrived," he says, "an Israelite, named David Reobeny, from the tribe of Reuben, in his time, more than forty-five years past; the place from whence he came is called Habor in the desert; that there are two tribes, and that the greater part have (Aohalem) tents, likewise called Bassaa myore, and not far from thence live the remnant of the ten tribes; that they are near to the Deserts, to go to a place called Alameka, which is near the Red Sea; that these Jews have many kings and princes, and are innumerable like the sands of the sea." Now this is the blessing with which the Almighty blessed our Patriarch Abraham, as is observed in Genesis, xxii. 17, where he says—"And thy seed shall be as the dust of the earth, which shall not be numbered for multitude," &c.

There grow spices, and other drugs, and every good thing that you can desire in the world, amongst the Jews at Habor, before coming up to the other eight tribes, who are far off. In the middle there is a nation of Ishmaelites, Mahometans, who are very strong and powerful, and have their kings, who would not allow the Jews (for they are their enemies) to pass through, in order to go and visit their brethren of the other eight tribes, although very anxious to do so; but a time will come when, according to the word of God, they will all come together.

Moreover, in the fourth chapter of his book, he says as follows: but we can give the particulars only briefly, for it would occupy much time to write everything respecting the Sea of (Husa) India, and that of Okyanus and what comes from the land of Great India. In order to tell the particulars respecting it, we must turn to the commencement. After the passage of the above-named gulf, the travellers go to the

borders of Lameka, which is near the Indian Sea, and if they should wish to go up, and travel by land, they will there find many great deserts and woods, and also many cities, with a great many Jews who live in them, near the large river called Ganios or Gozan. It is the river *Gozan*, of which we have already spoken, which is written of in many books, and known by many Europeans. It is mentioned in the holy Bible, mountains of Gozan. At the end of the book it is said, that Kelikut is the place where all sorts of spices and incense grow, especially those that are brought from afar, and come from the isles about the Great Sea, an account of which is to be found in those books of the times, according to which there are fifteen hundred isles inhabited by a great many Jews. Thus it is, that in those parts around the borders and beyond the deserts on the borders of Mika, and also above the deserts of Kalikut, there are many Jews living who have their kings and governors, are respectable and very rich, and reside far from one another. At a great distance from the road of Kalikut are deserts, where there is near a million of Jews. But in the isles just mentioned, it is impossible to count the number of wealthy Jews, who live there with their kings and governors, of whom there are more than in Europe; they carry on a great trade by land and sea; and there are many neighboring nations who pay them an annual tribute, of which mention is made by various authors in their works. They possess diamonds, gold, jewels, and silver, besides divers kinds of merchandise, and particularly fine-smelling spices. And thus wrote a wise philosopher, in his book, entitled, *Holam Hadas*, or the New World, which was printed in Venice many years ago; there are numbers who, through jealousy, do not like to write or publish; but the world cannot keep or conceal what there will, some day or other, be published openly, with the help of Providence. This author, in the second chapter of this book on the New World, says, "It was told us, regarding the Jews who are in the places we mention, that they are in great numbers, are rich, have kings, princes, and governors of themselves;" and in the same chapter of his book, he relates concerning the cities and places around

India; and so we declare respecting the River Sambatyon, on the borders of India Upper, beyond the River Ganges, which is in our language called Gozan, as declared in 2 Kings, xvii. 6, "about Halah and Habor, mountains of Gozan and Media."

Now, kind and honorable readers, I, the author of this Work, declare, on my word of honor, that I have heard it said by many respectable and trustworthy persons, that they saw at Rome, amongst many other curious things which are there, a sand-glass, the sand of which was taken out of the River Sambatyon. The sand runs all the week, and stops on the Sabbath-day. It has also been seen at Leghorn; consequently, my friendly reader, with the understanding God has given you, you will judge, by this wonderful history, that it is true and certain, and moreover, that it is a thing which is written in the Talmud, &c.

Some ignorant people there are, who believe nothing; and so perverse as to be unwilling to be convinced, letting everything fall to the ground. With their bawling unbelief, and pride, such persons close their hearts against understanding or knowing the Sacred Bible; and they shut their eyes to the light of the Holy or Sacred Talmud, called *Tora Shebaal Pee* (Mental Law); they are even ignorant of any ancient or modern authors, profane or sacred. For such unbelieving persons I will bring, in support of what I say, the testimony of an author who has obtained belief and credit in all nations, and it is Joseph Ben Gurgun, the Great, called in their language, Joseph de Bella Judaica, or Josephus, who, in his History of the Wars of the Jews, last book, thirty-fifth chapter, says in the following manner: "The Emperor Thetos, returning from Paras and Maday (that is Persia and India), met with the Jews on the other side of the River Sambatyon, and it being Sabbath, he rested, and then crossed with his army, and was received by the Jews with honor and respect; and, when he left, he gave the name of Sabatino to this river, which means, reposing on the Sabbath-day." This author, speaking of the River Sambatyon, adds, that there are many millions of Jews, that they have their kings, princes, and

governors, as formerly, when they were in the Holy Land; that the only thing wanting is the sacrifice, which they cannot have till the temple is built for the third time, as will happen, with divine assistance, according to the prophecies of Ezekiel and others. The above-named author (whom I have quoted more at length in my book, called *Vecouah*, or *Magen Abraham*) continually speaks of it. That is true, which the great and wise masters have said and related, besides what is related by the before-named celebrated author in a book printed in Venice, wherein he says, that there were found in Kalikut great numbers of Jews, who were very rich, and traded in all kinds of valuable merchandise, spices, &c.; and that these Jews are the ten tribes. Between the mountains of Gozan and the rivers of Media, and beyond all these rivers, is the river Sambatyon, called Sabatino, which separates India from the desert of Habor on the side nearest to us; and on the farther side are these Jews, who have their territory and cities among the mountains of Gozan and the rivers; and among those who reside in Habor, which is below Arabia Felix, there are many cities filled with Jews, and many Ishmaelites (and) Mahometans, who, as we have formerly observed, prevent the latter from joining their brethren.

This author, moreover, says in his Book, chap. 25, thus: "I have found written in divers authors, and in a Book called The New World, chap. 55, Alesbona is the beginning of the Kingdom of Portugal, as far as Kalikut in Asia, on the borders of India, making a distance of three thousand five hundred miles, or one thousand five hundred and four, of our miles." It is a journey of sixteen months, at least if the weather be good (that is to say, middling) in going and returning; and thus in this chapter he says, "that it is asserted by the Portuguese, as we have heard all our lives their priests say, that the Blacks who arrived there every day, know for sure that Jews live with them in their towns; and they related a great deal respecting their power and greatness. They also make mention of the clergy, and pilgrims, of whom there is a Society of three hundred established in Rome; and I have heard

it from persons entitled to respect and credit who had been at different times at Kalikut, and it was also related before the Duke Erkelus in the city of Ferrara, where I was; and I have heard all the accounts of these parts of Kalikut, and Lamek, and Porteguyane, and the Jews who live there, and their kings, and their affairs, and their trades," &c. He also says, in chapter twenty-six, thus, "I have seen it written in different books, and particularly one called Rogueo Saka, and also in Ptolemy and Kaketeas Regeo Lat, that, in that part of India, near the boundaries of India Mestera, is the kingdom of Baliol, which is the end of Arbea;" and all this is written in the book, that gives an account of the many Jews who are shut up in those places, which book also contains the following maxim:—Happy is he who comes here and has learned all that has been in his power.

This maxim is in reference to the departure of a person from this miserable and wretched life; and when the soul is ushered into the presence of the Deity and the tribunal of Justice, and asked what did he employ his time in when in this life; if he is judicious, and employs his time to the best advantage, he is accordingly rewarded; but if, on the contrary, he spent his time in the follies and pleasures of life, he goes to Abaddon or perdition. But, as this is not the place to insert the whole of this discourse, we will return to our subject, that is to say, this book of mine contains the cream of all that has been written on the matter in hand, and in consequence, I have given it the title of Mahasay Nisim, Book of Miracles.

This work speaks of the miracles which the blessed God wrought in our behalf, and which he still performs every moment for us, and particularly those in favor of the ten tribes who exist at the present day, and who have great wealth; and kings, princes, governors, lands, and cattle, are given them by the assistance of God: it also treats of the letter which was sent from Sambatyon in a very wonderful manner (proofs of which I will bring in the proper place.) And I pray that I may find such favor in the eyes of the

Almighty, as will dispose him to let me return to Jerusalem, to join my family and brethren, for I wish to go and die there and be buried there, all which will take place with the will of God, not my permission; and therefore I have composed this book to find grace in his eyes, and those of the public, for whose instruction it is written, and also that their days and my own may be prolonged in this life, and that we may enjoy the next. And, moreover, I pray that he will enable me to print other books, which I have made on various precious, and, to the public, instructive subjects, as may be seen in the books composed and published by me, called Torat Haim, or the Law of Life, printed in London, in the Year of the World, 5550, or 1790; and also in a book published in Amsterdam, in the Year of the World, 5559, or 1799, called Yad Moseh, the Hand of Moses.

And so, I pray the Almighty and blessed God of Israel to assist me to meditate in his Holy Land, as well as my seed and generation after me, with health and prosperity.

TESTIMONIES.

The first testimony to prove the existence of the River Sambatyon, is the Targum of Jonathan Ben Oziel, the Chaldee of Jonathan, the son of Oziel, in the Targum on Exodus xxxiv. 10, saying, "Behold I make a covenant; before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation. And all the people amongst which thou art, shall see the work of the Lord, for it is a terrible thing that I will do with thee. This means, 'I will place my covenant amongst them, and will not abhor them nor mix them with other nations; but from them there shall arise many just and good people; and I will make signs and do wonders among them when captives in Babylon, and deliver them and conduct them to the other side of the River Sambatyon. And I will do unto you what I have done unto no other people nor country, and in its terror and greatness it shall surpass everything that was done before.'"

The above is the commentary of the Targum Jonathan, the son of Oziel.

Secondly, in the book called Caphtor Vaferah, p. 36, it speaks thus:—It happened to the Emperor Tornosrefos, that he met with Rabbi Akiba: he asked him "What difference is there between the Sabbath and any other day in the week?" Rabbi Akiba replied: "And who are you amongst men?" Tornosrefos said: "What was my question, and what is your answer?" Rabbi Akiba replied: "You asked me the difference between the Sabbath and any other day; and I ask you in return, what difference is there between Tornosrefos and anybody else." Tornosrefos then said: "God has been pleased to honor me above men, by making me king over them." Rabbi Akiba said: "God wished and commanded that his people Israel should honor the Sabbath, for on that day he rested from his labors." Tornosrefos replied: "If so, why does God work therein?" Rabbi Akiba asked: "What work is it that God does therein?" Tornosrefos replied: "He causes the wind to blow, and the rain to descend." Rabbi Akiba then said: "You ought to know, that according to the law given by God to our prophet Moses on Mount Sinai, if we leave our houses on the Sabbath, it should only be to perform the Erob, (a ceremony enjoined by the Law of Moses,) or to journey a distance of 2000 yards." However, this is a very long account, and I must, for brevity's sake, shorten it. Rabbi Akiba said to Tornosrefos: "By our holy and Divine Law, if there be two persons who live together in a house, if the one has performed the ceremony of the *Erob*, and the other has not, the latter may, nevertheless, go about the house and move the furniture from one part to the other, in a limited and marked manner; but if a person live by himself, he may move about with a load, though the house were as great as a forest or province; and, in a similar manner, God likens himself to a house, by his prophet Isaiah, lxvi. 1: 'The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me, and where is the place of my rest?' and as he asks permission of no one, so can he do what seemeth him right on the Sabbath."

Then said Rabbi Akiba to Tornosrefos, "I will bring before you another proof of the honor rendered to the Sabbath by God:—When the children of Israel were in the desert, the manna fell from heaven every day except the Sabbath. Another proof is: the River Sambatyon, which flows every day, is still on the Sabbath.

"But should you still tell me, that the River Sambatyon is so far off that you cannot go and see for yourself, I will furnish you with another proof, clear and conclusive:—You must know that the wicked, for their misdeeds, go to hell, and suffer torments in that dreadful place every day, but are exempt and free from them on the Sabbath. Again, if you wish to see the holiness of this day more manifestly, go to the grave of your father; you will there observe, that every day in the week a smoke arises out of it, but on the Sabbath it does not." Tornosrefos went as he was desired, and found it to be true.

The whole account is much longer; but my object is solely to prove the existence of the River Sambatyon, as I have already proved from the Targum of Jonathan Ben Oziel, so also from the Talmud, the case of Rabbi Akiba with the Emperor Tornosrefos, &c., &c.

The third and greatest proof is the declaration of an Israelite of the tribe of Dan, named Eldad Hadani, who came from those parts, and who published an account of it in a book to which he affixed his own name, printed in the City of Brin, in Germany, in the year of the world, 5543, named *Eldad Hadani.*

This account, as that book says, had been printed, at Constantinople, for the first time, 200 years before; it then goes on as follows: "And near the place where dwell the children of our prophet (and master) Moses, is the great River Sambatyon, so called from their having fled from idolatry; and that river surrounds them so that no one can enter except on the Sabbath; other nations call it Sabteno. It forms a square, and would take three months to go round it in the inside. There are many houses and castles. They have

nothing unclean amongst them, neither bird nor animal; the only want they experience, is that of horses on occasions that they wage war with other nations, as I will hereafter mention in a more fitting place. There are no wild beasts, dogs, cats, vermin or flies; in fact, they absolutely have no unclean animal soever. They only have oxen, sheep, and poultry; all the *tehurim* clean and lawful. Their cattle bring forth twice in the year, and they sow wheat and barley, and have, besides, all sorts of fruits that are in the world. They want for nothing, are devout, and have the fear of God before their eyes; and have the whole Bible, and the Talmud, and the Mesnayot, &c., &c. In general the Hahamim are very learned in the arts and sciences, and are very rich, having much gold and silver, jewels, diamonds, fine pearls, and all sorts of precious stones, &c., and when they read, they say thus:—'Joshua, the son of Nun, and disciple of Moses, said that the blessed Lord taught him,' &c., &c., as is noted in the book above-named. The only language they know how to speak and write, is the Sacred Hebrew.

They have, as we have, the Dinim, are extremely pious, God-fearing, and just; they never take an oath, and never mention profanely the holy name of God; and they even punish those who use His name to attest anything; for they say, 'What is the use of swearing by His holy name, knowing that for doing so, children die when they are young.' They live to the age of our father Moses, 120 years. Children never die in the lifetime of their fathers, who live to see three or four generations. There is little or no fear of thieves, wild beasts, wicked and evil spirits, or anything bad, so that children take it by turns to guard and watch the flocks; and all this comes from their being good, and never uttering falsehood, living according to the law, and strictly observing their religion and abstaining from sin.

No person can approach them, they live so retired, far from the borders of Cus; and the River Sambatyon separates them. Of them the prophet Isaiah says, chap. xlix. ver. 9: 'Let those who are in bondage come forth; let those who

are in darkness appear.' They have much gold, and many manufactories of curious texture and articles; they make beautiful dresses; they are many millions in number, ten times as many as those that left Egypt.

The breadth of the River Sambatyon is full 220 yards; and contains sand and stones; and the noise of these stones make it like thunder and hurricanes; they rise up and go down, the noise whereof at night may be heard at half a league distance.

There are also many springs and fountains of soft water, which empty themselves into a basin, from whence the gardens and orchards are watered and refreshed. The waters in the named places contain all kinds of fish, and round about are every sort of clean birds. The stones before named which make so much noise, and move up and down, repose from the setting in to the going down of the Sabbath; and around the river, there is a fire descends from heaven every day in the week, and remains there, except Sabbath; so that no person can approach the river, for the fire burns everything within its reach. Beyond the river, dwell the four tribes, who come near with their flocks and herds to shear them, it being an excellent country for pasturage. Then the people of Sambatyon see them and speak to them, and say: 'Show us your asses, from afar, and your camels;' and they are surprised."

The same author records, as a great miracle, the manner in which they were led there, and what happened: that when the Temple was destroyed, and the Israelites carried captives to Babylonia, the Chaldees came, and said unto them: "Sing unto us the song of Sion," meaning the songs of the Levites, which are accompanied by music before the Holy palace of God. These were the children of our master and prophet Moses. The moment the Chaldees said it, they began to weep, and cut their fingers off, and they prayed to the God of Israel, and said: "Oh! God, rather than sing and play thy songs before the Heathen, we will sever our fingers from our hands:" and so they did; but the merciful God, taking compassion on them, heard their prayers, and sent a cloud and

carried them and their tents and their cattle to a place called Hauela; and he set them down that very night in the land of Hauela.

It has been told us, that our forefathers related, that the night of their being put down there, they heard many extraordinary noises; and on the morrow they saw a great fleet approach, and by one of God's miracles they escaped; and afterwards they were encircled by a river in a place where there had been no river before. This river, which is of sand and stone, is called Sambatyon, and exists even at the present day. The stones and sand move about with such noise and violence, that were there a mountain of iron situated near, it would be broken in pieces. This noise continues until the coming in of Sabbath; also when this time comes, there descends from heaven a cloud which covers the river till Sabbath goes out. It is called Sambatyon, and by other nations, Sabteno. In some places, it is 60 yards broad.

The inhabitants of Sambatyon are within, and we are at this side: they speak to each other, and are so imprisoned as not to be able to leave; and the others (on this side) cannot enter; they converse with each other, particularly on the *Horban*, the destruction of the Temple for the second time in the Holy Land, as the children of Dan were ignorant thereof.

But the tribes of Naphtali, Gad, and Asher, after the destruction, or *Horban*, of the second Temple, came to Dan, because, after dwelling at the beginning with the tribe of Asher in the mountains, they quarrelled and were called children of Sephabot (slaves); and, being afraid they would make war on them, they travelled from place to place till they came up to the tribe of Dan, so that there were four tribes in one place, &c.

See what is written in a book called *Derech Hayaser*, printed in Amsterdam in 5539 (1779), p. 26. "Now I am going to relate a singular thing, which I never before told to any one else; and what I did which no one else has done. I made a discovery of that which the world had before doubted of, concerning the ten tribes: having been informed by many

trustworthy and creditable persons, that the ten tribes dwell there, are very rich, and have kings and governors, and are not in want of anything but prophecy and the Holy Temple of Jerusalem. They live in peace; and the surrounding nations pay them tribute, and if any should rebel, they go to war till they compel them to submit. There are those who say they live near the River Sambatyon; and others, that they are far on the other side of the river; some again say, they are after you pass the river Gozan; and others, that they dwell on the other side of the mountains of obscurity. Whilst I was being told of their greatness, their kings, &c., my heart leaped for joy; but yet I doubted the truth of it, because we, for our sins, were carried away captives and dispersed in foreign parts." The world did not give belief to the same author in saying, in his work before named, these words:—"I swear by the living God of Israel, in whose hands are the souls of all men, that I will not tell them a falsehood in this book, printed in 5390 or 1530.

"I was in Alexandria some time to learn what I could of the city, &c. I asked a few respectable individuals therein, to whom I was recommended, a few questions concerning the ten tribes. Each answered according to what he had heard: one said this, and another that thing. I subsequently went to Egypt, and then heard that the caravan from Salonique brought letters filled with news, which stated that the Jews who dwelt on the other side of Sambatyon were waging war against the other nations, and were successful, subduing and destroying the country and lands of Pristian, and many whites (Cosin), or White Moors, called by others, Maray Francas, who are Mahometan Turks, whose language, called *Espanica*, is corrupted Spanish. The reason of their fighting is because they would not continue to pay the Jews their accustomed tribute, and they wished to be free; and on this account the Jews went to war. When I heard this, I began to give thanks to God, for the protection he dispenses to us, notwithstanding our past and present sins, and in regard to our forefathers who served in truth and devotion: and, more-

over, the prophecy of Moses, who said—"The sceptre shall not depart from Judah," &c. &c. So soon as I heard that, I resolved to travel to those parts; and in the following year, 5391 or 1731, I left Alexandria by sea for Salonique. When I arrived there, I went out and inquired if there was any news. I was told of the arrival of a great caravan that had come from distant parts of India, the land of the Hobahs, and different countries afar off. All the caravan was laden with iron, and had come to Salonique to go to Sambatyon. I was very glad of that, and began to think what I ought to do in order to accompany the caravan; they told me I must go and speak with the head captain, called Pacha, who directed everything. I went to him, I was well received, and asked all I wished to know about the journey and the expense. He satisfied all my questions; the subject and substance of which was, that from Salonique to Sam, called Mecca by the Mahometans, it takes twelve months, sometimes eight, six, and even five months; but it all depends upon the weather. He informed me of the whole road from place to place, through the whole journey to Sambatyon, all of which I noted down in my memorandum book; and as I could speak their language well, the Arabic, and was acquainted with their manners and customs, I was the more emboldened to speak and to go with them; and anxious, like many of my brethren, to describe the wonders of Sambatyon, I asked whether I might be allowed to purchase some iron, and trade in it, like other merchants; and I was answered in the affirmative. I often visited the chief, and found favor in his sight; he swore, by God, that if I would accompany the caravan, no harm should happen to me.

"I went to the Governor of the city for him to write my my name in the register, as one who intended to go along with the caravan, and that the Pacha engaged himself to bring me back to Salonique, or bring a letter from me, wherever I might be left. Many respectable friends went with me to the caravan, and begged of the Governor to take care of me, and to point out to me the roads from thence as far as Sambatyon, with truth and exactness. So, friendly reader,

if I were to write at length what I have seen in the cities, towns, provinces, and countries, it would fill a thousand books. I will, however, tell you in brief, I arrived at Mecca and Guda, near the sea of Sus, near which country is the burial-place of Mahomet, besides other curiosities. From hence, we went to Siquetny, Aystera, and the desert near there, and I saw many curious things: among others, I saw some strange animals, having five feet, three eyes, and being six feet in height. There are also many rich Jews established there, and in the provinces and countries of Basa Mayore and Polks: and the Indian Sea is far from them. In that sea there are innumerable high mountains, and great islands and cities, inhabited by thousands of Jews, who have Synagogues, and are very rich. After passing many deserts as far as the mountains of Tafton, we arrived at a city called Kibar, inhabited by nearly twenty thousand Jewish families, and possessing very magnificient Synagogues. After leaving these, we came to a city called Dbrei Vaben, near the River Guenias or Gozan, on the banks of which is situated the city Guena.

"From that city begin the cities of Kalikut, filled with rich Jewish merchants, who absolutely eat no meat of any kind, only vegetables and fruits, butter, milk, honey, &c.; their houses have no roofs like the Egyptian ones; and they dress in silks. The religion of the inhabitants is the Mahometan; and beyond them is the place where there are many fine pearls, cheap and plentiful, and various fine-scented spices. Beyond the desert of Kalikut, is the river Sambatyon; but, as the desert is infested by robbers, I did not cross it. Notwithstanding there were many in the caravan, we went by sea, of which there are many. The ships are great, but have no iron; they are fastened by means of ropes. We went from place to place, till we came to Maray Francos. In every place through which we passed, we met with numbers of Jews and Synagogues. From Maray Francos to Sambatyon is two days' journey.

"In several places I saw flames of fire; and at sea I saw

flames and smoke come out of the mountains, as from an oven. I asked from whence came the flames and smoke, and was told from *Hehinnom*, Hell, as in the mountains in Italy; it ceases on a Sabbath. About forty miles from Maray Francos, in the middle of the sea, there is an olive wood, called olive mountains; from between the trees there came out flames of smoke from hell, and a quantity of brimstone floats on the surface of the sea.

"When we came to the city near to Sambatyon, we heard a great noise and roar, as of a tempest; and the nearer we approached Sambatyon, the greater was the noise. We were told what it was, namely, the river, and that we ought not to go out of the city we were in, a single step, on account of the danger from the Jews, who threaten the Pristians, because the king of the Pristians' country injured the merchants and citizens of that place, who are posted armed, as guards of the river Sambatyon, out of affection to the Jews who come from the other side of Sambatyon, and carry on war against the Pristians, whose king pays tribute to the Jews; and when he wishes to free himself, the Jews of Sambatyon wage war against the Pristians.

"Their king is an Ishmaelite, and a Mahometan; and in consequence of that, we were obliged to remain three weeks, during which time I made many inquiries concerning the river Sambatyon, of the Jews who live there, and respecting the city of Pristian. Of everything I asked I obtained a separate answer.

"Touching the river, they told me that every day in the week the stones rise to the height of a house. When they said that, I asked them why did they want guards, as nobody could pass during the week, including the Jews, for fear of the stones? They answered, that they were wanted only two hours before Sabbath, when the stones remain still and quiet, and that many Jews come mounted on good horses, and cross the river in less than an hour; and that the guards go to the city to give notice of the coming of the Jews, so that they do not keep and observe the Sabbath. During the week some are in one place and some in another, trying to rob

travellers; but on Friday the guard assemble, and then go to the city to announce the approach of the Jews.

"This is all they told me concerning the river. On Sabbath, there is no guard, it is not permitted. Respecting the history of the Jews in Sambatyon, they told me that, when they make war, they destroy the cities, and take away everything they find therein, until they oblige their enemies to pay the annual tribute. They then go the city and cross the river Sambatyon an hour before Sabbath, and return home cheerful and contented.

"Some persons in the city where I was, showed me the gardens and houses which the Jews had destroyed during the war, though peace was now made.

"They began to build other houses and fortifications. I wept for joy while they told me all this, taking care not to tell them I was a Jew, lest they might think I was glad that they were beaten.

"I asked how much they gave a hundred-weight for iron, and they told me the same weight in gold; because they are very rich, and have many mines of that metal, and no pieces of small money, only lumps of gold, small and large, with which they carried on trade. Their lands are fertile; they have the best fruits and cattle, and their dresses are of silks, gold, and silver. They never wear black, and have every kind of spices.

"There are, besides, two cities in the country of Pristian, near Sambatyon. In these cities, when anybody kills a quadruped, they try him for his life, as if he had killed a human being.

"The river in some places is seventeen miles broad, and all the week the stones are thrown as high as a lofty house; the noise is so great as to be heard at the distance of two days' journey; and on the Friday, two hours before the Sabbath, they remain undisturbed. The river dries up and the stones disappear, and nothing is seen but very white sand; and on the going out of the Sabbath, everything continues as it was before. On the Sabbath, the Gentiles are heard

making a great lamentation, because they can get no water to drink, as the river is holy and reposes on the Sabbath. They allow no quadrupeds to approach or live near it; and persons afflicted with leprosy, by washing in that water, become clean.

"I have been told that the Jews have no other nation amongst them with twenty-four kings each, with different provinces, and an equal number of towns and villages; one has more, they say, than any other. They are rich, and strong, and pious; they have a hundred and fifty thousand horsemen, who follow them, armed with pistols and sharp-pointed weapons. Their horses are strong and tall, they understand war, and bite, and look behind and before. They live on sheep's flesh, cut up into small pieces; they give them wine to drink; and when they are being fed, they make a noise that may be heard three miles off. They kick so that no person can approach them. It is difficult to mount them, their legs being obliged to be tied; and it requires three or four persons to hold them, in order to introduce the bit into their mouths. When the king mounts, they bring a gold ladder with seven steps, and then the people follow after. The name of the principal king (for in my time there were twenty-four of them) was Eleazar. When he went to war, he used to take with him a hundred and eighty thousand well-armed warriors, and as many foot-soldiers as dust of the earth; and two hours before Sabbath they used to cross the river Sambatyon, which they did in one hour, as their horses were incredibly swift.

"They used to spend the Sabbath on the other side of the river, in the country of the Pristians, because there are many cities with Jewish congregations. The provinces communicate with the great continent of India, on the other side of Sambatyon, where the Jews reside, and where they have guards to protect them from the attacks of their enemies. They allow nobody to approach them but the Ishmaelitish merchants, who remain on horseback three days in one place, and carry with them provisions to last three or four months.

They are tied to their horses, so that when they go to sleep, they cannot fall off.

"Their king, Eleazar, is a very great man among the Jews; he is a giant nine feet high; his sword is six fingers broad, and three yards long. He never sheathes his sword till he has slain some of his enemies, of whom he can kill eight hundred at once. The soldiers carry a kind of halbert called *Romach*, of colored wood, and an iron point made sharp, two fingers in length. When they get to Maray Francos they kill thousands of their enemies. They also carry bows and arrows, as in the time of the king David, who slew the giant Goliah, in Palestina, with a stone thrown from a sling. Their bows are of pure gold, very thick and strong, and their swords have poisoned points, so that the wounded die directly. They are well acquainted with the science of war, and yet they pay tribute. They return home in peace to the other side of Sambatyon, the Friday before Sabbath.

"As I have before said, the King Eleazar is the greatest of all; he is always at the head of the army, to protect the other twenty-three kings, among whom there was one named Daniel, very pious, and so strong, that he could slay a thousand at a time, be they ever so powerful; and he is armed like Goliah the Philistine, and very humble. His palace is more magnificent than those of the other twenty-three. His lands are in Dam Ephrowaah, in Arminica, which name is given to his congregation and country; for each king, as I before observed, has his own lands separate. Their palaces are of gold, silver, and diamonds, these things being so plentiful among them; and no one is permitted to enter the palaces. The Ishmaelitish merchants are the only persons allowed to remain in the country; the reason for which is because they are circumcised.

"They give gold to these merchants in exchange for the iron; and by this means the Ishmaelites return home very rich. When the King Daniel went to Synagogue three times a day, his queen and family always accompanied him, because his two sons, the princes, were warriors. His two daughters

are so modest, that they cover their faces when they go out, so that no person can speak to them. They are eminently beautiful, and they never go out unless they are accompanied by one of the family, until they are married, when they remain under the protection and care of their husbands.

"I was informed that this devout man has a very precious stone, a cronocal, (carbuncle.) He keeps it locked up in the week, and on the coming in of the Sabbath, he hangs it up in his room, and it gives as much light as seven candles. It continues there during Sabbath, there being no need of lights, for the Holy Law says, 'Thou shalt not kindle fire in all your habitations on the Sabbath day.' I was, moreover, informed that, in Sambatyon, all the men and women know some trade by which to get a living, which is cheap. They become very rich, for there are few poor. They live like brethren, very religiously, and employ each other, for there is no other nation to rival them.

"They have all sorts of silk, cotton, and linen goods, besides gold, silver, and diamond mines. It is impossible to form an adequate idea of their comforts and friendship one with another; but, as I have before declared on oath, all is true that I have said, concerning what I saw in my travels, and what I had told me. Now I will inform you what passed in the years 5390 or 5391. Two of the princes who understood war, asked their father's permission to fight, and he refused, scolding them and getting into a passion, saying they were too young. They were in great trouble at this, and the more so, when they saw others preparing for war. They said between themselves, 'Let us be revenged of our enemies, for we know how to fight as well as they do; we are certainly young; but, perhaps, God will help us and enable us to triumph.'

"They accordingly prepared their horses and arms, and prayed to God for him to assist them; after which they went and encamped on the other side of Sambatyon, without the knowledge of their father, the king.

"When they arrived there, they met a thousand of the nobles, their enemies. They began fighting, and God assisted

them; the princes fought and killed many; and those whom they did not kill were slain by the horses that were used to war, and kicked everything that came near to them, so that not one of their enemies survived. The princes, of course, were very glad, and returned to their father, who was very sorry to hear that a thousand men had been slain by two young men, of not more than twenty years of age, whom God had so visibly assisted. They gave a great feast in the country of Sambatyon, and in the twenty-four kingdoms.

"I was afraid that two young men, against a thousand, would have lost their lives; but, however, God gave them strength, and performed a miracle on their behalf.

"They also tell me, that they have plenty of corn, and every sort of production from the earth; and that those Jews keep from all kind of filth; for the rich give their dirty clothes to the poor, who wash them and wear them, which are always gold, silver, and silks.

"Now, my friends, I will tell you a wonderful story, which I swear before God to be true. It was in that year, that the king of India sent a great present to King Eleazar. With this present he sent three governors of India. They passed over the river Sambatyon, and delivered the letter to the king, and the present also; the letter solicited peace and friendship with him. The king Eleazer received them kindly, and sent them back in peace; and with a fine present to the king of India, so that both of them were well pleased.

"The king of Pristian then sent five governors with a present to the king Eleazar; and, as in the city, they were not aware of my being a Jew, I was invited to see it. It was a wonderful man without a head, whose mouth and eyes were in his breast. He was a savage, and his food was fish alone. His language resembled the Greek, and he was yet very young. The other present was a tree, covered with pearls. On each branch, for the tree was small, there were forty pearls, some large, and others round. It was kept in a box five hands long and two broad, and eight fingers deep, of very fine glass, well worked and blown; and within this box there

was another, of beautifully worked coral, with a precious sapphire stone inside. It gave one great pleasure to look at it; but what filled me with astonishment, was to see the man, whom they advised the king and the governors not to take with them to the country of the Jews, who would not allow them to cross the river Sambatyon; for they let no one pass but the Ishmaelitish merchants, who are circumcised from the age of thirteen years, and this savage was not; so they advised the king to send the other present by itself. Near the sea, *Okyanus* is a city full of this sort of people, who pay tribute to the king of Pristian. They also told that in the year 5308, A. M., there came eight Jews from Europe; and they crossed the Sambatyon on the day of Sabbath. When they arrived, they were taken before the king. He asked them how it was that they had come from such distant lands, and had crossed different countries and deserts in safety; and, at the same time, said he, 'How dared ye to cross the river on the Sabbath, which is forbidden by the Holy Law, and to come to our country. The profaning of the Sabbath is punished with death, so you shall be stoned to death.' The eight Jews began to weep, and said, 'God forbid that we should profane the Sabbath! It was not our intention to do so, but necessity compelled us, seeing we were taken captives by the nations, and carried from place to place; and after much suffering we escaped, and tarried not till we arrived at Sambatyon; and having heard that there were Jews living here, we have come to dwell amongst ye; and we are sure you will not let us return to our first masters, for we committed the *sugig Enod*, and not the *mized* by accident.'

"When the king heard that they had been obliged to escape for their lives, he asked whether they were *Talmudy Hahamim*, or had learned, as every Jew ought, the divine Law, and they answered, 'Yes.' He ordered the Hebrew books to be brought, in order to examine them, and he found them to be very learned therein. The king then made them presents, gave them permission to settle, and likewise gave wives to many, because no Jew can settle unless he is married according to the Law of God; and they were greatly pleased.

"They also told me, that in the above-named city, where the good King Daniel resides, in a place called Dam Efroof, Arminia, and in those twenty-four *quehelat* congregations in Sambatyon, they established an academy for the study of theology, all of the best mahogany, with gold and silver lamps. The *Hichal Hakodesh*, or Ark, where are the *Sephre Torah*. The five books of Moses are made of diamonds of great value, which all the nations of the universe are not capable of buying, as they are without price.

"From thence I went by sea, and met with some great mountains, called *Nesbur*. Among these mountains, there are millions of the children of *Rachab*, very rich traders in all sorts of spices, corals, and fine pearls. They have kings, and are republicans.

"Thence I went travelling these remote parts, till I came to some high mountains, called the Netbon. But, before I proceed any further, I will relate what happened in the last country, adjoining Sambatyon. I made my fortune by the iron I took with me, which weighed three hundred and thirty-six pounds Turkish, which I exchanged with the Jews of Sambatyon for the same weight in gold, (at least the number of pounds, there being a difference in the weight;) however, I got three hundred and thirty-six pounds weight of gold, like the guinea-gold of England and the ducat of Holland.

"I was afraid that those of the caravan would rob me, although each had thirty times more than myself. There were 5396 persons in the caravan. Figure to yourself the number of horses, camels, asses, and mules, there must have been, all laden with iron: besides, each person had a separate mule and ass, loaded with provisions, and a tent, called *lachba*, to sleep in. All these animals belonged to the captains, of whom there are twelve; and everybody was armed during the day; and, at night, when a halt is made, and the burdens taken off from the beasts, they then pitch their tents, and make fires to cook by and frighten away the beasts that infest the neighboring woods from attacking the cattle. There are wolves, lions, tigers, and elephants, etc. Each

traveller has a servant, and the caravan is divided into twelve companies, each with a captain and a guide, who well knows the roads. Each captain has twelve blacks and six white servants, as cooks and clerks; but the head captain has fifty-six blacks and twenty-four whites. The cattle are hired by the day, or bassa, and the payment is made every week, on a Thursday. Friday is the Ishmaelitish Sabbath. They only travel two hours, the rest of the day being devoted to their prayers, during which three hundred and fifty men armed guard the caravan. They are divided into companies. Each guard was paid so much per night by the travellers, etc. Every night the guard was changed, and each passenger served by turns; but he who might not wish to serve, paid a fine or tax to the captain, who found a substitute.

"There were also fifty-six blacks, slaves, musicians, who played the tambour, to rouse and awake the travellers, who were all ready to start in half an hour.

"Each company had a large tent, where they assembled three times a night with their captain; they called this *magrab lalissa lafzar* meaning *magrab*, from the time of repose till when it gets dark; at which time three priests used to be placed alternately during the night; — the first called *Moddon;* the second *Lahssa*, at midnight; the third *Lafzar*, an hour before break of day; and when they began to cry out, they all assembled in the *(mosque)* church, — a tent erected for the purpose, — and they say their prayers three times in the night, and twice in the day; and every time they go to prayers they wash their bodies, and put on clean linen. When they are in their cities, they have hot and cold baths near the mosques.

"No passenger is allowed to carry his wife with him, except the captains, each of whom has four, with eight concubines, and twelve black women to take the charge of the children; the concubines are called acquaintances or *Ahrifat.* The principal captain has four wives and eighteen concubines, besides eight black females who are servants, and concubines as well; each captain also has six very fat eunuchs or *Tabzeia.*

But it is unnecessary to relate everything concerning their customs and usages; therefore I will only describe what I have seen, and then return to the place where I digressed.

"In order to keep the Sabbath as a Jew, and as, on Friday, the caravan did not stop, I hired two men for the Sabbath, who were recommended by the captain of the caravan, and they remained behind with me during the Sabbath-day; and, at the expiration thereof, they set out with me to overtake the caravan. As I before observed, I left that place and travelled as far as the *Nitben* mountains, which were far off on the other side of Kalikut, which are noted for their pearls; and beyond them is the place where the four tribes of *Dan*, *Naphtali*, *Zebulon*, and *Asher*, are settled, whose lands are very extensive. I crossed all the deserts till I came to Media, whose inhabitants are always at war with the king of Cush. The lands of the Jews in the deserts of Kalikut are extensive, and they, as well as the Jews who live in the country called Sequesne Esterra, or the land of Tabor, are continually at war with the Ishmaelites, who dwell on both sides of them, and who are also in continual warfare amongst themselves. These Ishmaelites amount to many millions. They are very powerful and refuse to pay tribute to the Jews, who wage war with them on that account.

"From thence I went to where the river *Guechon* is, from which place begins the country of Cush; from thence I went to a great and beautiful city called *Blaque*, and from there I went to another city, not so great, but equally beautiful, where there are about five thousand Jewish families. In each of these cities, I disposed of two and three pounds of gold in order to lessen the weight of gold I carried with me. I again exchanged the money for fine pearls, diamonds, and other precious stones, on account of the fear I had of the people of the caravan, who knew I had gold, though my object in travelling was not to enrich myself, for, thank God, I was a rich man, having plenty of current money and estates.

"I had spent much and made presents to all the captains

of the caravan, for them to take care of me. I also made presents to some individual passengers, and the captain of the guard, every night, beside the usual tax. I was liberal, because I feared they might take advantage of my being a Jew by myself; for they do not like us. They knew I had plenty, but did not know how much. If they had, it would have been bad for me; for I spent more than any other of the merchants. I left them to go to the city of *Geronyo*, near the river *Guechon*. When I arrived there, I was obliged to cover myself with the boughs of trees on account of the great heat. From thence I passed the great mountains Hizman Parin, where the children of Japhet dwell. They are all *Guerim*, who changed their religion, and became Jews; they have synagogues and are great merchants. I afterwards went to a large desert of sand, where there are high sand-hills, which are scattered by the high winds, and destroy everbody by burying them alive, and the dead bodies are seen when the winds again scatter the sand-hills. They are called mummies, and of them the doctors make *taryaka;* the best comes from Venice, and is the purest and healthiest. These mummies are collected and brought by the caravans on their return.

"In the countries of *Houbs*, above-named, there are seventy-four thousand families of Jewish inhabitants, who have four princes who govern them, and every year they are changed and new ones elected. They make war on no one, and they give no contributions, but live peaceably.

"Once a year in the month of the Ishmaelitish feast called *Ramadan*, they go and visit the four princes of the Jews, to each of whom they make a present of fifty oxen, one hundred sheep, twelve deer, twelve camels, two elephants, one tiger, four horses, two mules, three hundred hens, and six black slaves of fifteen years of age.

"The prince also returns presents three times a year, in *Hanuca*, *Purim*, and in the month *Nisan* in *Pasach*, or *Passover*. They send forty quintals of sugar, twenty hundred weight good tea, fifty quintals of mocha coffee, forty-

three barrels of wine and liquors, ten quintals of scented tobacco, three quintals of snuff, a great deal of fruit of every kind, and sweetmeats, which the Jews are famous for making, besides four ships laden with silks, gold, and silver, and for the four wives belonging to the king, and twenty hundred weight of wax candles, and other things for the use of the women, etc.

"Then the king, and the royal family, and his principal men, spend one day with those princes; with the first they breakfast, with the second they dine, with the third they sup, and with the fourth they keep the ball and dance the whole night. This used to take place at *Purim* or Easter. At the end of Ramadan, they had another feast, to which they invited the four princes and all their families, the students, professors of the Divine Law, the wardens and governors. The king gave them permission to cook their victuals like the Jews, that it might be *Cosher*, licensed according to the Law, or fit for the king and his guests, who remain in the palace a day and night to dance at the great ball; and that night the king plays with the four princes at *Astarnz* or chess; and, on the morning, the royal family, accompanied by the ministers, distribute ten thousand piasters to the poor Jews, four thousand to the students and professors of divinity, four thousand for the poor widows and orphans, and two thousand for the sick and blind, so that the king and the four princes live like brothers. Some of the inhabitants are *Mulattoes*, like the children of Cush.

"From thence, I went to the land of *Havila*, which is the province of *Cus*. There are fine buildings, and it is a beautiful place. We afterwards crossed great deserts, where we were obliged to stop ten days, on account of meeting, as we came to a river called *Walsey Hinar*, with fourteen birds, which spit on the people in the caravan; and the people died from their spit, as it was virulent poison and issued from their beaks like fire. Thanks to God! we escaped; but there was so much confusion in the caravan, that we were detained ten or twelve days; for the birds followed us

wherever we went. Finding no other preservation, we fired off our guns in the air, and immediately the birds flew away not being able to stand the smell of the powder.

"We set out again on our journey, and afterwards, passing the deserts, I came to a city called *Kandica*, in the country of the Greeks; and from thence, I went to *Salonique*, about seven hundred miles distant. I left this place, and went to Barbary, and the other places, which are crowded by Jewish congregations, very rich, and engaged in mercantile pursuits.

"The object at present is to describe the River Sambatyon and the persons that dwell there; and, in conclusion, I will merely say, that from Barbary I went by sea to Corfu, and from thence to the city of Zantonia, where there are about twenty-five thousand Jewish families, and thirty-six Synagogues, well-built, and more splendid and magnificent than any hitherto beheld. The majority of the inhabitants are rich, and very charitable. They have also an Academy for studying the Divine Law under Talmudic Professors.

"From thence I went to Tripoli, which is inhabited by twelve thousand Jewish families. Afterwards I came to Naples, where there are many Jews. We then set sail, intending to go to Rome by way of Leghorn, but were driven by contrary winds upon a mountain which is sunk into the sea. On this mountain, there was formerly a city, and you may view it on a fine clear day, with its streets and market-places. Near this place floats a kind of oil suitable for curing all sorts of diseases, and it is taken off by means of cotton, which sucks up the oil; it is then squeezed out into a vessel, and a great quantity is in this manner obtained."

Now you know everything that happened during the voyage of this gentleman. And I will now proceed to insert a copy of the letter sent by the Jews, on the further side of the river Sambatyon. The copy is preserved in the library of the learned RABBI SOLOMON DOBNA, of glorious memory; and when I, MOSES EDREHI, the Author of this Work, studied the TALMUD in the famous Portuguese Jews' Academy at Amsterdam, I made a copy of that letter, having obtained access to

his library, which contains twelve thousand five hundred different Hebrew books and manuscripts, besides many other works in all languages. Knowing it would interest the Jewish public to see the copy of that letter, I have here inserted it together with the necessary proofs of this wonderful and curious book. I consequently trust that I shall be encouraged, so as to be enabled to publish further works of great utility. The letter which was sent to Jerusalem by the Sons of Moses, on the other or further side of Sambatyon, called *Beni Moseh*, arrived there *Anno Mundi* 5407; copies of parts of that letter were sent to various congregations, the whole letter being too long, as it contains a minute description of Sambatyon and its inhabitants. The following is the copy, which those great and wise men of the Divine Law made and sent to the Jewish nation.

"To all our brethren of Israel, who are dispersed throughout the world, in the name of the Holy One, health and peace.

"We, the undersiged *Chief Rabbies of the Holy Land*, transmit you this part of the letter which came from our brethren who dwell in Sambatyon. You must know that it was by a singular miricle we obtained the letter; and we, the principal Rabbins and Wardens, are highly indebted to, and pray God will bless, Rabbi Baruch. It is necessary to premise that in order to support ourselves we are obliged to appeal to the brethren abroad; and we send messengers or collectors to gather in the contributions on which we depend, these collectors being chosen by drawing lots. In that year, it came to the lot of the above Rabbi Baruch to go to *Muca* and the Levant. Now it happened that the caravan in which he went, and which consisted of five hundred persons all armed, was attacked in the middle of the desert; and, at the dead of the night, the people were nearly all slaughtered by the thieves. The only person who escaped was Rabbi *Baruch:* this was owing to having risen whilst the others were asleep, to say his prayers, the Tekun-Hasot, and when, in the act of doing so, he perceived the approach of the robbers, he fell with his

face to the ground; and they supposing him to be dead, he escaped after the departure of the thieves. He then arose, and found every one but himself had been robbed and murdered, and he fell on his knees and gave thanks to God for his preservation. They had, however, taken his clothes, mules, and provisions, so that he was left entirely destitute of everything. He then set out to travel through the deserts, and did not know what to do, as he was almost starving for hunger: but fortunately he found some herbs which were good for eating, and water also he found in the mountains. He says thus, 'I led this life for three days, when tired and fatigued of walking, having no food, I sat myself under a tree and began praying to God.' He then relates, that when he finished praying, he saw a man on horseback approaching, armed with sword, pistols, and spear, like the Cossacks. This man wanted to kill him; but the Rabbi begged hard for his life. At last, the horseman spoke to him in Arabic; to which the Rabbi replied in the same language. He asked him what he was, and whom he believed in. The good Rabbi said, 'I am a Jew, and believe in Shemang Israel:' that is to say, he believed in the God of Israel. When the horseman heard this, he alighted and embraced him; and said, 'Be not afraid, for I am also a Jew.' The Rabbi then told him what had happened to the caravan, and took from his bosom the letters he had received from the Rabbies of the Holy Land, saying he was a Salyach or messenger. The stranger brought out victuals of the best quality, and then left the Rabbi to deliver the letters to his brethren of the ten tribes, on the farther side of the river Sambatyon. To a question of the Rabbi, the stranger said his name was Rabbi Malqueyl of the tribe of Naphtali; and the wise man said he would like to accompany him: but the stranger said, that as it was a journey far off, he had better stay behind, and that he would go and deliver the letters to his brethren, and return with their answer; for he said, that it would be impossible for the wise man to perform the journey. He replied, that he would not stay by himself in the desert; that he wanted a *kiminga*, and

then he should not be frightened at anything; the stranger accordingly wrote him *kiminga* and, leaving him with a promise to return in three days, he departed with the letters to his tribe.

"He returned to the appointed place in three days, and said to the Rabbi, 'I have performed my journey in the space of three days, and have been with my tribe of Naphtali, and afterwards to the other tribes that dwell near us, and I have told them all your sufferings past, and presented and delivered the letters; after reading which they began to weep, and gave me this letter, which you are to give to the Rabbies of Jerusalem only.' Rabbi Baruch then said, You must conduct me to some city near here, for I cannot travel alone, being ignorant of the roads. The stranger agreed to do this, and leading the way, carried with him an abundant supply of provision. On the fourth day of our journey, he said to Rabbi Baruch, 'According to our *Thehum*, I am not allowed to travel with you any further; go your way without fear, for nothing will hurt you, so long as you keep round your neck the *kiminga*,—it means the holy name of God. Thieves and evil spirits will not touch you; and may God be with you, whose name is round your neck!' He then gave the Rabbi a bagful of gold for the Rabbies of the Holy Land of Jerusalem, and told him, that at three days' end he would arrive at Babylon, and that he was not to tell any one but the Rabbies of Jerusalem of his adventures. They then embraced and separated, the stranger giving him provisions and a valuable present of a box of diamonds, which he could sell at Constantinople, with the promise that he was not to sell them all together, but a part of them every year, as they were of great value, &c.; and that box contained one hundred and fifty diamonds, so that he would have sufficient to live on, he and the Rabbies of Jerusalem. Rabbi Baruch continued his journey, and arrived at Bagdad, or Babylon, in three days' time. 'After resting a few days there,' says the Rabbi, 'I went to Jerusalem and delivered my letters to the Rabbies, told them all

that happened, gave the bag of gold and the box of diamonds, which made the Hahamin very rich, and enabled them to pay their tribute to the governor,' &c. The box of diamonds they divided amongst themselves, and they sent to the Jewish congregation copies of the letter, which were signed by ten of the principal Rabbies, and attested by the pious RABBI HAIM JOSEPH, DAVID AZULAY, of glorious memory."

COPY OF THE ORIGINAL LETTER, FROM THE TEN TRIBES, ON THE OTHER SIDE OF THE RIVER SAMBATYON, YEAR OF THE CREATION, A. M. 5417, or 1411.

"WITH THE HELP OF GOD!

"To the tribes of Judah and Benjamin, inhabiting the Holy Land of Jerusalem, &c., the blessing of God! Amen.

"Brethren, Children of Israel, Tribes of Judah and Benjamin, Children of the patriarch Abraham, Isaac, and Jacob, who resemble the Angels of God, are occupied in the Holy Law of God day and night, and who, in presence of the Creator of the Universe, pray and sing praises unto him three times a day. They inhabit the chosen Land of Promise, and praise the Holy Name of God, who will re-estabish his people, and we pray him to rebuild his Temple and to bless them in the four quarters of the world. Amen, Selah.

"We, the undersigned brethren, children of Israel and the prophet Moses, who dwelt on the further side of Sambatyon, desire to inform your mighty congregations of our situation; and that we day and night weep on account of the destruction of our holy Temple, and the length of our bitter captivity and solitude in these distant regions. Another source of sorrow is, to think that our sins should have been so great as to have brought on us the punishment of being removed so far from ye, O tribes of Judah and Benjamin! who have merited being placed in the Holy Land, notwith-

standing that the Temple was destroyed, and that enemies came and polluted the sanctuary and palaces, still the sanctity and honor of God never left the place, and there yet remains the *Cotel Mangarabi*, the west wall of the Holy Temple of the first building; and consequently we, who have no such merit, are more unfortunate than you. It was with great surprise that, by means of a *Mahometan* who was taken prisoner about sixty-five years ago by the *Cusyim* of the land of Cus, and sold to the tribe *Dan*, *Naphtali*, *Gad* and *Asher*, we were made acquainted with your situation, how you dwell with other nations, and the trade you carry on, and your misfortunes; and, in fact, he related everything little and great concerning you. The four tribes sent him to us, and he told us just the same as he did to them. We were grieved at what he said, and nevertheless, we doubted whether he told us the truth or not; but by means of your letters, which came so miraculously from the hands of Rabbi Baruch, we learn the sufferings you endure among the other nations. When we finished reading the letters, we all assembled in our Synagogues, and made a *Hisped*, a weeping or a lamentation, as on the day of the destruction of the Temple. We are surprised how you can suffer such misfortunes and contempt of our Holy Law, though you would be slain if you were to resist or remonstrate. Sorrow to the eyes that behold such misfortunes, and to the ears that hear of such sufferings! When we heard of what you go through, we rejoiced that we were removed from such scenes, and were quiet, and had kings, governors, provinces, and cities, and that there is not any foreign nation; for no one can approach us, being surrounded by the river Sambatyon, over which nobody can cross, as the stones all the week dash against each other with fury and noise, besides the flames of fire which are round the river. The only time to cross it is on a Sabbath, which being over, the river returns to its usual state; and when the four tribes come to speak to us, we are on one side and they on the other.

"We have no unclean or forbidden animals, nor evil spirits *Mazequin*. We live in splendid houses and palaces, and have plenty of cattle, gold, silver, and precious stones. At night we use precious stones instead of candles to give us light. We dress in silks, and live to the age of one hundred and twenty. No child dies in the lifetime of his parents; and our population are twice forty times as many as came out of Egypt.

"We possess the best of everything in the world, and want for nothing, because we observe the Holy Law of God, and study the best books, such as the Holy Bible, *Mishnayoth*, the *Talmud*, *Halachuth*, and *Agadut*, &c. We never swear by the holy name of God; and whosoever does, dies in three days' time afterwards; and all the justice we have is according to the Law of God, the *Arbah Metot*, the four deaths passed by the Sanhedrin, as decreed in *Beth Din* the Syuat, in the Holy Land, in the Temple, &c., &c. And a decree of a wise man, an elder who lived to the age of five hundred years.

"We are not allowed to write what we do hear. All the week we hear a very extraordinary and loud voice from Heaven (named) Bath Kul.

"Well, brethren of the tribes of Judah and Benjamin! we must be afraid of God, who withdrew us from amongst the seventy nations, and created Heaven and the earth for our sake, and who took Abraham, Isaac and Jacob to Egypt, and who delivered them through his great signs and wonders, and brought them to the Holy Land, and built there the Holy Temple. He will redeem them from their captivity, and bring them to the chosen land as before, for he has promised never to forsake them: but they must have patience and faith, and walk in the commandments of the Law; and you will see many more miracles, as promised by the prophet Isaiah, in chapter xliv., &c. And the Lord said to Jacob, 'Rejoice and sing, and hear how the great God saved all the rest of Israel.' You will not say that we are not the children of Moses; for we are many millions, and have twenty-four kings, and are

more powerful and rich than any other nation on the earth; such, also, are the four tribes on the opposite side of Sambatyon, who are powerful and strong, and rich, as numerous as the sand of the sea, great warriors and able to assist you and deliver you from captivity; only we cannot leave our territories, for such was the decree of God, until we shall be able to do so at the hour of rejoicing, which is to come, and which is promised in the prophecies of Isaiah, chapter vi. 'And say to those that are in prison, Be free; and to those that are in darkness, See the light.' This is what we have said regarding the four tribes who only leave their places, when they go to make war on their own vassals; who rebel and refuse to pay their tribute; and when the war is ended, they return home. And you, who are God's people, must be devout and patient, and must put your trust in Him, and cheer up, and do not despair; and you should recall to mind what he has done for us since the creation of the world. Remember what he did for Abraham, Isaac, and Jacob, and their children in Egypt, the Red Sea, the Wilderness, and the Holy Law which he delivered to Moses on Mount Sinai. Blessed be his name! for the good he hath done to us in this world; for he will never forsake us, according to his promise by the mouth of his prophet *Zephaniah*, &c.

"Consequently, you must fear nothing, for God is always with you; and we put our trust in Him, and keep his Holy Laws, and have faith in the assistance of God. Peace be on Israel! We are the children of the prophet Moses, dwelling on the further side of Sambatyon.

"We have signed our names,

"Ahitob Ben Azariah, King.
"Jehusadec Ben Ozia, Prince.
"Oziel Ben Abyasaph, the Venerable.

"The purport of this letter is known, and the true copy is in the hands of the children of our prophet Moses on the other side of the river Sambatyon, and in the hands of the

wise and pious rabbies of that chosen land of God, being Jerusalem. Fifteenth day of *Menahem*. August 5416 or 17.

"JACOB, the son of *Semah*.
"ABRAHAM, the son of *Hander*.
"NATHAN, the son of *Gutta*.
"ISAAC NISIM, the son of *Gomez*.
"ISAAC BOTON.
"SOLOMON ABOHBOT.
"AARON, the son of *David*.
"BARUCH, the son of *Israel*.
"BENJAMIN JOSEPH, the son of *Siguera*."

As a testimonial to the authenticity of the above letter, the editor may be permitted to state that his friend the Rev. D. Meldola, the son and successor of the late Rev. Dr. Meldola, chief rabbi of the Spanish and Portuguese Jews in London, is possessed of a work entitled, "Midbar Kedemot," written by the before-mentioned Rabbi David Azula, and printed at Leghorn, A. M. 5559. In that work, page 86, there occurs the following passage: "I hereby testify that the above letter is authentic. I had it in my own hands, and closely examined it, and can safely affirm it to be a correct document, being well acquainted with the hand-writing of the eminent rabbies of Jerusalem, whose signatures are attached to it."

The writer of this passage, Rabbi David Azulay, was the chief rabbi at Jerusalem, and his works are in great repute, and well known to those who are at all acquainted with Rabbinical literature.

PART II.

In the beginning of this part, I shall give further proof of the Ten Tribes, which is more necessary. It is well known with sufficient and evident proof, that the Ten Tribes were carried by *Salmanasar* into the cities and provinces of the Medes, where they are established, and where they settled themselves, for many years.

Among different authors of Travels, of which we have a great many well known to the public, and especially to the man of letters, there is a principal one, on whom we can depend, and whom I shall name and likewise his work, which is known to the honorable public. This author has travelled nearly the half of the universe, and he declares in his work, by an oath before God and the public, that what he has written is true, and that he has seen it with his eyes, not having been told, or having read, or heard. And he relates nothing but what he has found in the different parts of the world, in the which he has travelled; and in his voyages, he has found a great many provinces and cities populated by people which it would be impossible to describe.

The above author travelled in part of the north, or *Babylon*, which was a journey of six weeks; and he came by the caravan to the kingdom of the *Rachabites.*

It is well known amongst authors and learned persons, that the kingdom of the Rachabites was divided between two brothers, who are the descendants of King David, and who had proved the line of their pedigree from books, and had procured very exact extracts. The greatest and principal kingdom was called *Thema;* there were in it a great many beautiful and magnificent palaces, besides a number of cities and towns which are very handsome, and many strong castles and fortresses, and an extent of country that could not be travelled under sixteen weeks.

The Rachabites have enriched themselves with the spoils of

their neighbors, and particularly by the plunder of the Arabians.

They (the Jews) have academies and professors and doctors of every science, to whom the people pay tithes. They also are very religious, and very charitable to all the neighboring nations, especially to the poor of their own particular country. They also maintain some people resembling monks, who are dressed in black, and never drink wine, but live retired in caves like Nazarites, spending all their days in lamenting the calamities of Jerusalem, and the dispersion of Israel. They also annually make supplication forty days for the fugitives. The capital of this settlement was the city of *Pethora*, situated upon the banks of the Euphrates. It was famous for the seat of *Balaam* whom the Holy Scripture mentions. The same celebrated author saw in the city a tower which Balaam had built, and which answered to all the hours of the day, for he found that Balaam was a magician and astrologer, like the ancient Chaldeans. The Scriptures have described him as a man that knew the art of magic, and had received inspiration.

After leaving the land of the Rachabites he passed to Mesopotamia, and there he saw a very large and extensive synagogue, which had stood since the return of the captivity of Babylon. From thence he proceeded to an island made by the Tigris, where there is a very fine city, built by *Omar*, the son of *Abdala*, situated at the foot of mount *Ararat*, some miles from the place where the ark of *Noah* rested. Here was a very ancient synagogue and about 12,000 Jews, who live there very rich and comfortable. The mode and form of prayer of these, as well as all the other Israelites inhabiting this part of the globe, are the same. Also there is a very large city, called by the name of *Almozal*, which answers to the description given of the ancient city *Nineveh*. A great many thousand of Israelites reside there: they have a king, a descendant of the house of King David. There was also a famous astronomer, called *Beren Alpheree*, who served as first officer to the king, *Siz Aldui*. Before he arrived at Bagdad,

he passed through Rehobot, where he found about 7,000 Israelites, and thence he came to Carchemas, famous for the defeat of *Pharaoh Necho*, and situated on the banks of the Euphrates, containing very near 14,000 Israelites, very rich, with many academies, &c.

The same traveller went from hence to a city called Phombadita: it is about seven days' journey from hence to a city well known, though the name of it has been often changed by the nations: by some it was called *Pundebita*, and by others another name. However, he discovered here something of the grandeur of this nation; for there was the tomb of *Bootenay*, that prince of the captivity, who had married the daughter of the king of Perica. He observes also, that there were several very large synagogues, and a great many very handsome academies, peopled by a great number of scholars. There were about 9,000 Israelitish families. The most of them were devoted to the study of the law of God, the Talmud, &c. The same writer saw in the city of *Sora* many things to revive the remembrance, and call to mind the many heads of the captivity descended from King David, who had made their residence there; also, he found in many other places, where there were a great many Jews, perhaps 25,000 Jewish families at *Obkera*, the foundation whereof he ascribes to *Jekonias*, a captive king, who was not in a condition to finish the building of the city.

In some of those places, the Jews then lived under the protection of *Mastanged* at Bagdad. He reigned ten years. He loved and adored the Jews very much, and had much money of theirs in his service. He perfectly understood their language, and their law, and was able both to read and write it. There were about 1,000 inhabitants; but there were thirty synagogues, and ten tribunals or councils, at the head whereof were ten eminent persons, employed only upon the affairs of the nations. They were called *Ten Otiose* — ten principals of the congregation. Above these ten, was the head captain. He that had the post then was an immediate descendant of the house of David, and his name was *Daniel*. The Jews

gave him the title of "Lord," and the Mahometans called him "Lord, the son of David." His authority extended over all the Jews which were in the dominion of the *caliph*, the prince of the faithful, from *Syria* to the iron gates of the Indies.

The author represents this prince of the captivity, as a kind of independent sovereign; for the Mahometans were obliged to respect him as well as all the Jews; and he that should be on the road, and meet him, and not salute him, or refuse to do so, received a punishment of 100 stripes. A hundred guards march in front of him, when he pays a visit to the caliph, one of his guards crying out, "Prepare the way for the Lord, the son of David!"

The nations were obliged to have their preachers and doctors from him, who gave them the imposition of hands, that he might support his dignity. The merchants of his nation raised a duty on fairs, &c., and paid him a kind of tribute. Some provisions are also sent to him from the remote provinces. Daniel, besides this, had his patrimony and lands. He kept an open table, and had hospitals, where he maintained the poor. But he was forced to buy his grandeur and liberty, by a tribute paid to the caliph, and by rich presents to the principal officers of his court. At all events, the dignity of this prince of the captivity was not so considerable at this time; for the nation was reduced low, by the persecution of the preceding century, which ruined the academies, and dispersed the principal inhabitants out of *Persia*. Its ancient lustre was, of course, diminished; but, for all that, there was a prince of the captivity, in the twelfth century, though they had been abolished 150 years before. But it must be observed, that this head of the captivity had only a power borrowed from the caliph, which he did not enjoy, till he had received the imposition of hands from the infidel princes; as the popes could not enter upon the possession of their dignity, till they had asked the consent and approbation of the divine princes, on whom they depended for their chair and see.

The only power of sovereignty (if so it may be called) was, that they could inflict punishment of death by their own

tribunals. *Strabo* affirms, that the Egyptian Jews possessed a large part of Alexandria, where they judged the differences of the nations, and annulled, or confirmed contracts, and exercised the same authority as in an absolute commonwealth; and the same was exercised at Babylon, for a celebrated author, *Origen*, has observed, long since, that the kings of Assyria, delighted to have subjected so numerous a nation, left them the liberty of inflicting death upon such as might deserve it. He proved it by the example of the Roman empire, wherein, after the ruin of the Second Temple, they still continued to judge according to their law; and though the death-warrants were executed in secret, yet the emperor was acquainted with them, and by this he proved the truth of the history of *Susanna*, which *Africanus* contested with him; and if the princes of the captivity had the power to raise an impost upon all the Oriental nations, why should it be attempted to divest them of the power of punishing malefactors with death? That is a right which is very generally acknowledged.

MAIMONIDES, in his works, maintains that it was one of the fundamental precepts of the Law, that they could not inflict the punishment of death at Babylon, or in any other place, except in the Holy Land of Israel. The caliph who granted these privileges, and who was invested with the political and sacred power, nevertheless earned his livelihood by his labor, which forms a contrast, when his vast riches and his labors are compared together. He walked in a palace enriched with columns of silver and gold; and yet, notwithstanding his grandeur, he employed himself in making garments, which were sold in the market with his seal on them.

He maintained his house with the money he got by his labor. He was supreme in ecclesiastical, as well as civil authority. The people believed him to be almost equal to Mahomet, and he held the same rank among the Mussulmans that the popes have among Christians. He came out of his palace clothed in sumptuous habits; and among his ornaments, he has a piece of black cloth on his head; it being a custom

among all ancient oriental people to have that on their heads, to signify that all glory is only vanity, and that joy is sometimes changed into sorrow. He was attended by the great lords of his court; and a vast multitude of people came from distant places to have the satisfaction of seeing him. When he arrived at an oratory near the gate of the city, and had received the acclamation of the people, he kissed his robe to give a blessing, and ascending into a lobby of the temple, preached the Mahometan law to them. He killed a camel, and, cutting pieces off, gave it to his principal officers, who took it to be an extraordinary favor, being their festival day, in imitation of our passover. The ceremony being over, the Caliph returned to his palace alone, by the banks of the river Tigris, which was covered by thousands of barks; and the ground he had trod was so consecrated, that nobody was allowed to walk in the place where he had set the sole of his foot; and, in truth, the Caliph that was reigning at that time (A. M. 4940), was in reality an excellent man. His name was, as has been mentioned before, *Mustenged*, surnamed the Just, who loved justice, and could not be prevailed upon by gold or silver to show favor to criminals, because he was resolved to purge his kingdom of that pest, more particularly the calumniators, whom he detested above all. All our authors agree with respect to the justness and piety of the reigning Caliph. Moreover, this prince's mother and brother conspired against him, and sent some woman to assassinate him; but the conspiracy being discovered, he caused the woman that was to commit the murder to be thrown into the Tigris, and confined his mother and brother in prison.

Leaving this good Caliph and the province of Bagdad, and passing through *Resen*, he found nearly 7,000 Jews, who performed their devotion in a great synagogue. He proceeded towards ancient Babylon, where Nebuchadnezzar's palace formerly was, and which is now become a habitation of owls and reptiles. But some leagues from thence were nearly 3,000 Jews, who said their prayers in the open air, or in the chamber which Daniel built for his oratory; and there were still

to be seen the remains of the furnace, which Nebuchadnezzar built for the burning of the three Hebrew young men. *Hilus* is but twelve miles from that place, and there are five synagogues, and upwards of 15,000 Jews. A little further on, has been discovered the foundation of the ancient tower of *Babel*, which was built after the flood. Afterwards he come to the tomb of Ezekiel, upon the banks of the river *Chebar*, where there are a great many towns, with a synagogue in each of them. Near this place is another edifice, built by *Jeconias*, when *Evil Merodach* gave him his liberty.

In front of this palace the Euphrates flows, and on the other side of the river *Chebar* there dwelt a great many thousands of Jews, who were employed in great works, for the service of the state. The founder's picture was still seen in the roof, and those of all the officers that accompanied him; and *Ezekiel* is seen in the rear. This prophet's tomb, which was carefully preserved, drew people from all parts. The heads of the captivity visited it every year, with a numerous train; and it was a place of devotion, not only for the Jews, but for the *Persians*, the *Medes*, and a number of Mussulmans, who came to bring them presents, and pay vows in the synagogues. They revered it as a sacred thing, and therefore the armies, whether vanquished or victorious, never touched it. A lamp is kept burning night and day upon this tomb. The captains and councils of *Bagdad* furnished it with oil, and there is also a rich library; and all who die childless, augment it, by sending their books. Here also was seen the original prophecies of Ezekiel, written by his own hand.

The history of this prophet is so little known, that we intend to give as copious a statement as our limits will admit, for the Holy Writ gives no account of him whatever. He had his visions upon the banks of the river *Chebar*, and a very ancient writer affirms that he was killed by the governor, being provoked with his censure, and was buried with his ancestors. He adds, that the people came there in great numbers to pay their devotions, and that the Chaldeans,

fearing some revolt, resolved to fall upon them and massacre them; but a miracle was wrought, by dividing the water of *Chebar*, and supplying the people that travelled with provisions, lest they should perish with hunger. In such great veneration was this prophet held by all nations, that to this day they have preserved his monument, being fifteen leagues from *Bagdad*, the place where *Ezekiel* is said to be buried, and whither the remains of the Jewish nation go on pilgrimage.

Having given some account of this great prophet, we must resume our task; namely, to relate the dispersion of the tribes; and to do it upon a broad and open basis, we shall give the opinion of the different authors who have written on the same subject, and whose statement agrees in some measure with the accounts given by our great rabbins who flourished about that time, besides several eminent writers.

PHILO, who lived about the time when a number of those who escaped the fury of *Salmanaser*, occasionally returned to Jerusalem to re-people the country of their ancestors, represented to *Caligula* that Jerusalem ought not to be considered only as the metropolis of Judea, but as the centre of a nation dispersed in innumerable places, but who appeared from time to time, and were able to supply him with potent succors for his defence. He reckoned among the places that were well stored with Jews, the isles of *Cyprus* and *Candia*, *Egypt*, *Macedonia*, and *Bithynia*, to which he added the empire of the Persians, and all the cities of the east except that of *Babylon*, from whence they were then expelled.

Here, therefore, it was, that the Ten Tribes were transplanted by *Salmanaser*, and still reside; and here they kept themselves up, and notwithstanding the various revolutions that befell the *Persian* monachy, here we find them at this day; and I know not why the opinion was maintained that they were all lost. The prophets had foretold that Ephraim should no more be a people, and that the land of their enemies should consume them. This has happened; for they no longer make a national body. There is great confusion

in their genealogies; and the tribes, thus confounded, do not make that figure which they bore when the kings and caliphs permitted them to have a head of the captivity. Their numbers are lessened by persecution, and the revolutions of government: the land of their enemies has consumed them; but yet there are Jews still to be seen in the great cities of *Persia* and *Media*, and we may conclude that those are the posterity of the Ten Tribes who still remain there; which we shall evidently prove in the course of this history.

JOSEPHUS observes that Ezra obtained leave to bring back the Jews to their own country. Many came from Media to Babylon to follow them, but the greater part preferred the settlements they had in the country, to the trouble of forming new ones; and the Jews say to this day, that a great many families of Benjamin and Judah refused to return to India; and from those families whose posterity was preserved in the East, they used to take the prince of the captivity, who was of the house of David.

It must, therefore, be owned that the Ten Tribes were to be sought in Media, as they remained there in the time of Ezra.

The same impartial historian further adds, that those who remained in the East amounted to a great many thousands; and he makes the edict of Ahasuerus to reach to one hundred and twenty-seven provinces, quite from *Ethiopia* to the Indies, as if there were Jews in all those dominions. OROSIUS and many other writers have followed Josephus.

We now come to the remarks of an author of celebrity. *Eldad Hadani* is one of those who have most interested themselves in writing the history of the Ten Tribes. He proceeded from the tribe of Dan; and he has been supposed to have lived in the thirteenth century, and to have sent to the Spanish Jews the memoirs we are going to speak of; but others place him four hundred years sooner. He says that, in *Jeroboam's* time, the tribe of Dan, being unwilling to shed their brethren's blood, or to fight against them, they took the resolution of leaving their country and going into *Ethiopia*,

where they made a kind of alliance with the inhabitants of the place, who became their tributaries. It must also be observed, that by the *Ethiopia* he speaks of, must not be understood the kingdom of *Abyssinia*, in which, hereafter, we find the Jews very potent; but since he traces up the river Pisun to the dwelling-place of this tribe, he means Chaldea, where *Nimrod*, the son of *Chus*, reigned, and which is often called *Ethiopia* in the Scripture. He mistakes in imagining the inhabitants of this country were quite black and of a gigantic stature; for the first of these characters agrees with the Abyssinians, and cannot be applied to the Chaldeans.

The learned rabbi, DAVID SODA, confirms this statement further. He was present at one of their festivals, and amongst the various emblems of their tribes, such as their breast-plates, forehead-pieces, instruments of music, etc., he particularly noticed the banners that preceded the cavalcade, upon which there was a lion's whelp; which, according to the blessing given to the Twelve Tribes, "And to Dan he said, Dan is a lion's whelp, he shall leap from Bashan" (Deut. xxxiii. 22,) leaves little doubt on the mind of the learned RABBI DAVID that they are descendants from the tribes of Dan, part of whom sojourned in this country. The above-mentioned author also observes, that the tribes of Naphtali, Gad, and Asher, followed that of Dan into the country that they passed into, beyond the river *Ethiopia*, feeding their flocks and dwelling in tents. They were headed by a king descended from *Oliah*, and they observed the principal ordinances of the law. Their prince could muster 120,000 foot. These four united tribes divided betwixt the four quarters of the year; each of them made war for three months, and brought their booty to the king, who equally divided it among the rest.

This brings us to a certainty; for there is no doubt that *Tiglath Pileser* obliged these three tribes, with that of *Reuben* and the half of *Manasseh*, to go and settle in this country. With respect to *Issachar*, they have no form of worship to indicate their descent; on the contrary, they worshipped the

fire, and married their sisters, according to the laws of that country; viz., the *Persians* and *Medes*. The children of Zabulon extended from the mountain Pharan to the Euphrates. Those of the tribe of *Reuben* dwelt behind the mount *Pharan*, and spoke *Arabic;* Ephraim and the half of Manasseh were thrown upon the southern coast. They lived only on plundering, and were as wicked as those of the first tribes were holy and good. *Simeon* was very numerous, and laid the kingdoms under tribute.

Thus far is the account of ELDAD HADANI. I have given the language without any comment, as I shall do with all the other writers upon the subject.

Rabbi DAVID BEN MORDOCHIE says, that the king of Persia, having attacked the Turks for having plundered a city of his kingdom, resolved to pursue them. He was forced to have a guide through a long and frightful wilderness, which separated them from Persia. The guide lost his way after fifteen days' march, and the army was very near perishing with hunger; but at last it approached the mountains of *Nisbor*. There it halted, and the soldiery refreshed themselves upon the banks of *Gozan* at the Jews' expense, who had planted fine orchards there. The king of Persia, surprised to find upon these mountains, cities, fortresses, and a country so well peopled, sent to inquire what nation this was. He was willing to enter into an alliance with them, after he had learned they were Jews, and to treat for provisions. At first they refused him; but upon his threatening to murder all the Jews in his empire, the treaty was concluded; and at that same time, intelligence was given of all that passed to the Turks, their neighbors, who, waiting for the Persians at the pass of the mountains, defeated them; so that the king was obliged to return home with a small retinue. The above author received this account from a person of his nation, whom a Persian officer had brought with him from that expedition, and who was become a great lord in Persia; he adds that all the nations were secured within the mountains, and acknowledged no king.

Before we proceed to give the prevailing opinions of our eminent modern writers upon this important subject, we shall give some account of those great men who were celebrated for their knowledge of the truth, and whose opinions have been quoted by several modern writers of distinction, even the great Doctor Manasseh Ben Israel; but, as I shall have occasion to quote his remarks hereafter, I shall leave his observations at present, and proceed with the more ancient. The learned Pistol is firmly persuaded that the Ten Tribes passed into Tartary: he quotes the authority of several Armenian historians. *Orteleus*, that great geographer, giving the description of Tartary, notices the kingdom of *Asareth*, where the Ten Tribes, retiring, succeeded the Scythian inhabitants, and took the name of *Gauther*, because they were very jealous for the glory of God. In another place, he found the Naphtalites, who had their hordes there. He also discovered the tribe of Dan in the north, which has preserved its name. There is another kingdom, called by the Tartars, *Thaber:* the Jews have still kept up their residence there, though they have lost part of their sacred writings and books. The country has received its name from them; for it is in the middle of Tartary, and is called Thabor, from the Hebrew, which signifies navel. From hence it was that the famous Israelite came, who, having passed into Portugal, and having seduced one of the officers of the court, got so much reputation in Italy, that Charles the Fifth had a mind to see him, and engaged in a conference with him at Mantua.

They mention that the very name of Tartars (for so they are called in Hebrew), which signifies *Remains*, perfectly agrees with the tribes dispersed in the north, which were the remains of ancient Israel.

They further add, that the remains of ancient Israel were more numerous here than in Muscovy and Poland; from which it was concluded, that their habitation was fixed in *Tartary;* from whence they passed into the neighboring places. They found among them, the footsteps of ancient Judaism; as, for instance, the circumcision of children. On

examining the name of the Tartars, their language, and that of the Jews, their tribes, and their religion, we easily observe the one to be descended from the other; and our author boldly asserts, that it is no wonder to find the Ten Tribes dispersed there; since it was no great way to go from Assyria, whither they were transplanted, having only Armenia betwixt them. It is further conjectured, and with very good reason, that part of the Ten Tribes went as far as the East Indies and China. The author observes that Solomon, the wise king of Israel, having made alliance with Hiram, king of Tyre, these two princes sent their fleets to Ophir, to fetch gold and ivory. The learned Bochart has distinguished two different places which went by the name of Ophir, because of their abundance, which was well known in Job's time. One was situated in Arabia, where gold was so common that it was taken without trouble from the bowels of the earth.

They exchanged it with the neighboring nations for iron and brass; and if these metals were of an equal weight, then they gave weight for weight; and sometimes the Sabeans, out of a haughty pride, refused to give them their brass, only for double and treble the weight of gold. The place was called *Cassanites*, from the Hebrew word signifying treasure; as when Solomon says in his proverbs, "In the house of the righteous is much treasure." King David knew of this province, and spoke of the gold of Ophir; but his son's fleet went to another place.

Those who suppose America to have been known to the ancients, will have the mines of Peru to be the source of King Solomon's great riches, which made gold at Jerusalem as plentiful as stones; but they do not observe that the navigation would have been very difficult, whether they had steered off the coasts of *China* and Japan, or whether they had doubled the Cape of Good Hope, and coasted along Africa. There is the Isle of Taprobana with famous ancient remains. It is not far from the Red Sea and the Gulf of Arabia, whence the ships of King Solomon, the king of Israel, and Hiram, the king of Tyre, set out. The Isle of *Taprobana* was that of Ceylon: a similitude of names has been observed

betwixt these two islands. It has been supposed that Taprobana was sometimes called Sumienda; and this name was changed into Sumatra. It is true, this word was found in Stephanus; but there was a fault in the manuscript, so it ought to be read Palæ Sumunda, which is the name the ancients gave to the island Taprobana; though it has been changed and named *Sales*, and afterwards Ceylon, which is the isle we seek for, and from which Solomon drew his treasure. Those that doubt it may consult the learned *Bochart*, who found twenty correspondences betwixt the Ceylon of the moderns and the ancient *Taprobana*. It had abundance of ivory, numerous elephants, and a prodigious quantity of precious stones, &c.

It only seems that the navigation could not last three years; since Ceylon is not far from the Red Sea. *Strabo* says, that it was formerly believed this island was twenty days' voyage from land; but afterwards it was found only seven. The length of the voyage appeared the more from their sending vessels out ill-equipped, and with paper or papyrus sails. Isaiah says that the Egyptians sent vessels of papyrus to the maritime cities, to acquaint them that Osiris was found again; they were also sent to the island of Ceylon. So by the rage of the sea, these paper vessels were exposed. We must understand by them, that the sails were made of paper, and the paper taken out of books must have been very bad sails; and therefore the navigation was tedious. *Strabo* says, the ships which went out for Taprobana had bad sails and bad sailors; the navigation was not so well known in King Solomon's time; as, instead of sailing directly, they coasted along Arabia and other shores, which required a great deal of time. King Solomon sent out to this country some Jews with the fleet, though they were particular persons, and made no considerable settlement.

The celebrated *Benjamin Toledo* says, he saw in this place a kind of an abyss, which the interpreter, being very learned, took for the temple of the God *Albauta;* who daily kindled a fire, and the inhabitants made their children pass through it.

The ingenious *Blandian* seems to insinuate that the Jews

were settled in the East Indies. Why were the Indian grotesque figures found more particularly in the baptisteries of the Jews, than of those of any other nation? It is because they had greater commerce, and lived amongst them. But by other distinguished writers, it is considered a vain imagination only. However, it is agreed by most authors who have written on the subject, and, indeed, it cannot be denied, that there are Jews in China; for Trigant tells the story of a man of that nation, of the province of *Honan*, who, coming one day into the church of the Jesuits, was amazed to see upon the altar a woman having a child in her arms, and a man lying in a prostrate manner before her, and four other men at each corner of the altar. He imagined that the woman was Rebecca, with her sons Esau and Jacob; he asked the Jesuit whether it were not so, and Father *Ricci* answered Yes; upon which the Jew prostrated himself before these images, which he supposed represented the patriarchs of his nation: but it proved to be a trick of the Jesuit, who practised deceiving the Jews in that manner. At all events it is a proof of a great number of Jews living there; but no attempt is made to trace them to the Ten Tribes.

The same author gives a very interesting account of the river Sambatyon, on whose banks great numbers of millions of Jews dwell; and as the statement contained therein may be doubted by some, we should have inserted it, were it not that Josephus and Pliny were the first who mentioned this river, which derived its name from its ceasing to flow: six days it works, and ceases on a Saturday. Pliny also makes the singular remark, that several travellers have proved the same. Josephus places this river in the kingdom of Agrippa, betwixt the city Areen, which belonged to the tribe of Asher, and Raphanes, a little city, depending on the government of Syria. However, the account might be considered erroneous. We have it recorded by the very high and learned *Jonathan Ben Eziel*, who was before Josephus, and whose paraphrases are esteemed, for he says that God promised his people to work *miracles*, even when he shall carry them beyond the

rivers of Babylon, and make them dwell beyond the river Sambatyon. Here, then, is the river Sambatyon beyond Babylon, from which they draw great advantage. Some believe that it is to convince the unbelievers that the observation of the Sabbath is still in force; others complain that this river, running with so much rapidity and rolling abundance of stones with its stream, makes it impossible to cross without violating the rest of Saturday; which circumstance retains Jews beyond it in great captivity. *Prester John*, in the letters ascribed to him, says, that he was obliged to place great garrisons upon the banks of this river, to hinder the Jews from passing and dispersing themselves elsewhere; from what has been collected from different writers, they all agree in this respect, that the Jews are exceeding numerous on the banks, and enjoy tranquillity.

We now come to a more positive and decisive statement concerning the Ten Tribes. The Holy Scripture says, that the king of Assyria carried away the Jews into Assyria, and put them in *Halak* and *Habor*, by the river Gozan, and in the cities of the Medes.

There is some little difference betwixt the interpreters concerning the situation of the place, for the famous and learned *Bochart* affirms, that *Chalai* and *Ptolemy's* Chalacena, are situate on the north of Assyria. Habor is the *Chaboras*, or rather the Chastras mountain, well known in the midway. Between this mountain and the Caspian Sea stands the city of *Gozan*, which gave its name to the province; and the river which is called Cyrus, after the Persians made themselves masters of this country. But there is a difficulty in the opinion, because it changes a river into a mountain: it is true, the Scripture expresses itself in an ambiguous manner; and Gozan may be called a river, as well as Habor; but since there is no river to be found of this name, and it is only supposed there was one before *Cyrus*, it is more natural to place the Israelites on both sides the river Chaboras. The above writer seems to consider, that people have not given sufficient attention to a thing that is evident, which is, that

the Scripture distinguishes two places, unto which the Jews were carried: and, indeed, they were numerous enough to make two different colonies: the sacred writers place one of these colonies in Assyria, and mention the cities of this province which were assigned to it, Chaboras, Gozan, and Chalutas; and afterwards he adds, he placed them also in the cities of the Medes. We must seek them, therefore, in these two provinces, which the Chaldee paraphrase has disguised, as well as the original Hebrew; we find the places noted in Assyria; we see there the river which the Arabian geographer calls *Alchabor*, which proceeds from the mountains, and, running through *Mesopotamia*, falls into the Euphrates. Gazain is a city and province situated on one of these banks, which the Israelites crossed, and Halak is in Ptolemy's Chaleitis, which is found on the other side of the *Chaboras;* so that the Ten Tribes were seated in the two provinces, which stretched along both sides of the river. This was a happy situation for them, since all those tribes were only separated by a river which watered the cities that were assigned them.

We are more in the dark as to the cities of the Medes, because the sacred historian does not specify any; but we ought to presume, that the second colony was placed in mountainous Media, which was less peopled than the other: *Esdras* insinuates the same thing; for he says, the Jews were carried into the province of *Hara;* this was an ancient name for Media, for *Herodotus* calls the Medes Harian. It was mountainous Media that has the name, which in the original signifies a mountain. It is not to be wondered at, that they conveyed the Jews thither, for these provinces wanted inhabitants: and if we believe *Strabo*, they were peopled by strangers or colonists sent into them. The truth is, the ancients considered Media as a very happy country. *Ecbatana*, where its kings kept their residence in summer, was one of the finest and largest cities in the world. *Susa*, where they spent the winter, was also very considerable; but on the north side stood high mountains; there was good pasturage, since the Persians drew abundance of horses from hence,

which were much valued; but to this purpose, there was much need of people who were used to tillage, and the Jews, who had made it their principal business in the Holy Land, which abounded in hills, were more fitted for it than other people.

The rabbins sent their brethren to Media, for they affirm that Rabbi Akibah preached at Ginzak, which is what the Scripture calls Gozan; but according to the rabbins, they inhabited Chendam, and its associate cities, which they call Musak, Hidki, and Dornki; none of these places are now so called, the names whereof may be strangely disguised by the difference of language; but it suffices to observe, that they are among the Medes.

Benjamin Tudela, who lived in the twelfth century, reckons still fifty thousand persons of his nation at Malai, a mountainous city in Media, which took its name from the province which the ancients called *Medina*, and continued to be known by that name for a long period. It is difficult, at present, to mark out the bounds of this province, which have often been changed. *Algebal*, which embraces one part of mountainous Media is very small, while the Persian territory reaches far beyond the ancient Media.

It may suffice to mention, that in mountainous *Media* the Ten Tribes are situated; and in *Assyria*, upon the banks of the river *Chaboras*, which issues from the mountains and throws itself into the Euphrates; whose neighborhood gave them afterwards opportunities and means of making considerable settlements. They not only possessed *Media*, where they had been carried by *Salmanaser*, but they stretched on the right to the province bordering upon the *Caspian* Sea, at present called *Georgia* and *Tabareston*. St. *Hierome* relates, that *Artaxerxes Ochus*, having taken *Apodasmus* in Judea, conveyed the inhabitants into *Hyrcania*, near the Caspian Sea. *Artaxerxes Ochus*, carrying the war into Egypt, marched through Judea to Jericho and some other cities. He afterwards beat the Egyptians, and made himself master of their places; in which, having found a great many Jews to whom

the defence of them was trusted, he sent part of them to Hyrcania, in the neighborhood of the country which the tribes already inhabited, and left the rest at Babylon. The Greek historian *Africanus*, says, that they were still there in his time. *Africanus*' testimony is corroborated by that of Herodotus, who said the same thing. But this author, who is much more ancient, observes only, that the kings of Persia had carried away a great number of Jews to Babylon, which can no more be applied to *Artaxerxes* than to his predecessors. *Orosino* says, that the Jews who were carried to the banks of the *Caspian* Sea were much multiplied there in his time, and that they hoped one time or other to return and repeople the Holy Land.

But he was misled by the author of the second book of Esdras, who says, that the Jews have dwelt there even to the last times, and the sovereign who shall once recall them shall stop the streams of Euphrates, that they may repass it: he further adds, that *Alexander* the Great, who pushed his conquest to the Indies, having found the Jews in *Hyrcania*, shut them up in the Caspian gates, which are the mountains of this country. But the general opinion is, that the testimony of *Africanus*, who places one part of the Jews in *Hyrcanus*, is more to be depended upon; and it is the more probable, because it was usual of Artaxerxes to remove the inhabitants of a place into desert provinces; and he placed these new Jews near the rest, who already peopled a great part of the ancient country of the Medes.

It is universally known that the Jews were numerous at Nineveh and Babylon. Besides those that were carried thither at the time of the captivity, we have seen that Artaxerxes sent over a new colony of the nation, which must have rendered it still more considerable.

They had courage to resist Alexander the Great, the master and conqueror of so many nations, when he went to rebuild the temple of *Belus* at *Babylon*, whilst all the other people were eager to finish and carry the materials necessary to this building. The Jews alone refused this task, as think-

ing this had some stain of idolatry; which conscientious conduct much exposed them to the insults of the people.

Hecateus insinuates that this multitude of workmen who refused to obey *Alexander* the Great, did not live at *Babylon*, but resided at their cantonment, from whence they were sent for to work at the Temple; and it is very probable they were sent for from *Assyria*, and the banks of *Chaboras*, because this province was not very remote from the *Euphrates* and *Babylon*. And further, this province was large, since it contained many satraps; for when the Jews who were ealled to Babylon, returned home, they demolished all the temples and altars consecrated to idols; but these satraps paid a fine and obtained pardon for the rest.

Antiochus the Great, made a list of the number of those who dwelt in *Babylon;* for, understanding there were some in *Lydia* and *Phrygia*, he ordered *Zeuxes*, one of the generals of his army, to draw out two thousand Jewish families from *Babylon* and *Mesopotomia*, and sent them into the country, because their fidelity was well tried. He ordered that they should be transplanted with their effects, and that land should be assigned them, and materials furnished them to build with, and that they should be permitted to live according to their law; and thus they have spread themselves from *Babylon* to *Asia*, where *Seleucus* had already invited them, by the privileges he granted them.

The *Parthians* having taken Babylon from the Macedonians, *Vardanes* one of their kings built *Ctesiphon*, some leagues from *Seleucia*, and drew thither with the inhabitants of both these cities. Babylon began to decline in *Strabo's* time, and declined much more rapidly in the reigns of *Vespasian* and *Titus:* for *Pliny*, who wrote at that time, represents it as a great and vast solitude. From the above author, we learn that one part of the nation was established in the other cities situated on the banks of the Euphrates; for we find that they came from thence to worship at Jerusalem. They were so numerous in *Caligula's* time, that *Petronius*, who commanded them in Judah, was astonished at their numbers, when he saw them

come to celebrate the feast of Passover; and, as he did not doubt but that a powerful assistance might come from thence to those that were in India, this staggered him about placing the emperor's statue in the temple of Jerusalem.

Philo says, they were masters of Babylon, and of many provinces; they had also a considerable establishment at *Nahardea*, another city situated on the banks of the Euphrates, from whence it was that the two brothers came who were insulted by their master, which caused great disturbances, and the nation much blood.

These two brothers' names were *Asemœus* and *Anilœus Mehanies*, of Nahardea, and, being discontented with their master, they left him and retired to a wood, and became robbers. Their company was increased by all the rogues and vagabonds of the neighborhood, and they made successful attacks upon the *Parthians*, whose king, sending a great party against them, they had the misfortune to be beaten by these desperate people. At last they desired to enter into a negotiation with them, and these plunderers went to court upon their words of honor. The prince was so filled with admiration of their valor, that instead of abusing their confidence, and punishing them, he honorably dismissed them. They continued successfully plundering, and beating their enemies, till love came to disturb them. *Anilœus*, being struck with a Persian general's wife, resolved to satisfy his passion; and to obtain his end, he declared war with the general, attacked and defeated him, and carried away his wife, who brought her gods and religion among the Jews. The people murmured to see strange gods worshipped, and the law openly profaned. *Asimœus* spoke harshly of his brother, who, fearing they would deprive him of his beloved spouse, and give her up to the enraged multitude, resolved to poison his brother; and so to seek his own security, he executed his treacherous design. Soon he put himself at the head of his forces, and fell upon the lands of Mithridates, a great lord among the Parthians, and *Artabœus's* son-in-law.

Mithridates mustered up his vassals, and made them take up arms; but being beaten, he fell into his enemies' hands, who released him only upon condition that he would negotiate a peace between the Parthians and the Jews. He honestly designed to execute his promise; but the princess his wife, being exasperated with him for his cowardice, obliged him to wash off his disgrace with the blood of the Jews. He suddenly mustered up all the troops he could find, and surprised his enemies in the desert, when he made a horrible slaughter of them. *Anilœus* was not discouraged, but marched towards Babylon, with the rest of the robbers; the Babylonians, enraged to see their country pillaged, send to demand *Anilœus's* head, which was refused them. Hereupon, they raised an army at Babylon, which was then in the hands of the Parthians; and *Anilœus*, being forsaken by fortune, was beaten and knocked on the head, with part of his people; but revenge did not stop them; there was nothing more now to be feared, as *Anilœus* was dead; and to prevent another disorder, they fell upon all the Jews round about, and put them to death. Those that were wise, retired to Seleucia, a city of the Greeks; which has led some to suppose that it was a city of Syria.

Seleucia was built by *Nicanor*, and the Jews lived there quietly for five years, but, being increased by their brethren who left Babylon, because the plague raged in that place, and who brought with them a seditious temper, they joined at first with the Syrians to oppress the Greeks, who were then rich and numerous in that city; but the idolaters, being all reunited against the Jews, fell upon them with so much fury that they killed several thousand in that expedition; and nobody escaped but those that had faithful friends to screen them from popular fury.

Their numbers were considerably lessened by such a horrible slaughter; such as could escape fled to *Ctesiphon*, on the banks of the Tigris, which was then the capital of the country, and the residence of their kings; because Babylon was already decayed and depopulated. Hither the idolaters

pursued them, and forced them to seek their retreat at *Nisibe* and *Nahardea*, from whence some of them had come before the incursions of *Antiochus*. The situation of these places secured them from the attempts of the *mutinous* people. They found there many families which had left since *Agrippa*, who reigned a little after this misfortune. He represents the number of Jews that lived in subjection to the Parthians as very considerable.

A very remarkable circumstance happened in *Adiabene*, a kingdom which constituted part of Parthia, and lay along the banks of the Tigris. *Ammianus Marcellinus* says, that the ancients gave it this name, because it was difficult to go through it, by reason of a great many rivers that were in the province; but he thought that the two rivers *Diadas* and *Æliavas* had, in some instances, given it their name. The Rabbins who wrote on this subject, believe that the *Chebar* mentioned in Scripture, was the river Diavas, and that the Israelites were carried by Sennacherib into *Adiabene; Monobazus*, who was king of the country, preferred *Izatus* to the succession of the throne above any of the children; and in fear lest, through jealousy of his preference, his court should expose him to the fury of his brothers, he was sent to the Caraspsin, a small territory, situated on the banks of the Tigris, toward the Persian Gulf, where *Abennerie* reigned.

There were at that time Jews, who thrust themselves into all places of trust, both at court and in the country. Ananias had great credit at the court of *Abennerie:* he had even had the instruction of this prince's wives; and he had won so much on the mind of *Izatus*, during his stay in this country, that he became quite attached to the ancient religion, and became a convert to the religion of Moses. *Izatus* became king a little while after. It is said that some part of Noah's ark is still to be seen in this place. *Izatus* did not long continue here, being called away at the death of his father, who had made him his heir. He found that his mother had proclaimed him king of *Adiabene*, pursuant to her husband's last will, but nevertheless had crowned *Monobazus*, having secured

all her other children. *Izatus* ascended the throne of his father as peaceably as if *Monobazus* had not been crowned; and his first care was to get rid of his brothers, who were more restless and envious. To do this with the better grace, he sent part of them as hostages to *Artabanes*, king of the Parthians, on whom he depended; and the others he despatched to the emperor *Claudius*. Finding himself thus in uncontrolled possession, he resolved openly to profess Judaism, which he had embraced in his heart.

He sent for *Ananias* to court, and desired to be circumcised. Ananias was a court doctor; and fearing the Parthians would put him to death if they had found out that he had circumcised the king, he persuaded him that the open profession of Judaism was not necessary, provided he observed the word of God and his commandments. He was supported by *Helena*, *Izatus's* mother, who had also been instructed in the Jewish religion, but kept it secret, for fear that a public profession would create a rebellion. *Izatus*, who was very solicitous concerning his salvation, sent for *Eleazer* from Galilee, whom he consulted upon this case of conscience. Eleazer gave his opinion decidedly in favor of circumcision, and immediately performed it on the prince, which greatly astonished his mother, and the former casuists, when he informed them the thing was done. The king immediately applied himself to the making of proselytes; and he gained over some courtiers. His brother *Monobazus* made a disturbance; and his subjects, alarmed at the change of religion, rebelled and called in *Abia*, king of the Arabians. They deserted their prince in the battle, and took part with the enemies; but one part of them continuing faithful, the Arabians were beaten. The next day *Vologessus*, king of Parthia, came to the assistance of the rebels; but Izatus routed his numerous army, and by these two victories, established the tranquility of his kingdom. Helena had long since retired to Jerusalem, where she had her palace. She also built a monument there, which was reckoned one of the wonders of the world; and she exercised great charity in feeding the

people during the famine; but understanding that her son was dead, she returned to *Adiabene.* She found *Monobazus* on the throne, whom his brother had preferred to twenty-four children he had left behind him, hereby designing to recompense his moderation in permitting the execution of his father's will. *Monobazus* persevered in Judaism, and sent all his children to Jerusalem to be instructed in all the mysteries of religion. They were still there when the city was taken by *Titus,* who carried them prisoners to Rome.

The Talmudist observes there were also Jews at Maeson; but they looked upon those that are settled there as illegitimate, and hence they say that Maeson has no Jews. This Maeson is a little province included in *Mesopotamia.* Here stood the city of *Apamea,* surnamed *Mesene,* which must not be confounded with the cities of *Susa* and Persia, of the same name. It is said that the Israelites were at Mesene, from the time that *Salmanaser* carried away the Ten Tribes; but it is more probable that they came and settled in this country when *Seleucia* became a capital city, the trade of the place inducing them to go to it, when they left Babylon.

Pliny also speaks of a neighboring province, whose capital was built by the Greeks, and called *Sitta;* but the province was also named *Palestine,* in which was the city of *Sabbatica.* It is very probable that the Jews, who were numerous in this little province, during the decay of the Grecian empire, might give it this name, derived from their principal feast. It must also be observed, that we often read in manuscripts *Calestine,* instead of Palestine; but the former name is less known than the latter, which is found in all the prints, and in the manuscripts of the French king's library.

Lastly, this nation was spread into *Corhvena,* of which Edessa, where *Abganes* reigned, was the metropolis. The *Notitia Impera,* speaks of some cavalry who received orders from the governor of this province, which *Pausanis* will have to be the same with *Abiabene.* The cavalry was in garrison at Sinai Judaræum (this was not mount *Sinai,* upon which the Law was published, but another, to which the Jews who

inhabited Mesopotamia gave this name, as they called the Sittacene province Palestine;) but it is not certain what time they were there. There is no need of recurring to the colonies brought from India by *Salmanaser;* but it is natural to suppose that they seized on all the favorable opportunities to spread themselves in the East, and inhabit all the places where they might live in peace. Their numbers increased after the desolation of Jerusalem; for it was likely the Jews driven thence, would seek for a settlement amongst their brethren.

They even grew very powerful there in the following age, since the heads of the captivity set up a kind of sovereignty. By taking advantage of the sinking authority of most of the Eastern kings, they erected acadamies, which became famous; one at *Nahardea,* and another at *Sora,* upon the banks of the *Euphrates;* a third was founded at *Phumbadita,* or *Pundebita,* two hundred years after the destruction of Jerusalem. They called them the acadamies of Babylon, because they were on the frontiers. There were also courts of justice in these cities, which prove that Jews were very numerous in these places.

Julian, who had permitted the rebuilding of the Temple before he departed for *Persia,* carried his conquest very far. He found there a part of the Ten Tribes, who possessed an entire city: indeed the historians say, that the prince being arrived at Mesene, which is an island made by the Tigris, where *Apamea* bore a considerable rank, marched towards a place where the Euphrates divides itself into many channels, and found a city called *Bithra,* which was inhabited by the Jews, who abandoned it because the walls were not strong nor high enough to sustain a siege. This city had been considerable in the Persian empire; since the emperor's palace, and houses, and garrison, stood there, and were still to be seen in it. Julian's army, seeing it deserted, set fire to it and reduced it to ashes. It cannot be doubted but there were Jews of the Ten Tribes dispersed in the East, and they were situated between the channels of the Euphrates. They

were numerous and potent there, as they possessed an entire city. They were also faithful to their prince, since they rather chose to forsake all than to wait and receive the Romans, who would have profited by their stay. Julian was killed in the war; and Jovian, his successor, was obliged to check the indulgences this prince had dispensed both to the Jews and heathens of the Roman empire: but his reign was so short, that they looked upon it as a fleeting cloud; and the rather, because *Valens* restored an entire liberty of conscience to all the enemies of the Christian religion, heathens, Jews, and heretics. But Valentinian did something more, for he maintained the Jews and their patriarchs in the possession of all their privileges. The edicts of these two princes are lost; but since Arcadius followed their example in comfirming all these privileges, it cannot be doubted but they were issued. *Valens*, however, abolished one of their great advantages, since he rendered them liable to fill public offices, and revoked the preceding decree that had exempted them. The acts of these princes are important, because they showed that even so early as the third century, the clergy were not so far privileged as is at present imagined. The edicts by which the Jews supposed they were exempted from the offices of court, are revoked by these presents; for even the clergy are not allowed to consecrate themselves to the service of God, without having first paid what is due to their country; and he who will truly give himself up to God, must furnish a man to fill up his place in public offices.

In the ninth century, a haughty man of the name of David was the prince of the captivity, and he governed his nation with the authority of a king. It is observed by various authors, that his predecessors were subservient to the caliphs, and paid them tribute; but that David recovered all his privileges, and enforced them like a king. There were two things that might contribute to this exaltation; viz. the long reign of David, who was head of this nation above thirty years; and the weakness of the caliph *Montader*, who then ruled; he was not only young, but so depended upon his officers, that they

deposed him twice; and he would have been absolutely deprived of his dignity, but they could not find any person in the family of the *Abbasides* to substitute in his room. The weakness of the government gave David opportunity to raise himself, and affect a stately pride. He caused troubles and divisions in the academy of Fombadita, by carrying his authority too high. The Jews had elected *Misbischer*, and made him president of their college. David chose another; and the jealousy of these two professors, who had different privileges, increased the disorder. The division was violent for five years; and there was no way to appease it but by forming two different schools in the same place. That of Sora was so fallen from its ancient lustre that nobody could be found either willing or able to teach in it. David sent for one named Yom-Tob, but he not being an ingenious man, instead of raising the drooping academy, left it as empty as he found it. They were then forced to seek out the Rabbi *Saadias*, to fill the vacancy, and draw scholars to the place. Rabbi Saadias at first discharged his post with great success. One of his principal cares was, to free his nation from the error concerning the transmigration of souls, that had existed among the Persians for a great many ages, and was still preserved in the East, notwithstanding the frequent revolutions that happened there, both in the empire and religion. He made some progress, however; but the prince of the captivity desiring him to sign a regulation, which he had made contrary to the law, the doctor refused him so unjust a demand. This refusal, which David did not expect, exasperated him very much; and he upbraided Rabbi Saadias with ingratitude, and sent his son to threaten him with the loss of his head, if he did not obey his orders; but the Rabbi informing his scholars of this insult, they mutined against David; and attacking him in a body, beat him soundly. The nation divided, after the example of its chiefs, and every one engaged in a party. The faction of Rabbi *Saadias* so far prevailed at first, as to get David deposed; and Joseph, his brother, was proclaimed prince of the captivity. But his authority did not last long. David, supported by his creatures, resumed the

government; and the Rabbi *Saadias* was constrained to fly and seek a place of retirement, in which he continued seven years. It was in this sanctuary that he composed most of the works which have perpetuated his name after his death. He came forth at last to be reconciled with his prince; but he had the happiness to survive him, and retained peaceable possession of the academy.

We may learn from this event, that the power of the heads of the academy was almost equal to that of the princes, since the latter would not enact any law but what was signed by the professor. Moreover, there have been frequent contentions between them. Rabbi *Saadias*, though a stranger in the East, withstood David, the haughtiest and most potent prince the nation had seen for many years.

According to some historians, the heads of the captivity and accademies were suppressed about this time; but they are mistaken; for Benjamin de Tudela, who in the twelfth century travelled into the East, to pay a visit to his brethren, and to ascertain what tribes inhabited that part of the world, still found a prince of the captivity amongst them.

Petachia, who went from Ratisbon with the same design, and in the same century, found a prince of the tribe of *Ephraim* at Bagdad in Persia. His name was *Samuel;* and he asserts that he traced his genealogy as high as the prophet of that name; and for a proof of that, he produced a genealogical book which he possessed.

From hence we infer: First, that the heads of the captivity were not all of King David's family, since the prophet Samuel, of the tribe of Ephraim; secondly, that the princes of the captivity were not absolutely abolished in the tenth century, notwithstanding the persecution which the Jews then suffered at Bagdad, and in the neighboring provinces; which was so violent, that the nation had much to do to rear its head again.

The prince of the captivity was rarely seen afterwards; and he preserved only the name without authority. They might have had some schools in the thirteenth century, which

they called academies; but those of *Sora* and Fumbadita, and all the rest which gave consequence to the Ten Tribes of Israel, were absolutely ruined in the year A. M. 4799.

We have already given some abstracts from Benjamin of Tudela, who travelled east and west to make some researches among his brethren; and as his work forms a volume of itself, and particularly as his statements do not go to establish the residence of the Ten Tribes beyond the twelfth century, we shall proceed to follow them to the thirteenth and fourteenth century.

Petachia, who travelled to all the synagogues, and whose voyage is considered of equal authority with that of Benjamin, his contemporary, affirms that he still saw the prince of the captivity in the East, when he arrived there. But, besides this he was little known. A persecution at the end of the twelfth, and at the beginning of the thirteenth centuries, almost completed the ruin of the nation in this country.

Joseph, the son of Ihies, an able physician, who had dissembled for some time, also went into banishment; he had studied mathematics, and discoursed on all he knew with a wonderful facility. He was of opinion, that a man ought not to expose himself to certain misery by sacrificing all to his religion, and he dissembled under *Nasser's* persecution. Having sold his estates, by the help of dissimulation, he retired into Egypt with all he possessed. There he found the great *Maimonides* still alive, and in conjunction with him corrected a treatise on astronomy which he had brought to light. After the death of *Maimonides* he quitted Egypt, to retire to *Aleppo*, where he bought an estate, married, and practised physic, under the protection of *Malek Aldaher*.

Abulpharagar looks upon Malek Aldaher as the little king, for the signification of the name is little *Malek*, though it was often given to those who had not the sovereign power. It is certain that *Malek al Nasser*, his brother, reigned then in part of Syria. He retook *Damascus*, and attempted to enter Egypt by the assistance of a faction of his family who invited him. He did not succeed, but was killed, with his brother,

by *Hologan*, the emperor of the *Tartars*, after the taking of Bagdad. *Aldaher*, therefore, could not protect *Joseph*, but in quality of lieutenant during the absence of *Malek al Nasser*, the last branch of *Saladin's* descendants.

We now come to notice one of the tribes of whom nothing yet has been written or said of their destination, and who were, at the time of the temple, consecrated to religious purposes. The tribe of *Levi* were established as late as the fifteenth century at *Schiraz*, where the Persians have a fine academy, and a great number of scholars, and professors to teach philosophy, physic, and divinity: it is certain there are a great many more Jews there than at *Ispahan*. They are still more numerous at *Zur*, the capital of the province, where they have a quarter assigned to them, at the foot of the mountain, between the city and the castle. They are also scattered about the country on the coast of *Ormuz* and *Bander Abassi*, in order to share in the trade that is carried on between that place and the Indies. At a former period, where there were a great many brethren, they were distinguished into two classes; viz., those who were Indians by birth, and who had become proselytes to the Jewish faith; and the others, those who were descended from the race of *Abraham*.

But to return to those of Persia, or of the dependent or adjacent provinces. Bagdad, which was so long the seat of the princes of the captivity, has not, for a long time, been a considerable city. They do not reckon it to contain above fifteen thousand inhabitants, since it was taken by *Amurath* the Fourth; nevertheless, they have maintained themselves here, where they have a synagogue, and at present make a part of its inhabitants; but their number increases considerably every year by the pilgrimage made to Ezekiel's tomb, which we have already mentioned. This devotion continues among the Jews, as well as the Persians; and a multitude of pilgrims arrive annually at Bagdad to remain there.

The *Refidis*, who are very powerful at Bagdad, dislike the Jews. An instance of this dislike is related of one of these

Refidis, who was a water-carrier. A Jew, being very thirsty, asked the water-carrier to sell him a glass of water; he refused to sell him any. The complaint was brought before the governor, who ordered the water-carrier to be cudgelled, whilst the Jew drank his water free of cost.

We also find them in Media, where they have been some centuries, driven thence at the time of the captivity, though they are now declining very much. I do not know whether Taurus be the old Ecbatana, or rather a more modern city, as the Arabians believe it; but being a city of great commerce, there are many trading Jews in it. Chasbin is a great city in Media, which some geographers think to be the same with that which Tobit calls Rages of Media. It is also a place very much enriched by its advantageous situation.

Thahamish made it his capital, and commonly spent the winter in it; and so did his successors, till *Abbas* the First removed his court to Ispahan. It serves to unite the trade of Hyrcania, *Fiberia*, and *Media*, with the other provinces of the kingdom. The ancient Jews were carried there in Sennacherib's time, and there lived *Gabael*, to whom *Tobit* trusted ten talents. It cannot positively be known, whether this nation remained there without any interruption for so long a succession of ages, in which the cities and provinces have gone through many revolutions; but, however, there are a hundred Jewish families to forty of the Christians.

We also find some that say, they descend from the tribe of *Gad*, as far as the foot of Mount Caucasus, which the Arabians thought encompassed the whole earth, so that the sun rose upon one of its points and set behind the other. It is related that the prince *Mingrolia* pretends to be descended from David. The king of Imiritta asserts the same thing. The ancient kings of Georgia put it amongst their titles that were issued from the great king, by Solomon, his son; but they are supported by no proof. It is, however, true, that there is a synagogue at Asialzike, a little city, situated at the foot of the Mount *Caucasus*, which the Georgians had built to defend themselves against the invasions of the enemy, and which the Turks had taken from them.

We now justly conclude, that such is the state of the Jews in all the parts of the East, by which it appears that the tribes which were dispersed there keep still up in Persia, Armenia, and Media, where they have their synagogues; and are still very numerous, since they are in all the trading cities from *Bassora* and the Indies of *Mingritta;* but it is very evident, as will appear hereafter, that they have so little correspondence with their western brethren, as hardly to know anything about them: we shall continue to follow them in the other provinces in the East.

The great Rabbi *Manassa Ben Israel*, who dedicated his work *Mequey Israel*, (Hope of Israel,) to the English Parliament, and was favorably received by Cromwell, in speaking of the Ten Tribes, thus expresses the words of the prophet Isaiah, xi. 11, 12, 13: "The Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, from *Pathros*, from *Cush*, from *Elam*, from *Shinar*, from *Hamath*, and from the islands of the sea. He shall also set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." The prophet adds, that "the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel!"

From the language of the prophet, the learned Rabbi Manassa observes, that this oracle cannot be applied to the return from the Babylonish captivity; because God did not recall all the dispersed tribes, nor all the Israelites that were scattered among the nations. The deliverance promised is called the second, because the general one from Egypt was before it; whereas, the return from Babylon respected only two tribes; and when the Israelites left Assyria to pass into the Holy Land, they did not cross the Nile, nor any river in Egypt or Ethiopia, as God promises they shall at the general

redemption. The waters of the Nile and the Euphrates shall be divided to leave a free passage to the tribes, like the waters of the Red Sea, when Israel came out of Egypt. Hence, he intimates, that Isaiah means the general return of the Jews, and from different places. The prophet speaks first of Assyria and Egypt, because in these two provinces the Twelve Tribes shall be re-united. Secondly, he mentions *Pathros*, by which we must not understand either *Pelusium* or *Petra;* but the *Parthians* lying near the Caspian Sea, where many doctors place the river Sambatyon, beyond which dwell a great many Israelites, as we have already mentioned in this work, &c. Thirdly, *Cush*, in Ethiopia; and in reality there are several tribes in Abyssinia. Fourthly, *Elam*, is a province of Persia, on the other side of the Euphrates; where we find hideous deserts not inhabited. (*Shinar* is another province, near Babylon. Daniel relates that Nebuchadnezzar carried the vessels of the Temple into the land of *Shinar.*) Fifthly, the Holy Scriptures speak often of Hamath; and the Chaldean Paraphrast, who is followed by many interpreters, affirms, that this is Antioch: they reckon twelve cities of the name of Antioch, which have been built in beautiful places by different princes; but this is the city of Antiochia in Asia, in Tartary. The seventy interpreters have translated the word Hamath by the East, and they have reason for it, because Hamath is perhaps the same thing with Hamah, the Sun of the East; so that the prophet speaks there of the Jews who are at present dispersed to the east of the Holy Land; that is, in Upper Asia, the East Indies, and China.

The prophet Isaiah declares, that the Israelites shall come from the isles of the sea; and so many interpreters have translated it; but it ought to be translated, The Isles of the West, from the word *Yam;* and the prophet under this expression includes all that are towards the sun-setting, instead of the Holy Land; that is, the Jews who at present inhabit a certain part of America. Lastly, the prophet affirms, that God shall bring back the outcasts of Israel; and he uses a word which signifies separated, or excommunicated,

because in reality the Ten Tribes separated from the rest; not only inhabited places very remote from the Holy Land, but are concealed in the extremities of the earth, and in provinces peopled by the Gentiles: but as for the Jews, they are dispersed; but God shall gather them together from the four corners of the earth. Indeed, the tribe Judah is dispersed in different places, and as it has synagogues in America, it shall return from all corners of the earth; but there shall be no more division or jealousy between these two parts of the nation, Ephraim and Judah, as the prophet Ezekiel observes, xxxvii. 22–28: "And I will make them one nation, in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them; so that they shall be my people, and I will be their God. And David, my servant, shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be their prince for ever. Moreover, I make my covenant of peace by them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." See also from the same chapter, that the restoration of the Jews shall come to pass by the miracle of the Lord God, particularly those verses 8–14, descriptive of the restoration of the dead: "And when I beheld, lo, the

sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O, breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up (upon) their feet, an exceeding great army. Then he saith unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost; we are cut off from our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

We shall return to our subject of the Ten Tribes. The modern authors firmly believe that the Ten Tribes subsist still in the East, and in most of the places where *Salmanaser* carried them, and here we ought to seek for them. It has already been observed, that *Salmanaser* had placed them upon the banks of the *Chaboras*, which falls into the Euphrates, which is the river the Greeks call *Abborus*. *Procopius* says it was a great river, and indeed *Julian's* army passed over it upon a bridge of boats. *Strabo* says, it runs near *Authemussa;* some have thought it a city, others a province, depending on the Persians, because *Ammianus Marcellinus* placed a citadel called *Batne*, in this province. This river emptied itself into the Euphrates. At its mouth stood Carchemi, since called *Cercusian*, on the west, which was Ptolmey's Chalcitis and the city *Carra;* and therefore God brought back the Jews to the country from whence the patriarch came. On the east was the province of *Gauzan*, between the two rivers, Chaboras and Succorus. This was

the first situation of the Tribes; but they spread into the neighboring provinces and upon the banks of the Euphrates.

We have therefore sufficient reason to conclude, that the Ten Tribes are still in the East, whither God suffered them to be carried. They are neither destroyed nor gone from them into the Midlands, as is the opinion of many writers. The families and tribes are not distinguishable; and it is impossible it should be otherwise, in so long a course of ages and afflictions as they have gone through.

I have here brought together several authentic and sufficient proofs of the existence of the river Sambatyon, across which neither boats can cross or bridges be built, and whose stream of stones and sand rests on Sabbath-days, and which still exists at the present day. I have shown also the letters which came from the Israelites of the Ten Tribes who reside beyond that river in state and splendor. I have described their population, their riches, academies, and civil polity.

I have also described the wars which they have had with their enemies, their neighbors, who dwelt outside the river; and I have given an account of all kinds of animals and birds which inhabited that land, and how many palaces, hotels, houses, &c., &c., &c., there are contained in it.

I have also given a list of the different authors who wrote on the same subject, and on the Ten Tribes, for a testimony. Here you have, also, a very excellent and modern author, well known to the learned public throughout Europe by his writings and publications in different languages; he has been an ambassador to the kings of England, France, and Spain; he is as well known as Josephus, the son of Gurion; he is named Manasseh Ben Israel; he interests himself very much in writing about the wonderful and extraordinary River Sambatyon, and, from his publications, he seems to have been a man of veracity, who would not misrepresent facts, although he viewed everything through a Jewish medium;—he also wrote about the Ten Tribes.

The following is a list of those Hebrew authors, who men-

tion the River Sambatyon and the Ten Tribes. The list is copied from the work of the above famous Haham Manasseh Ben Israel, entitled Mickve Israel, or "The Hope of Israel," printed in Amsterdam, in the year A. M. 5407, in the Spanish language.

HEBREW WRITERS.

1 Talmud Jerusalmi,
2 Talmud Babli,
3 Targum Jonathan,
4 Zoher Hakados,
5 Seder Olam,
6 Medrass Rabot,
7 Ialcot,
8 Medrass Tanhuma,
9 Josephon Ben Gurion,
10 Rabbi Sahadia Gaun,
11 Harmbam Maimonides,
12 Rabbi Abraham Ben Ezra,
13 Rabbi Solomon Ishaki,
14 Eldad Hadani,
15 Rabbi David Kimchi,
16 R. Benjamin Tudela,
17 R. Moses Gerondesy,
18 R. Levy Ben Gershon,
19 R. Absalom Haya,
20 Abarbanel,
21 R. Joseph Hacohen,
22 R. Absalom Frezoly,
23 R. Mordochy Jafe,
24 R. Moses Diaty, &c.

These are twenty-four of the principal Hebrew authors who are known, besides many others whom it would be needless to name here. The subjoined list of the authors of other nations, as they are noted in the above mentioned work of Manasseh Ben Israel, is as follows.

1 Abraham Ortelio.
2 Agatyas.
3 Augustina.
4 Alexo Vanigas.
5 Alfonso Simidero.
6 Alonso.
7 Augustiniano.
8 Alonso de Erzilla.
9 Constantine the Emperor.
10 Diodoro Siculo.
11 Dirjon.
12 Dorito.
13 Ferardo.
14 Joseph Sesarience.
15 Pamyano.
16 Starado.
17 Francisco Lopes de Giomadra.
18 Gracelso de la Viga Enga.
19 Henrique Algeanren.
20 Hugo Grotius.
21 Jakesvery.

22 Johan de Castelanos.
23 Johan de Bayeros.
24 Johan Roman.
25 Johan de Layet.
26 Johan Hoarte.
27 Joseph de Akopla.
28 Johan Hogevem Lensbot.
29 Lecarbotos.
30 Lokano.
31 Nicolas Tregutio.
32 Orejenes.
33 Orosio.
34 Ozorio Losetano.
35 Piedro de Sieza.
36 Piedro Plansio.
37 Pedro Simon.
38 Pedro Hermandes.
39 Dekeros.
40 Pedro Texerra.
41 Penida.
42 Platon.
43 Pelinio.
44 Pomario.
45 Proklo.
46 Porphyrio.
47 Posevino.
48 Plutarcho.
49 Pekome Randoluno.
50 Samuel Becardo.
51 Soleno.
52 Strabo.
53 Seventonio.
54 Tranquelo.
55 Tacitus.
56 Tomas Malviendo.
57 Senopponte.
58 Tolomeo.
59 Zarate.
60 Francisco de Ribeira.

Here are also sixty very good authors, who are well known to the learned public.

The same travellers and authors are mentioned in this work; they give an account of, and describe some, towns and places which are known to belong to the Ten Tribes, also the other places where the two and a half tribes are. Altogether there are twelve tribes; besides the half of Manasseh.

Two and a half are in Europe, Africa, Italy, Turkey, Holland, France, Germany and Poland, and the other nine and a half tribes, are in the East Indies. Sambatyon is beyond the mountains of Gozan; Maday is beyond the dark mountains.

The two and a half are the tribe of Judah; the second tribe of Benjamin, and the half of Manasseh. The High Priests and some of the Levites remained at Jerusalem, when the other tribes were carried away by Salmanaser to the cap-

tivity, and they have kept their genealogies. We have books expressly for that purpose from the time of the first Temple; the keeping of which books was ordained by the Lord God according to the Holy Bible. The High Priests were employed to do the service of sacrifices, and the Levites were employed to make prayer to the Lord God with musical ten-stringed instruments. "Praise him with the sound of the trumpet; praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord." Ps. cl. 3, 4, 5, 6.

This tribe of Levi has been preserved more distinct than the other tribes till this moment, by the keeping of their genealogies from that time, as has been noted in different chronicles.

There is a peculiar and a very great wonder* in the kingdom of Morocco in Africa. There is a town in that country, built on a very high mountain; the name of this town is called *Dobdo*, but before I commence speaking more particularly concerning it, I must tell you a little about the country, how it is situated, &c., and what happened therein, which the public are not aware of. And as this work is intended to be historical, I will give an account of the whole particulars of the country, which will render my work more useful to the traveller, and serve in some measure for his guidance.

This place is situated in the middle of a mountain, in a similar manner to the town of Spa, in the kingdom of Germany. This great mountain is named Mount Atlas; and the range of

* This account is not generally known even in Morocco itself; and the reason is obvious; viz., the art of printing is comparatively unknown. In Europe, the quick transmission of intelligence by means of newspapers, renders it impossible for anything extraordinary to remain long unknown; but in the States of Barbary very little is known by any person of what does not come under his own immediate observation; and all communication by printing is entirely and rigorously prohibited.

which it forms a part runs the whole length of *Barbary*, from east to west, passes through *Morocco*, and abuts upon that ocean which divides the eastern from the western continent, and which is from this mountain called the Atlantic Ocean. This mountain, the poets fictitiously described as sustaining the universe. Hence we see *Atlas* with the world on his shoulders, and every description of the globe assumes the name of Atlas.

The chief rivers are, the *Mulvia*, which rises in the deserts, and running from the south to the north, divides Morocco from the kingdom of Algiers, and discharges itself into the Mediterranean Sea. Also there is near the town Dobdo, a very large village of the name of *Suz*, very populous. In the country round about are millions of Arabs, and about five thousand Jewish families, with a very great traffic of all kinds of productions, and other goods. The great river *Mulvia*, running from east to west, falls into the Atlantic Ocean. At the city *Agader*, or *Santa Cruz*, a seaport, a deal of business is done; and in this town there are about twelve thousand inhabitants, mostly Jewish families. In my own time, which was about forty years ago, there were seven thousand Jewish families and a great production, &c. Certainly now they must have increased. The same river of *Mulvia* runs to the town *Arbat*, which is a very great seaport, and then it runs from the east to the west, and falls into the ocean at the port of *Salee*. The above mentioned river is the only one navigable. The mouth of the river is choked up with sand. The river of *Arbat* and *Salee* separates between them, and is very dangerous, quite as much so as the river which runs between Harburg and Hamburg in Germany. These two towns *Arbat* and *Salee*, are populous and numerous, and have a very fine climate, with a very wholesome air, and plenty of corn, &c., and fruits of all kind, and a great many gardens. The time I was there, the two towns were calculated to contain six thousand Jewish families, and a great many academies and schools for learning the Talmud, &c. The Jews are very learned and charitable, and there are consuls from different nations.

The air of this country is temperate; the winds from the sea and Mount Atlas refresh them in the hottest season, and they have very little winter.

The capital city of the empire of Morocco is *Fez*. There is the emperor's palace; but his chief residence is at *Mequinez*, which is above thirty miles westward of Fez, and situated in a more desirable country than any other, surrounded by fine parks and olive grounds, containing about five hundred thousand inhabitants. The new town of Fez, where the Mahometans dwell, his majesty the emperor presented to the Jews, to have the liberty to keep their Synagogues, Academies, Schools, &c., because the number of the Jews there is very great. Therefore they have the whole town for themselves; no other nations live among them, only consuls and some European merchants, and through business and intercourse of language, &c., they are sociable together.

In general throughout the whole empire of Morocco, the principal merchants are employed in all kinds of business belonging to the crown, as the mint, ports, counsellors, ministers, ambassadors, languages, arts, finances, plants, &c., &c. The Jews are employed for the principal offices, because they are a nation of great wisdom and talents, and faithful to their government. They are esteemed and beloved by the whole nation, as Joseph was by Pharaoh and by the whole nation of Egypt, according to the holy text, Deut. iv. 6, "Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." They still have the Divine assistance and help in their behalf, according to the promise of the Divinity to the Patriarchs by Jacob; "But thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and the north, and to the south: and in thee and in thy seed, shall all the families of the earth be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee until I have done that which I have spoken to thee of." Genesis xxviii. 15, 16.

In order to obey his father and mother, according to the law of God, he was made to escape from his brother Esau, according to the holy text, and was saved from other dangers, &c. Therefore God had gracious designs towards Jacob, and in the depth of his distress made himself known unto him, as he had done unto his fathers. The shades of night began to close upon the traveller, and no place of rest appeared in view, there was not even a friendly cave at hand, beneath whose covert he could take shelter during the hours of darkness and danger. But the Shepherd of Israel, who neither slumbers nor sleeps, keeps his faithful servants in the night as well as in the day beneath the shadow of his wing.

Jacob, fearing to proceed farther, looked around him for some place to rest himself till the morning, and fixed upon a spot called Luz, which signifies an almond tree, from the abundance of those trees which grew there. Here he took up his lodgings, and had a stone for his pillow. The situation and accommodation were uncomfortable, but the traveller, overpowered with fatigue, soon closed his eyes.

While he lay in this place, his mental eye was favored with a vision the most remarkable upon record. A ladder was set upon the earth, the top of which reached to heaven, and the angels of God ascended and descended upon it. Above appeared the Divine Majesty, or the visible symbol of God's presence, from whence issued a voice assuring Jacob of his protection, and confirming to him all the promises which had been made to the patriarchs, Abraham and Isaac.

Some Rabbinical commentators of eminence have given us the following ingenious explanation of this glorious vision. The ladder represents divine Providence, which governs all things, and particularly now directed Jacob on his journey; every step wherein was under the Divine direction. Its being placed upon the earth signified the steadfastness of Providence, which nothing is able to shake. The top of it reaching to heaven, shows us that it extends itself all the world over, to everything, great or small, high or low. The

several steps in the ladder signify the various motions of the divine power and wisdom; the angels going up and down, are the great ministers of God's providence, by whom he manages all things here below, and who are never idle, but always in motion to succor and assist the servants of God.

Their ascending shows their going to receive the divine orders and commands; and their descending, the execution of them, or, to speak more particularly of Jacob's present condition, one signified their safe conduct of him in his journey to Padan-aram, and the other their bringing of him home again; above the whole appeared the Almighty as the immovable Director of all events, from whom all things proceed as the first cause, and return at the last end.

When Jacob awoke, the awful impression of this vision remained strong in his mind, and he felt a holy dread at the idea that this was the peculiar place where the Majesty of heaven held communion with mankind on earth. Though the visitation was full of love and promise, yet there was something in it so awful and tremendous, that it made Jacob afraid; and he said, "How dreadful is this place; this is none other than the house of God, and this is the gate of heaven." Which cannot be doubted or denied as the words of the Lord God. Blessed be his holy name for ever and ever! Amen.

In the old town of *Fez* there exists, till the present day, the house of the great Maimonides. It is shut up, and nobody is allowed to dwell in it. They can see it, and all the articles inside; but nobody can come near it, for a particular reason, &c. From the time he left that place, he went and took up his residence in Egypt, where he was received to be a physician to the king of Egypt; and there he wrote his large work, intituled "The History of Maimonides," which contains fourteen volumes. He also wrote his philosophic book, which is translated from the Arabic into the Hebrew, by one of his scholars, a very learned man, Haham Ben Tabon. The work is translated into Latin. In that country Maimonides ended his days. The history of this famous Maimonides is too long to be inserted here. It would make a large volume, so I shall resume my subject.

The produce of the soil of that country is a great quantity of corn, wine, and oil. The have two sorts of oil, one of olive, and the other from the production called *Zet Argan*. Oil of Argan is very wholesome, and has a fine taste; it is made from wild almonds that grow in the wilderness in that kingdom. No country affords better wheat, barley, or rice. Both the French and Spaniards fetch these from the coast of Barbary when they have a scarcity at home; and the English garrisons of Gibraltar and Port Mahon, the latter of which has been taken by the French after a vigorous defence made by Lord Blakeney, have been supplied with provisions from the African coast.

The plains of Fez and Morocco are well planted with olives, and there are no better grapes for making wine than those of the Jews at Tetuan and other parts of Morocco; though the cultivation of wine is not encouraged, wine being prohibited according to the law of the Mahometans. But the Jews make wine, and distil spirits, pure, good, and cheap; but the Mahometans use opium instead of wine or spirits, &c.

Also they have a great quantity of fruits, dates, figs, raisins, almonds, apples, pears, cherries, plums, citrons, lemons, oranges, pomegranates, and many more sorts of fruit which are not in Europe. Plenty of roots and herbs in their kitchen gardens, and their plains produce excellent hemp and flax; their forests produce very few trees, and scarcely any good timber; possibly their soil is not good for timber, or they take no care to preserve it, having very little use for any.

The animals of this part of Africa, whether wild or tame, are much the same as we meet with to the southward, except the elk, the elephant, the rhinoceros, which no travellers happen to meet with; the empire of Morocco has them, and others, that are not to be found in the south of *Africa*, particularly camels, dromedaries, and that fine breed of horses called Barbs, which for their beauty and swiftness, can scarcely be paralleled in the world.

Nor are their horses to be admired only for their beauty and speed; but they are useful in war, being extremely ready

to obey their riders, upon the least sign, in charging, wheeling, or retiring, so that the trooper has his hands at liberty, and can make the best use of his arms. Many of those excellent horses are in Europe, sent over for presents to the kings, or great noblemen, as they are much esteemed; they are good for riding, but not for carriage.

The traffic in that country is by land, either with Arabia, or Negroland to Mecca; they send caravans, consisting of several thousand camels, horses, and mules, twice a year, partly for traffic, and partly on religious accounts; great numbers of pilgrims taking that opportunity of paying their devotions to their prophet at Mecca.

The goods they carry to the East are principally woollen, and very fine Morocco skins, indigo, cochineal, and ostrich feathers, and other articles very useful in Europe, and they bring, in return, from thence, silks, muslins and drugs; by their caravans to Negroland, they send salt, silk, and woollen manufactures, and bring back gold and ivory in return. Their caravans are always strong enough to defend themselves against the wild Arabs of the deserts in Africa or Asia; though, notwithstanding all their vigilance, some of the stragglers' baggage often falls in their hands; they are also forced to load one-half of their camels with water, to prevent perishing with drought and thirst over these extensive deserts. They also carry their provisions in travelling for three or four days before they come to any town or village, till they have passed through the deserts. And there is a still greater enemy in the land itself. When the winds rise, the caravan is perfectly blinded with the sand and dust, and there have been instances, both in Africa and Asia, where whole caravans, and even armies, have been buried alive in the sands. There is no doubt, also, but both men and cattle are sometimes surprised by wild beasts, as well as robbers, in those vast deserts. The hot winds also, blowing over a long tract of burning sand, are almost equal to the heat of an oven, and have destroyed multitudes of merchants and pilgrims. If it was not for expectations of very great gain, no man would under-

take a journey in these deserts, owing to the fatigue he must of necessity undergo.

In that kingdom of Morocco, they have no shipping, or foreign trade by sea; but the Europeans bring them whatever they want, such as linen and woollen cloths, stuffs, iron, wrought and unwrought, arms, gunpowder, lead, and the like, &c., for which they take in return, copper, wax, hides, morocco leather, wool, which is very fine; gum, soap, dates, almonds, and other fruits; ostrich feathers, and other articles which are valuable for business, and not known to every one. Also there are in that kingdom a great many sorts of herbs which are of great utility for medicine, &c.

As to their military force, it is computed that the black cavalry and infantry do not amount to less than 60,000 men, and the Moorish horse and foot may be as many: that, however, was about forty-five years ago, in my time, when the emperor Sydy Mohamed reigned.

The revenue at that time was very high to support government; and the duties upon goods going and coming, all by land, were heavy. The emperor has a tenth part of all corn, cattle, fruits, and produce of soil, &c. Besides all contributions which the nations send every year to the emperor, &c., by the name of Lahsur, which comes from a Hebrew word, meaning the tenth part. So it was in my time. I think it is now the same. There are some alterations, but not in the duties; they are as before, according to the letters and ships which arrive every day with traffic, &c.

The natives of this country (Morocco) are of the same complexion as the Spaniards on the opposite shore. Those that are exposed to the air are a little tawny or brown, but the rest are as fair as a European. The inhabitants of that conntry wear a great deal of silk, and of the best superfine cloth; also broidery of gold and silver, fine pearls, corals, amber, &c., large bracelets of gold and silver for the hands and the feet, very long and large; ear-rings of gold and silver, with fine pearls and precious stones; sandal shoes or slippers of the best yellow or red morocco leather; and particu-

larly those of the ladies are ornamented with gold and silver, and fine stones, &c. Furniture, such as is common in Europe, they have no idea of making. They make no wainscotting, nor hangings; neither beds, chairs, stools, nor fine mahogany tables, nor indeed any other tables; neither have they any pictures. They are not allowed to have anything of the kind according to the law of the country nor any images nor figures whatever. Their beds are made on the floor, of fine carpets and mattresses, superfine woollen and cotton blankets, &c. The building of their houses is very elegant, with marble, and stones of different colors. The Europeans send them all kind of fine chairs, stools, tables, looking-glasses, all kind of hardware, as tea-kettles, sauce-pans, and other pans, earthen-ware dishes, plates, &c., &c., spoons, knives, forks, candlesticks, &c., and other articles which are very valuable in that kingdom; and the importing of which gives great profits. These they pay for with goods of great value in return; the profits on which are about sixty or seventy per cent., free from all expenses, in the course of about three months' time. The food of that country is substantial; not very fat, but of sweet taste, and very cheap. There is a great quantity of poultry; but no wine, as the law of the country prohibits it. The Jews, however, have wine. There is also a great quantity of sea-fish and river-fish. They have also, in that country, two sorts of fish which were seen in Europe, called the *Sabbel* and Tasargalt, very rich and of fine flavor. The inhabitants use a great quantity of opium, and a great quantity of honey, and several articles, such as spices, which are very wholesome, without any mixture whatever. They use no coffee, nor tea, only a few very rich people, and travellers coming from Europe; but the rest of the inhabitants do not use it; they use cordials of spice, substantial and wholesome. The climate of the country is very good, therefore they are very strong, and often live to an old age. There is, indeed, very little sickness in that country, and they have no doctors, nor apothecaries, nor surgeons, nor midwives. Every one cures himself with herbs and drugs. Sometimes the Europeans

send for doctors from other parts to attend them; and the royal family and some of the nobility do the same. The reason why there are no doctors, &c., in that country, is, because there are no universities to learn or study any sciences or arts. They have only two languages, viz., Hebrew, in the academies of the Hebrews; and the Arabic, among the inhabitants.

But in former times study was very common; and there were several philosophers, as Mahomed Ali, Aben Arsed, and Ben Sina, &c.

And among themselves they have a great many manuscripts of great utility; some are published, and some not. Those gentlemen who have property send their manuscripts to Europe to be published; because in that country printing is not allowed. Perhaps in that kingdom exist 3,000 manuscripts in the Talmudical academies, of all kinds of sciences, and on every subject. I had the honor to correct some, which were sent to me from that country to be published in Amsterdam, at the time I was established in the Talmudical academy, which were printed there in the year A. M. 5567. One is a very valuable work on poetry; the title of the work is The Song of David; and it belongs to the high learned Haham, Rabbi David Ben Hasin. It was sent from the town of Mecnass, and was directed to those gentlemen who were the principal governors and heads of the congregation of Israelites of that kingdom who are established in London, who had great trouble and expense in publishing it, for the glory of the nation, and the preserving of sciences, &c. This work came into my hand, and the writing being very old, many of the letters were rubbed out and soiled through the length of time. I had a great deal of trouble to read it, and to find the letters out and the explanation of it. The gentlemen who had it in care were, M. Cohen Macnin, Esq., and T. Guedalia, Esq. I hope the Almighty will reward them for their good actions, and for preserving such a work of consequence and utility to the public.

The marriages of that country are very religiously cele-

brated, and make a beautiful ceremony, which it is impossible to describe by writing or explaining, and you must understand that it is the most elegant and beautiful ceremony, and particularly in those marriages which are observed by the Jews; they keep strictly the holy and sacred writ, and they marry at the age of eighteen years, according to the law, chapter 21, v. 13, Leviticus. "And he shall take a wife in her virginity," &c. They never court or even see one another beforehand, till the day of their marriage. Among the Jews, and among the Mahometans, their ceremonies of marriage take place in the evening, and that is their custom in the whole of Africa and Turkey; and that rule is taken from the holy text at the time of the patriarch Jacob; for when he was married, it was evening. Gen. chap. 29, v. 23: "And it came to pass in the evening, that he took Leah his daughter, and brought her to him, and he went in unto her;" and there are many other particular ceremonies which are followed in that country, not necessary to explain in this work. But I declare to the public, that if I come to write all the ceremonies which are followed by the Jews in their marriages, and to give an explanation of every little ceremony, I could make a very large volume, of very great utility and benefit to the public.

Before I proceed with the history of that country, &c., it may be as well to mention that it is very extraordinary, that in that town the Levites are not permitted to remain twenty-four hours; if one should remain, the climate kills him directly, and nobody knows the reason how that is. I was myself in that country about forty-five years ago; and at the same time there came a gentlemen from Morocco who wished to go to Telmsan, being a Levite, and not knowing the consequence of going to Telmsan, as in that kingdom there is no newspaper advertisement or printing, to give any precaution. The town of Dobdo has a fine climate and a beautiful air, and there are a great many fine gardens. The town is built on a very high mountain. When they have war with an enemy, the enemy is sure to be conquered, as their horses are taught to climb up the mountain, and they can gallop up the moun-

tain, so that if there come a million of people, they cannot catch them or reach them, as the enemy cannot get up the mountain with their horses, as there is no pavement or road adapted for them. By practising their horses, they gallop up the mountain very quickly and easily. In my time, there were about 700 families, priests, and perhaps two or three Israelites who are very rich. They all are sociable together, and not one of the inhabitants pays duty or contributions to the government. The Jews' masters, if anything wrong happens to any of them, make a complaint to the master of the one injured, and he satisfies him. They would sooner kill twenty men than one Jew. The Jews have their desire in anything they please, and they are protected. If there is any war, they give satisfaction to one another, though the Jews are obliged to give some presents to their masters, twice or three times a year; by that they have great protection, and live very happily together in that town. The climate of that place produces uncommon fertility of the soil; and from the number of mineral waters and the fragrancy and salubrity of the air, one would imagine that the frame and constitution of a Moor cannot be fine, strong and healthy. Yet, the most handsome people of both sexes are to be met with in these places.

The mosques of that kingdom are very numerous; they are square buildings, and generally of stone. Before the principal gate, there is a court paved with white marble, with piazzas round, the roofs of which are supported by marble columns in niches within these piazzas. The Moors go to the bath every time before they enter the mosques, and pull their shoes off before they enter. Attached to each mosque is a tower, with three small open galleries, one above another, whence the people are called to prayer; and they are not called to church by ringing bells, as is the case in Europe, but by an officer, appointed for that service. The towers, as well as the mosques, are covered with lead and adorned with gilding, and tiles of variegated colors. No woman is allowed to enter the Moorish places of worship.

In that kingdom there are several ruins of the aqueducts which were constructed by the Carthaginians and Romans; and the ruins of the amphitheatres and other public buildings are still to be found in the town and neighborhood of Fez; likewise many Saracenic monuments of the most stupendous magnificence that ever were erected under the caliphs of Bagdad. The mosque and ruins are frequented by a great many storks, which are very tame, and are regarded by the Moors as inferior saints. The sanctity of the mosques is considered so great, that if a person be guilty of murder, and make his escape into the port or gate of the mosque, he is free from punishment, and obtains forgiveness, exactly as the law of Moses ordered by cities of refuge. Numbers xi. 12: "Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment."

The baths in that kingdom are wonderfully well constructed for the purpose. Some of them are square buildings; the greater ones are circular, paved with black or white polished marble, containing three rooms: the first for dressing and undressing, the second for the water, and in the third the bath. Their manner of bathing is very good, and very curious. The attendant rubs the person with great force, then pulls and stretches the limbs as if he meant to dislocate every joint, which is very good and excellent exercise to the health.

The inhabitants of this country and kingdom, for the most part are of a large, muscular stature, and particularly the inhabitants of *Fez* and *Meqness*. They have fair complexions, with black beards. Their houses consist of four wings, forming a court in the centre, round which is an arcade or piazza, with one spacious apartment on each side; the court is paved with square pieces of marble, and has a basin of the same in the centre, with a beautiful fountain. They keep their houses remarkably clean and neat, but all the streets of

the towns are narrow, badly paved with large irregular stones, and most shockingly dirty.

The tops of their houses, in the towns of Barbary, are flat, &c.

As we treat here in this historical work, on miraculous and wonderful subjects, I will introduce here a narrative concerning a modern work of a very creditable and worthy traveller, who travelled in the kingdom of Morocco, of the name of John Buffa, M. D., physician to the forces, printed in London, in the year 1810, page 149. "Among the remnants of several amphitheatres, there is one very nearly entire, which is kept in constant repair at the expense of the emperor, and appropriated as a menagerie for lions, tigers, and leopards. I was contemplating it the other day, though I felt at a loss to account for this being kept in repair, while the others were suffered to moulder into dust unheeded, excepting a very few, and those are partially prevented from sharing the general wreck. I had stood some time thus employed, when I was suddenly interrupted in my meditations, by the sound of voices close behind me; on turning, I perceived two Jews, one of whom I knew very well, by having given advice to some of his family. I immediately inquired how it happened that this building before us was so carefully preserved from going to ruin, as had happened to most of the others. He informed me that it was a kind of menagerie for wild beasts, 'It was the same in the time of the late emperor,' continued he, 'and a very curious incident befell one of my brethren in this place;' and as the narrative was not merely very curious, but really wonderful, I cannot forbear sending you the substance of it. To give it you in the very circuitous style it was related to me, would be rather a tax upon your patience, particularly as you may not be so destitute of sources of amusement as I confess I was at that moment.

"It appears that *Muley Yezid*, the late emperor, had a great and invincible antipathy to the Jews, (indeed, it was but too evident in the horrible transaction I mentioned in a former letter.) An unfortunate Israelite having incurred the

displeasure of that prince, was condemned to be devoured by a ferocious lion, which had been purposely left without food for twenty-four hours. When the animal was raging with hunger, the poor Jew had a rope fastened round his waist, in the presence of a great concourse of people, and was let down into the den, his supplication for mercy, and screams of terror availing him nothing. The man gave himself up for lost, expecting every moment to be torn in pieces by the almost famished beast, who was roaring hideously. He threw himself on the ground in an agony of mind, much better conceived than described. While in this attitude, the animal approached him, ceased roaring, smelt him two or three times, then walked majestically round him, and gave him now and then a gentle whisk with his tail, which seemed to signify that he might rise, as he would not hurt him; finding the man still continuing motionless with fear, he retreated a few paces and laid himself down like a dog. After a short time had elapsed, the Jew recovered from his insensibility, and perceiving himself, and observing the noble animal couched, and no symptom of rage or anger in his countenance, he felt animated with confidence. In short, they became quite friendly, the lion suffering himself to be caressed by the Jew, with the utmost tameness. It ended with the man being drawn up again unhurt, to the great astonishment of the spectators.

"A heifer was afterwards let down and instantly devoured. You may be sure this story was too great a triumph on the part of the Israelites, to pass without a number of annotations and reflections from the narrator, all tending to prove the victory of their nation over the heathen. For my part, I could not help thinking that there was too much of the miraculous in it. However, I have often heard it asserted, that a lion will never touch a man who is dead or counterfeits death; indeed, here they tell me, that unless pressed by hunger or rage, it never molests a man; they assure me even, that upon no account will these animals injure a woman, but, on the contrary, will protect her when they meet her at

a watering-place. This country abounds with lions, tigers, leopards, and hyenas, which sometimes make nocturnal visits to the villages, and spread desolation among the sheep and cattle."

The same author finishes this passage as follows, viz; "I have the most excellent quarters here in this town, contiguous to one of these places, and am allowed to walk or ride in the imperial gardens, which are very extensive.

"The emperor's palaces here are much upon the same plan with those at Fez, but larger; one of them is about three miles in circumference, all the apartments are on the ground floor, and are large, long rooms, about twenty feet in height, receiving air from two folding doors, which open into a square court with a portico round, embellished with colonnades. The walls of the rooms are faced with glazed tiles, and the floors paved with the same, which gives an air of coolness and neatness, so desirable in this warm climate.

"The seraglio of the emperor, and indeed the harems of men of less rank, are sacred. No strangers are admitted, and it is profanation to a man to enter; but as a *Tweeb*, or doctor, I am privileged: an enjoyment never granted before.

"The day after my arrival, his excellency, the Sheik, called upon me with great familiarity, and requested me to do him the honor, and go with him home to his house, or palace. He informed me that he had been assured in the most positive manner by all the doctors and female attendants, that his wife had a dead child in her, and that nothing less than a miracle of their great prophet could save her. The poor man was very much agitated while giving me this account. I find she is his favorite wife; and no wonder, for she is a very lovely woman. Upon examination, I found that what they imagined to be a dead child, is a protuberent hardness in the region of the liver, extending nearly all over the abdomen. The tumefaction was considered as a case of pregnancy; and she having considerably past her time, the child was thought to be dead within her. I have began a course of medicine, which I flatter myself will entirely eradicate the disorder.

"My stay was so very short when I was here before, that I could give you no account of the town, &c. The city of *Mequinez* is in the kingdom of *Fez*, and thirty miles from the capital of that name. The *dynasty* of Mequinez were the founders of the town, which they erected upon the ruins of the old one. Stephanus takes notice of it by the name of Gilda, and says it was a place of great note. Marmol also asserts, that the present Mequinez answers in every repsect to the ancient Gilda. It was considerably enlarged by Muley Ishmael, who (as well as several other Moorish princes) successfully defended himself in this place against the attacks of the mountaineers. It is surrounded with walls, and fortified by two bastions; but has no artillery. It contains about one hundred thousand inhabitants; thirty-five thousand families of whom are Jews, who have a town of their own, irregularly fortified, and guarded by a strong force under the direction of an Alcaid, who is styled the Governor of the Jews."

We shall now return to our former subject with regard to the state of the Ten Tribes. Though many things have been recorded concerning them which may be deemed extravagantly marvellous; it must be recollected that I merely relate the circumstances as I have found them stated in the various rare are curious works to which I have made frequent reference, and that no incident has been my own invention.

There are a great many persons in these days who call themselves philosophers, and make great pretensions to knowledge and learning, and appear to know a good deal about what does not exist, whilst at the same time they are amazingly ignorant of what really is in existence. For these persons we cite the words of the prophet Isaiah (v. 20): "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."

There is a celebrated work, which was written in Adrianople, in the year A. M. 5461, and printed at Venice A. M. 5467, in folio—and in that work, chapter v. the following passage occurs: "We ought to make diligent search and inquiry concerning the Ten Tribes and their kings, and to ascertain, if possible, in what province or city they are to be found, or what part of the world they inhabit. And in stating any particular spot where traces of them may be met with, it will be necessary to be extremely cautious, and we must be careful to bring proofs of our assertion; and those proofs must also be clear and distinct, on account of the great disposition to unbelief that so generally prevails."

This author further observes, "After the ancient Rabbies had made known, or discovered the rotundity of the earth, with the five circles of latitude, i. e. the arctic and antarctic circles, the tropics, and the equator, and had ascertained the measurement of the globe, they made a diligent search for the Ten Tribes; and some of them gave up the search, thinking it to be vain;—and that wise man Rabbi Akiba observes, that as the days pass on and never return, so these tribes have also passed away, and may never be expected to come back, for that the Almighty God separated them from us, that they might not be named among us, and that we should see them no more. Now it is certain that many years passed away, and no one ever came from those Ten Tribes; but there has been discovered a book called *Horkut Holam*, which mentions that one of the Israelites of the Ten Tribes came by the way of Arbea to Pelesy (which is Rome), who was a very wise man, and whose appearance was quite foreign. He had an interview with Pope Clement, and asked for some assistance against the enemies who surrounded his native place, and required a large quantity of arms of every description. Also he asked him to give him some men that could make instruments of war, and he would take them to his country, which was Arbea Pelesy, as we have above mentioned. This Hebrew person promised Pope Clement that he would give him some very rich countries, and that he should govern them

and their rich merchants who deal in all sorts of drugs and spices of every kind. All this he told him to gain his favor, and the assistance of his people to help him against his enemies, and to let them pass to the Holy Land and to take Jerusalem.

The Pope Clement complied with his desire, and gave him all he asked, and then he sent him away with great honor and respect on the road to Portugal; and the whole particulars of the journey are fully detailed in the book, called Horhut Holam. The author of this book writes of Mahasy Tobia, and observes, that it is to be lamented, that this history was not published among other nations, who differ from the sacred people. The sacred Hebrew books, and particularly the Holy Bible, show plainly and very clearly, as may be seen, on reference to Kings iv. 17, and xxvii., and in other places, &c.

Josephus is an author very much esteemed, and well known among all nations; and he writes a great deal about the ceremonies of the Ten Tribes; and he mentions that they are at the other side of the river Sambatyon, where there are many proofs of their greatness and riches. Also another book, called Emry Bena, mentioned that there was a very wise and learned man of another nation, skilled in geography, who asserted that this side of Africa was not known to the ancients, because they did not know the course of the river *Nelos*, which takes its beginning and flows out from the mountains the ancients used to call the Mountains of the Moon; and upon these mountains there are multitudes of Jews, even more than one million, and they pay taxes to the king of *Ethiopia*. And the country they inhabit is called Pretty Joaney. In the book called Horhut Holam, he writes that the caravans come from all parts loaded with all sorts of spices, from the people who live in the land of Lameka and Kalekot, which is near the great sea of India; and he gives a detailed account of the number of the Jews, and of their grandeur, and of their palaces and the kingdom of *Pretty Joaney*, and the river Sambatyon, and the land of Eden, and of a very great desolate wilderness without inhabitants. The

wise man, Abarbanel, writes, that the seamen who went from Portugal to India brought strange people from Africa, and also spices and other things, which he himself witnessed; and in truth they saw a very great congregation of Jews there, and even brought a letter from those parts to the Jews in Portugal; and this letter was written to the great Hahamim, the heads of the congregation; and this letter expresses that these people are from the tribes of Judah and Benjamin, which Sennacherib took from the land of Judah, before the destruction of Jerusalem, for the sake of Nebuchadnezzar, king of Babylon; and it is noted and written in a book called Seder Holam, in the Chronicles, that they brought them behind the dark mountains, and they remained there, and did not return any more. This was in the time of the first temple. Also a book which relates many circumstances concerning these things, which are very long and curious. One of these histories says, that in the time of Solomon Pacha, he wanted to declare war with the Jews, but his ministers and his counsellers would not let him go to war with the Jews, because they were so numerous and strong, and also very rich. In the time of *Senan Pacha* he also wanted to make war with the Jews, but he could not, because he had spent all his money in the war with the king of Teman; but his intention was to make war with them on account of their having a great kingdom, very rich land, and fine palaces, and their kingdom was near the land of Teman. The author of Masanghut writes very largely upon this; he says that even these people bought their names, and the names of their families; the truth is, that these tribes are known, and it is ascertained and generally understood, that they exist in the land of *Cosin*, and it is certain that they send some prayer-books to Holland, to be printed according to their custom. This was done through a correspondence with the great banker *Boas*, residing at that time in the Hague in Holland. The books and the correspondence are extant to this day in Holland; and in Amsterdam they had letters from different congregations in India through the means of that eminent wise man *Rabbi Moses*

Pereira de Paiba. These letters explain the whole history of the Jews who are in the East Indies, and the number of their synagogues, academies, and of their customs, &c. And the truth of these documents is authenticated by the Reverend Rabbi *Isaac Aboab*, the Great Rabbi of the Portuguese congregation at Amsterdam, in the year 5450. They were sent to other congregations of the Jews: and before that time there had been no account of the Ten Tribes. Here we have a certain testimony of a high authority, as a witness, who declares the existence of the Ten Tribes, and also asserts the truth concerning the river Sambatyon; and no one can deny the truth of it, nor doubt it after so many explanations as have been noted in this work. What is still more extraordinary, the Morning Herald of November 14, 1832, mentions the discovery of many Jews in India, with synagogues, rabbins, &c. A famous author of different sacred works, a member of the grand society of the Hebrew science at Berlin, privileged and protected by government, has published a work on this subject. And he has also published, and is still publishing, different works in the sacred language, one of which is called *Mechtabim*, and appears every month. The title imports the cultivation of science of the Hebrew language, and among these writings, which are called *Mechtabim*, was found one Michtab, and a writing from that famous Hebrew Rabbi Hersh Naphtalie Veezel, also the books of Chronicles, contain very curious and true statements, with various proofs and testimonies which it is impossible to detail at present. Still it would be valuable for my work; but it is too long; and so I only mention that this work was printed in the year A. M. 5549, which corresponds to A. D. 1788. The author writes, that letters came to the company of commerce in Holland, where it is stated that they correspond and deal with India. These letters were addressed to a very respectable man named Marsellos Bless, a dealer in all sorts of goods, and of extensive connexions. He was sent by the company to take a voyage to India, and he gave an account of all that he saw in his voyage; and gives, besides, a complete history

of the Jewish Tribes. He noted also some things about the Jews, which are in Cosin.

In the country of Malabar, which is in India, a book was printed in the Hebrew and Dutch languages, called Bebleiatica, in the year 1788, in the month of April, by one of the principal Jews, named Ezekiel Racby, who sent a letter to Holland to the Jews, to inform them that the Ten Tribes were to be found in different places in India and China; and all this letter was printed and published in the kingdom of Holland. Some Hebrew manuscripts were found also among the Jews, who are established in Cosin in the city of Malabar, and they are supposed to have been handed down from the time of King Hosea, son of Ella, who reigned in the year 824 A. M., after the Jews came out of Egypt; and he came to Salmaneser, the third king of Assur, and took the Jews captive, and brought them to Kalack Habor, near the country of the king of Gozan, in the land Maday; and in the year 894, Salmaneser, king of Assur, sent to the king of Teman, all the Jews whom he had taken captive, 460 men (all Jews), with their families, as a present; but when they came to the King Porava, he took them and made slaves of them, and he afflicted them with great hardships; and when these Jews were taken captives by Salmaneser, they took with them some Hebrew books, viz., The Five Books of Moses; The Book of Joshua; The Book of Ruth; The Book of Judges; The First and Second Books of Samuel; the First and Second Books of Kings; The Book of Solomon's Songs; The Psalms of King David, Heman, and the sons of Korah; The Book of Proverbs, and all the writings of King Solomon; the Book of Job; Isaiah; The Book of Jonah. These books were separated into three parts; the first was Five Books of Moses; the second was the Hagiography; the third was the Prophets; and each part was put separately into a leaden box, and committed to the care of Prince Simeon, of the tribe of Ephraim. He was the first that went into captivity to Teman, and was the inspector of them; and as the story goes, it says, that when the king took the Hebrew books from them, it made

the poor Jews look very sad and full of trouble, and that they made a general fast on the 15th of Elul in the year A. M. 897. They dressed themselves in sackcloth, and put ashes upon their heads; and they fixed that day for a remembrance, which remains until now; and all the Jews from Meka and Malabar joined together; and the first fast these Jews made, the prince then protected them, and he composed a prayer, and he lifted up his hands to Heaven, and said, "O Lord, thou art our king, save and protect these poor innocent men, because there is no one in this world that can protect them like thee, as thou alone knowest their sorrows and troubles which they are in. O, our Father! hear our bitter cries and lamentations, for thou art our Father, our Redeemer, and Deliverer, just and righteous. We have sinned against thee: and though thou hast delivered us up into the power of our enemies, have compassion on us. O, great God, not alone are we delivered into the power of our enemies, who are afflicting us and are very troublesome to us, and we suffer many troubles of them, but they have taken and robbed us of our laws, and we thought they would have swallowed us up, or that they would have killed us. And they want us to turn from our religion, that we should forget and not serve one true God; also to forget the covenant which thou hast made with our fathers, Abraham, Isaac, and Jacob, and to consume the rest of thine inheritance. O, great God, thou art God of the universe and the God of Israel. Do not deliver thy chosen people into the power of their enemies, and we hope thou wilt have compassion upon us, and with thy tender mercies turn our troubles into joy; and let thy wrath be upon those people that will not fear thee, because we know that thou hast saved and protected thy nation, the Israelites, at all times, and we hope that thou wilt do the same with us." And as the true and merciful God saw the afflictions and the troubles that these afflicted Jews were in, God heard their prayers, and he afflicted the king with illness so that he died, and his son reigned in his stead, in the year 907. His name was called Horssa. And the king read the Book of Chroni-

cles, where he found this story about the Jews; and it grieved him to read that his father should have done such wrong and injustice to the poor Jews, without any reason whatever. Then he ordered that all the books should be returned to the Jews again; and he proclaimed that the Jews should have their liberty throughout his kingdom, and that they might continue with their religion and ceremonies as usual, and that no one should meddle with them; and he gave them many gifts, &c., and this was on the tenth of the month of Sebat. The prince and the Jews were rejoiced to hear the great miracles, and the great kindness which Almighty God had done for them. And they fixed that day for a rejoicing and holiday for ever, which all the Jews observe in Meka and in the country of Malabar till now; and they make holidays and many ceremonies in their synagogues, and walk round the synagogue seven times with the five Books of Moses in their arms, with rejoicing, thanksgiving and singing. And they sing the hundred and eleventh Psalm, and they distribute a great deal of money to the poor, and make of that day a merry-making, like the day of Purim (the holiday of Esther and Mordecai). And after the ceremony is finished, they say a prayer for the prince, and for all his family, as follows:—

"Sovereign of the Universe, the God of Hosts, and the God of Israel, hear, I pray thee, the prayers of thy servants. We called on thee in our distress and affliction, and our prayers came up from the bottom of our hearts, to sanctify us with thy blessing and prosperity; and let long life be to our master the prince, and bless his meat and drink. Give him sense, understanding, and rest, that he may lead us in the right way unto thy holy service, and let him escape from all dangers, accidents, and evil diseases. Give him strength of body, and to all them that may come after him. Lead him to do justice and charity, that all nations may know that thou art the God of Israel, and that thou art always with us. Amen."

After this, the Jews always had a king and a prince to govern them of the same family. This was in the year A. M.

1416; and in the same year they were destroyed by order of the king *Pruzos*, and he was one of the family belonging to the above name; and his son Semha, a prince who had heard that there were many Jews in Punna and Guzarrbey, in the government of the Grand Mogul, resolved to go out of the country, and to take with him all the people that were captives; and they went to live with their brethren who dwelt in those countries, named as above, Punna and Guzarrbey, and they were contented and were blessed in all their commerce and in their establishments. They stopped there many years, with their children and families. And in the year 2000 they escaped many accidents, as is written in the Book of Chronicles of one Van Dort of Amsterdam, &c. Many troubles and oppressions these Jews underwent, till at last they were obliged to turn from their religion; but their prince remained firm to his religion: there were with him seventy-two families, who went thence to India, into the city of Malabar; and the governor of that city, Serrm Pedymal, received them with great honor and respect, and he gave them all sorts of privileges, and ordered that it should be written on two tables of copper, which exist until this day in Cosin; and they are in the custody of the prince Joseph Halgu, who was the prince of those Jews. Also the prince gave to Joseph Halgu a large piece of ground to build a synagogue and a burying-ground, which remain until this day. This prince, Joseph Halgu, is known to be the principal merchant and banker in that country.

We have before mentioned the name of Ezekiel Racby, a Jew who was celebrated in his time. There is also, as that author says, a great number of Jews who live under the government of the Grand Mogul, and keep their law and religion, and the circumcision; and they observe the Sabbath day, and they fast on the day of Kipur, which is the day of atonement; and although they have forgotten a great part of the law, still they speak the Hebrew language perfectly, which is a matter of surprise.

This same author writes, that the prince named above, has

in his possession two letters of King Ahashuerus, one describing the case of Haman, and the other describing the case of Mordecai, which were sent to the Jews; and these letters are still in existence in possession of the Jews. They are written in a language called Tamul, and hence it is proved that these Jews must have been there for many years, and that they are very ancient, &c.

This author also says, that the people who are at Malabar, are called Kayrens or Kanarens. They are very ancient, and have been long established in those countries, and they have got their places of worship and even the copies of the letters from the time of King Ahashuerus; and they even keep the day of Purim with the Jews on the same day, though for different reasons, as is noted in the history of this author. Also it is mentioned that, in the year 5410 A. M., which corresponds with the year 1650, the late prince of the family named above died; his name was Jusian, the prince of the Jews at Malabar, which is in Kalikut. His death took place in the 5th month (Sebat); and as this prince was the last of the family named above, the inheritance of those princes went to other Jewish families.

The date of the months and the years are the same as other Jews keep, as is stated in the Book of Chronicles; and in the history of these Jews, the month of Nisan is reckoned as the going out of Egypt, which event happened at the end of 2000 years from the creation of the world.

The book which is mentioned above was originally written in the Hebrew language, as is mentioned in the beginning of it, and it was written in Cosin, A. M. 5517, corresponding with the year 1757. It is signed underneath, Leopold Emanuel Jacob Van Dort.

This traveller went to the country beyond the Ganges; and he writes, that the kings of those governments are generally absolute, and their governments are subject to frequent revolutions. We knew little or nothing of this part of the world, until the Portuguese discovered the way to India by the Cape of Good Hope, about a hundred years ago; and as we are

not acquainted with their history, or, indeed, whether they have any written accounts of former times, we cannot say, so we must be contented with what we find amongst them.

This traveller gives also an account of a place in Caffraria, wherein he found a great many Jewish families, and many curiosities, which we shall relate here as being hitherto unknown to the public generally. This land is bounded on the north by the kingdom of Monomotapa, and is encompassed on the east, south, and west, by the great Southern ocean; the Cape of Good Hope being the most southern promontory of Africa. It is a desert coast possessed by the Caffres, having no towns. There are some high mountains, the principal of which are the Table Mountain, of a very great height, the top whereof is always covered with a cap of clouds before a storm; the Sugar-loaf Mountain, so named from its form, and Mount James, or the Lion's Rump.

Here are no navigable rivers, but a great many brooks and rivulets descend from the mountains and render the valleys exceedingly fruitful. One of these runs through the company's garden, which is one of the greatest curiosities in nature and art; the fountains are raised to what height they please by the brook that descends from the Table Mountain. The air and the valleys would be excessively hot, if they were not encompassed by the vast southern ocean, from whence the wind blows on every side; and they are scarce ever free from storms, which raise the waves of this extensive ocean to so vast a height, that they are, in a literal sense, frequently mountains high, such as we never witness in this part of the world; but though these storms are troublesome, they make the country very healthy. If there happen a calm of any duration, all the inhabitants are plagued with the headache: but abundance of rich ships have been cast away by these storms upon the coast, for they have no harbors. The Dutch sometimes lose whole fleets as they lie at anchor before the town, and they are forced to moor their guardships with strong chains instead of cables.

Here, in the company's gardens are the most delicious fruits

of Asia and Europe, growing within squares of bay-hedges, so high and thick, that the storms coming off the ocean can prejudice them but little; and these hedges afford a most refreshing shade in the hot season. In these gardens is also a fine grove of chestnut-trees that the sun cannot penetrate. Here also we meet with peaches, pomegranates, citrons, lemons, oranges, with the apples and pears of Europe intermixed, all excellent in their kind; and here we see the crimson Japan apples which, intermixed with the green leaves, appear exceedingly beautiful. Here also grows the Indian *guava*.

They have scarcely any fruit-trees indigenous to the country, at least such as the Europeans care to taste of; though the Hottentots eat some of them.

Three or four sorts of almond-trees have been brought hither, which bear fruit once in three years; and, as they have large plantations of them, they yield the Dutch considerable profit. The anana or pine apple, a most delicious fruit, is also planted in their gardens.

Here we meet with four sorts of camphor-trees, the best of which were transplanted from Borneo, the other three came from Sumatra, China, and Japan; the leaves being rubbed between the fingers smell strong of camphor.

It was a great while, it seems, before they raised any considerable vineyards; they carried thither at first vine-stocks, from the banks of the Rhine and from Persia, in small parcels, which grew pretty well, and furnished them with grapes for eating; but they did not pretend to make any quantity of wine, until a certain German taught them to take the prunings of their vines and cut them in small pieces of half a foot in length, and plant them in fields plowed up for that purpose, and they brought out shoots at every knot, by which means they were soon furnished with as many stocks or plants as they had occasion for.

And now there is scarcely a cottage in the Cape Settlement but has its vineyard, which produces wine for the family. Their plants of all sorts are larger and sweeter than those of Europe; the head of a cabbage at its full growth

weighing thirty or forty pounds; and the head of a cauliflower as much; the seeds whereof are brought from *Cyprus* and *Savoy;* their melons are of an exceeding fine flavor, and larger and more wholesome than those of Europe; and they are raised without glasses or hot-beds, their summers being exceedingly hot and winters moderate. Their potatoes are very large, weighing from six to ten pounds; these they brought from India, and they are exceedingly good.

In December, all their grain is ripe; in January, they tread out their corn in the fields; and in February, the farmers carry it to the company's magazines, where they receive ready money for all they do not use themselves. They sow almost all manner of grain but oats and lentils.

The animals of that country are very curious. The lion is frequently seen here; his shin-bones, it is said, after they are dried, are as hard and solid as a flint, and are used in the same manner to strike fire with. When he falls upon a man or beast, he first knocks them down with his paw and deprives his prey of all sensation, before ever he touches it with his teeth, roaring most terribly at the time he gives the mortal blow.

The tiger and leopard are also among the wild beasts at the Cape.

The elephants of this part of Africa are very large; their teeth weigh from sixty to one hundred and twenty pounds, and their strength is scarcely to be conceived. One of them being yoked to a ship at the Cape that was careening there, fairly drew her along the strand; they are from twelve to fifteen feet in height, and some say a great deal more. The female is much less than the male, and has its breasts or dugs between its forelegs; their usual food is grass, herbs, roots, tender twigs of trees, and shrubs. They pull up everything with their trunk, which serves as a hand to feed themselves; and with this they suck up water, and empty it into their mouths.

The rhinoceros is also to be met with at the Cape. This animal is something less than the elephant, but of equal, if

not greater strength; at least the elephant runs away, and avoids him, whenever he discovers him. With his rough prickly tongue he licks the flesh off the bones of an animal.

The elk is also found in the Hottentot countries; he is about five feet in height; has a fine slender neck and a beautiful head, not much unlike that of a deer.

The European asses are common in that part; but there is another wild animal, which goes by the name of an ass, which is like that creature in nothing but his long ears, for he is a well-made, beautiful, lively beast.

The Dutch have replenished their settlements with European hogs, as well as those of the Indian black breed, without bristles, whose bellies almost touch the ground.

The porcupine is another animal very common at that part; what is most remarkable in this animal, is a wood of quills with which his back and every part of him, except his belly, is covered: they are about the length of a goose-quill: but straight, hard, and without feathers, and growing less and less from the middle to the end, terminate in a sharp point; these quills he shoots at man or beast when he is attacked.

There is a creature also at that part called by the Dutch, a sea cow; but it always feeds on grass on shore (according to Kolben), and only runs into the sea for security; the head of this animal resembles rather that of a horse than a cow, and seems to be the same with the Egyptian hippopotamus.

The stinkling sem, as the Dutch call it, seems to be an animal peculiar to the Hottentot country, and to have obtained its name from the stinking scent it emits from its posteriors, which is such, that neither man nor beast can bear it; this is the creature's best defence when it is pursued. The very dogs will desert the chase, rub their noses, and howl when the beast lets fly; and a man is perfectly stifled with the nauseous stench.

There are eagles here, called dung birds, which, if they find an ox or cow laid down, will fall upon the beast in great numbers, make a hole in the belly of it with their bills and talons, and perfectly scoop out the inside of it, leaving nothing but a bare skeleton covered with the hide.

The same traveller gives an account of his finding a great number of Jewish families carrying on a great traffic, and many of them are great mechanics and skilled in arts, &c.; they make their own spears, darts, bows, and other weapons. They make also ivory rings and bracelets for their arms, of elephants' teeth, and each family makes its own earthen vessels.

Their traffic would be more considerable if they had more money or circulating medium. In consequence of a want of this, they are obliged to barter their cattle with the Dutch, for wine, brandy, and tobacco. It is surprising, that though the Hottentots see the Dutch build good houses, plant vineyards, and clothe themselves decently, they nevertheless still adhere to their old customs, and will not imitate the Dutch in anything, not even in planting vines, though it is observed they love wine and brandy very well.

Every Hottentot nation has its king or chief, whose authority devolves upon him by hereditary succession. This chief has the power of making peace and war, and presides in all their councils and courts of justice; but then his authority is said to be limited, and he can determine nothing without the consent of the captains of the several *kraals*, who seem to form the Hottentot senate. The captain of every *kraal*, whose office is hereditary also, is the leader in time of war, and chief magistrate of his *kraal* in time of peace; and with the heads of each family determines all civil and criminal cases within the *kraal*.

Murder, adultery, and robbery, they constantly punish with death.

If a majority condemn a criminal, he is executed on the spot. The captain first strikes him with a club, and then the rest of the judges fall on him and beat him to death. In civil cases also, the cause is determiued by a majority of voices, and satisfaction is immediately ordered. The injured party is satisfied out of the goods of the person who appears to be wrong.

The whole country is but one common, where they feed

their cattle promiscuously, moving from place to place, to find water or fresh pasture, as necessity requires.

Besides the Dutch standing army here, they have a regular militia, sufficient to oppose any foreigners that should make an attempt upon their settlements; they have one guard-ship usually, which is moored with strong chains, the road being very unsafe, and subject to perpetual storms.

The Dutch import their slaves usually from the neighboring island of Madagascar, for they never make slaves of the Hottentots, but live in a friendly correspondence with those people, of whom they purchase cattle for a trifle, when the shipping arrives; and probably they would assist in the defence of the country, if it should be ever invaded.

The revenues of the Dutch in that country arise from the tenth of the profits which their government reserves out of all the lands they grant to private planters, and from the duties of import and export; but this colony cannot do much more than balance the charges they are at in fortifying and garrisoning their towns and forts; for though it is a very plentiful country, they have no merchandise proper for exportation, except their wine, which is equal to any in Europe, and of which they have a very great variety; the principal advantage this country is to the Dutch, is the supplying their fleets with provisions in their voyages to and from India.

As to the stature of the Hottentots, they are rather low than tall, for though there may be some six feet high, there are more about five feet high; their bodies are proportionate and well made, seldom either too fat or lean, and scarce ever crooked; they disfigure their children by flattening and breaking the gristles of their noses, looking on a flat nose as a beauty. Their heads as well as their eyes are rather of the largest; their lips are naturally thick, their hair black and short like the negroes', and they have exceedingly white teeth; and after they have taken a great deal of pains with grease and soot to darken their natural tawny complexions, they resemble the negroes pretty much in color. The women are much less than the men. The men cover their heads with

handfuls of cow-dung, grease, and soot, mixed together; and going without anything else on their heads in summer-time, the dust sticks to it and makes them a very filthy cap; the men also wear a krosse or mantle, made of a sheep-skin or skins, over their shoulders, which reaches to their middle, and being fastened with a thong about their necks, is open before. In winter they turn the woolly or hairy side next their backs, and in summer the other. This serves the man for a bed at night, and this is all the winding-sheet or coffin he has when he is dead. If he be a captain of a village, or the chief of the nation, instead of sheep-skins, wild cat-skins are worn, and some other skins they set a value upon. They conceal or cover those parts also which every other people do, with a square piece of skin about two hands' breadth, generally with a cat-skin, the hairy side outwards, which is fastened to their girdle. The women wear caps, the crowns whereof are a little raised, and these are made also of half-dried skins; they scarce put them off night or day, winter or summer; they usually wear two krosses or mantlets, one upon another, made of sheep-skins, or other skins, which are sometimes bordered with a fringe of raw leather; and these are only fastened with a thong about their necks. They appear naked down to their middle, but they have an apron larger than that of the men to cover them before, and another of still larger dimensions that covers their behind parts; about their legs they wrap thongs of half-dried skins, to the thickness of a jack boot, which are such a load to them, that they lift up their legs with difficulty, and walk very much like a trooper in jack-boots.

The principal ornaments both of men and women are brass, or glass beads with little thin plates of glittering brass and mother-o'-pearl, which they wear in their hair or about their ears. They also make necklaces and bracelets for the arms, and girdles, wearing several strings of them about their necks, waists, and arms.

There is another kind of ornament peculiar to the men, and that is, the bladder of any wild beast they have killed, which is blown up, and fastened to the hair as a trophy of their valor.

Soon after their children are born, they lay them in the sun, or by the fire, and rub them over with fat or butter, mixed with soot, to render them of a deeper black, it is said, for they are naturally tawny; and this they continue to do almost every day of their lives after they are grown up.

The food of that country is very curious; nor are they more cleanly in their diet than in their dresses, for they choose the entrails of cattle, or of some wild beast, with very little cleansing, rather than the flesh, and eat their meat half boiled, or broiled; but their principal food consists of roots, herbs, fruits and milk. When they make butter, they put the milk into some skin, made in the form of a soldier's knapsack, the hairy side inwards, and two of them take hold of it, one at each end; they then whirl and turn it round until it is converted into butter, which they put up for anointing themselves and their caps and mantlets, for they eat no butter.

Since the arrival of the Dutch among them, it appears that the Hottentots are very fond of wine, brandy, and other spirituous liquors; for these the Hottentots barter their cattle; and though the Hottentots will turn a spit for a Dutchman half a day for a draught or two of sour wine, yet do they never attempt to plant vineyards (as they see the Dutch do every day), or think of making wine themselves.

The same traveller gives an account of their other customs: they frequently expose their female children in the forests to be starved or devoured by wild beasts, as they do their fathers and grandfathers when they become decrepit and useless; but this is not done without the consent of their magistrates or chief men of the place. Notwithstanding their barbarity to their female children, they have the greatest abhorrence of their being dissected and cut in pieces, as they are sometimes by the operations of the European surgeons. They imagine this is done with a design to use their flesh in magic and witchcraft; and therefore they watch the corpse of the deceased for some time after it is buried.

The language of that country consists for the most part of

inarticulate sounds and noises made in their throats, which no man can imitate or express in writing; nor is it possible to be learned, except by people who have lived amongst them from infancy, as some of the mulatto slaves belonging to the Dutch have done.

These, I perceived, could understand the Hottentots, and had sufficient knowledge of the language to be understood by them.

As to letters, or writing of any kind, they are perfectly ignorant of these things.

In that country, the dominant religion is, according to the report of the Portuguese, who were the first Europeans that visited it, a species of Deism, because they found neither temples nor images; but other travellers have the fullest evidence that they believe in God, or the Supreme Being, who made both heaven and earth; they style him the God of gods, and believe he is endowed with all imaginable perfections; but they never address themselves directly to him, but to certain genii whom they look upon as mediators for them to the Supreme God; and it is probable they look upon the moon as one of those inferior intelligences, for they assemble at the new moon, prostrate themselves before it, and dance the whole night, and by several expressions, show their dependence on their inferior deity, from whom they expect good weather and fruitful seasons.

They worship also those who have had the reputation of saints and heroes, and they pay their devotions to an imaginary evil spirit, whom they believe, like the Indians, to be the author of all the calamities they suffer; and to him they sacrifice sheep and oxen, as well as to their saints.

They certainly believe in a future state, by sacrificing, and offering up their prayers to departed saints; for this would be the greatest absurdity, if they did not suppose that the soul survived the body. Their removing their huts to a different ground when any one dies, also shows they are apprehensive that the dead may return again and give them some disturbance, and the departed souls chiefly haunt the places where

they die; a piece of superstition which prevails almost everywhere.

The Hottentots pretend also to magic and witchcraft, and when their physicians cannot restore their patients by physic, they immediately conclude they are bewitched, and apply to some pretended conjurers for relief. Fortune is very little considered at their marriages; the man's father usually gives him a cow and a few sheep, and the woman's father the like; and the relations and friends of the married couple assist them in building a house, or rather a hut; a fat ox is killed upon this occasion, and a wedding dinner provided suitable to their circumstances. The men form a circle in the area of the kraal or Hottentots' town, and the women assemble in another circle; the bridegroom sits down in the middle of the men's circle, and the bride in that of the women's; after which, the priest comes into the men's circle and makes a ceremony, &c. From thence he goes to the women's, and performs the same ceremony. After that is performed, the married couple receive the congratulations of the company, wishing them long life, and that they may live happily together; and at the same time, they wish the married couple may have a son at the end of the year; that he may prove a brave fellow, an expert huntsman, and the like.

The meat being served up in earthen pans, the company fall to; they have no plates, knives, nor forks, but make use of their hands, pulling the meat to pieces and gnawing it with their teeth, and eating as voraciously as dogs; they know nothing of napkins, but wipe their hands on the corners of the stinking mantles which they wear; and large sea-shells usually serve them instead of spoons.

After dinner, they sit smoking and talking merrily on the occasion till towards morning, when the bride steals away and the bridegroom after her, and then the company separate to their homes. There is no dancing on the occasion; nor are strong liquors drank by these people, but only milk and water.

A few days after their marriage, the women are set to the

household work, as well as the work out of doors, and they are treated little better than slaves.

I have given this description here, in consequence of its being a curious account of the ceremony and manner of living in these parts of the globe. In one of these places there are a great many Jew families of the Ten Tribes dwelling; they are distinguished and known by their laws and manners, circumcision, &c.

The same traveller writes, he found a great quantity of Jews in the country of Thibet, whom he supposes to be of the Ten Tribes. Also in several parts of Asiatic China are a great number of Jews and many synagogues, academies of science, and particularly the Talmudical and Theological, &c. They are very rich; they have nearly all the trade of that kingdom, and are masters of all the principal manufactories.

In the Morning Herald of the 14th of November, 1832, there is an article entitled "Jews in Thibet," which states that "the last Ten Tribes of the Jews have been found in Li Bucharia, some of them attending the last Leipsic fair as shawl manufacturers. They speak in Thibet the Hindoo language; though they are idolators, they do believe there is an only God, and they believe in the Messiah, that he is to come, and in their restoration to the holy land of Jerusalem. They are supposed to be ten millions in number; they keep the day of atonement (Kipur), the fast day of penitence, and the holy day of Sabbath, &c. They conduct themselves like the white Jews, and make use of the declaration, 'Hear, O Israel, the Lord our God is one;' they are also circumcised as all the Jews are on the eighth day, according to the law of Moses; they have also a reader, and an elder or prince, &c."

I think this testimony from the Herald is very clear, and serves for a sufficient proof of the present existence of the Ten Tribes; and Thibet is a country well known to the public.

This wonderful history of the river Sambatyon and of the discovery of the Ten Tribes, is, I think, sufficiently proved by

the many testimonies which I have brought here in this work, from a great many valuable and ancient sacred authors. Only, I will bring here one more authentic proof, which occurred in this city of London, in the year 5520, A. M. A letter came to the community of Israelites from the Jews who are in China, in the town of Honan, where they are established with their synagogues and academies, &c.

An answer was sent from the Portuguese community to them. The copy of the letter, signed by the late Grand Rabbin the Reverend Raphael Meldola, I have seen in the care of his son, my friend, the Reverend D. Meldola.

This letter was written by a high learned man, the Reverend Isaac Mendes Belisario, one of the high learned men of the great Talmudical academy of the Portuguese Israelitish community in London. This is the substance of the letter, viz.:

"To our brethren, the sons of Abraham, Isaac, and Jacob; to our brethren the disciples of Moses, the man of the Lord, and to all their princes, noblemen, chiefs, judges, magistrates, and governors, residing in the empire of China, at the extremity of the East; may peace and happiness attend you.

"And may the Lord, the God of our fathers, open to you his bountiful treasures, and may he pour heavenly blessings on you in the highest degree; may he prosper you in all your undertakings, and make you exceedingly numerous on the face of the earth; may he protect and defend you from diseases and infirmities, may he prolong your days and bless them, and may your years be crowned with felicity for ever according to your hearts' desire, in conformity to the fervent prayers and good wishes of us who are your brethren, residing in the kingdom of England.

"Dear brethren, we are extremely anxious for your welfare, and desirous of knowing with certainty what truth and foundation there may be for the reports and relations, written by sundry persons who have travelled through your country, and all affirm that they have seen some of your children of Israel, and were by them informed that you are all his descend-

ants, that you have a public place of worship in the province of Honan, where you pray to, and adore the Lord, the God of our fathers, that you have the books of the Law of Moses written on parchment in the same manner we have, and that such volume of the law is exactly like ours, containing five books; the first book whereof begins with these words, *Bereshith bara;* the second with *Vahaleh Semot;* the third *Vayikra el Moseh;* the fourth, *Bemidbar Sinai;* the fifth, *Aleh Hadebarim.*

"You may easily conceive what joy and gladness must have filled our hearts on hearing such happy tidings; it is this that prompts us to this method of conveying our sentiments to all of you, our dear brethren. Peace to your chiefs and wise men! Acquainting them that the descendants of the tribes of Judah, Benjamin, and Levy, are dispersed all over the face of the globe, east, west, north, and south, whose numbers may be computed at ten millions, having increased and multiplied exceedingly through the mercies of God, who has never forsaken us during our captivity, but has inclined the hearts of princes in our behalf, especially in this happy country, where we dwell in peace and security under the dominion of our Sovereign Lord King George the Second, whose glory and power may heaven increase, for he is most just and merciful!

"We do not know, dear brethren, whether ye are descendants of the Ten Tribes which were carried into captivity in the days of Oseah the son of Elah, king of Israel, who was cotemporary with Hezekiah, king of Judah, or whether you descend from the other tribes, being those of Judah, Benjamin, and Levy, as we are. We therefore most earnestly desire you would please to give us all the information you can, in answer to the following questions, and you may write to us either in Hebrew, Arabic, or Chinese, delivering your letter to the person who may present this to you, and he will take care to forward us your favors. But previous to our queries, we think proper to acquaint you that we and all the Jews have the practice of reckoning the years from the creation of the world, and according to such computation this

present year is the five thousand five hundred and twentieth year.

"The first question we desire you to resolve is, from what part of the world, and from what particular country did your predecessors depart, when they came to reside in the country you now inhabit? In what year was it, according to any computation, or how many years are since elapsed? What was the name of the king of Israel, or the name of the king or emperor of China at that time; and if you cannot be exact, pray let us know at least how many hundred years have passed since that period.

"Second, Do you know whether there are any congregations or numbers of Israelites in Tartary, or in any countries near or distant from you, and whether they are descendants of the Ten Tribes, or of those of Judah, Benjamin, or Levy?

"Third, Do you believe as we do in one only God, who created the world, and gave us his holy law by the hands of Moses, his faithful servant?

"Do you believe that God will reward those that observe his precepts, and punish those that transgress them?

"Do you hope for and expect, that God will, when his infinite wisdom shall think it proper, gather us all from amongst the nations and resettle us in the Holy Land, by means of a prince from the house of David, and that the holy temple will be then rebuilt and the kingdom of Israel re-established as of old?

"Do you believe in the resurrection of the dead?

"Fourth, Do you fix the day of the new moon, on the first day that you see it? or do you fix it according to any rule or account by which you know when the new moon should appear, celebrating that day as such, though you do not yet see the new moon?

"Fifth, Do you celebrate the festival of the new moon one day only, or two days; and sometimes two days, and other times only one day? What is your rule for such variation?

"We likewise desire to know how many days you celebrate as holy feasts, namely, Passover, Pentecost, Tabernacle, and New Year?

"Sixth, Have you amongst you any wise learned men in the law, who explain the same according to ancient tradition, and what is the number of the works of labor which the Law enjoins us not to do on the Sabbath day?

"Seventh, Do each of you know from what tribe you descend; and have you priests and Levites amongst you, known to be of the tribe of Levy?

"Eighth, Have you any set form of prayer for public worship, or do you say your prayers extempore, according to the respective circumstances of each individual?

"Ninth, Are the names you give the twelve months of the year the following, which we use to denominate them, viz.:— The first we call *Nisan;* on the fifteenth day of this month is Passover, or the fast of unleavened bread. The second is called *Iyar;* the third *Sivan*, and on the sixth day of this month is the feast of Pentecost. The fourth is called *Tammuz;* the seventeeth day of this month is a fast-day, in commemoration of the breach made in the wall of Jerusalem. The fifth is called *Ab;* the ninth day of this month is a fast-day, in commemoration of the destruction of the first and second Temple of Jerusalem. The sixth month is called *Elul;* the seventh is called *Tisry;* the New-Year's Day, which happens on the first of this month, is called *Rosh Hashana*, when we observe the ceremony of blowing the horn; the tenth day is the Day of Atonement, the day of expiation, called *Kipur;* and on the fifteenth day of this same month is the feast of Tabernacles. The eighth month is called *Chesvan.* The ninth month is called *Kislev.* The twenty-fifth day of this month we rejoice and light candles or lamps, in commemoration of the great wonders, miracles, and deliverance which our fathers experienced during the second temple in the time of the high priest Chasmonay and his sons; when the Greeks being vanquished, and the temple restored to its purity, they found only one small vessel with sacred oil, and barley for one day only, yet it miraculously sufficed for eight days, when more sacred oil was found.

"The tenth month is called *Tebet;* and on the tenth day of

this month is a fast-day, in commemoration of the siege of Jerusalem by Nebuchadnezzar, during the first temple.

" The eleventh month is *Sebath.*

" The twelfth month is called *Adar.* The thirteenth day is a fast day, and the fourteenth and fifteenth days are kept as festivals called Purim, in commemoration of the miraculous preservation of our forefathers, who were doomed to destruction by the cursed Haman, in the time of Ahasuerus, but through God's mercies the fatal decree was annulled, by means of Mordecai and Queen Esther, and Haman and his ten sons were executed. We now crave your pardon for this great trouble, which we hope you will readily grant, since it is not only we who dwell here in England, who are desirous of being rightly informed concerning the foregoing particulars, but it is the general and anxious wish of all our brethren in these parts to be truly acquainted with what relates to your origin and present condition, and to be instructed as much as possible concerning the like circumstances of other Israelites, who, we have reason to believe, do reside in several other Eastern countries, so far distant and remote from us, that we have not hitherto been able to learn whether they belong to the Ten Tribes or not; we who are descendants of the tribes of Judah and Benjamin, as already observed, only know that the other Ten Tribes were driven away from the Holy Land, and carried into captivity in the time of Oseah, the son of Ela, king of Israel. But what became of them since; and to what parts they were obliged to retire; and where they hid themselves; we are totally uninformed to this day. You now perceive the great motives that render us so solicitous and inquisitive. You see the chief object of our inquiry, and we cannot doubt you will endeavor to satisfy us to the utmost of your power, assuring you that you will ever find us disposed to give you all the information you can desire, in answer to any questions you may please to demand of us; let us now conclude, offering our fervent prayer to the Lord, the God of our fathers, that he may gather the dispersion of Israel, and the scattered remains of Judah from the four cor-

ners of the earth, as it is written in the Laws of Moses, the man of the Lord, in these words: 'The Lord God will restore you from your captivity and will have mercy on you, and he will return and collect you together from amongst all the nations whither the Lord your God has dispersed you, even if you be driven to the extremity of the heavens; the Lord your God will from thence call you forth, and assemble you together, and he will convey you to the land which your forefathers possessed, and you shall inherit it, and he will prosper you and make you more numerous than your fathers.' May it be so accomplished for the honor and glory of his great name, that your eyes may see it and our hearts rejoice! May we all arise, and go to the house of the Lord, for we are all brethren, sons of our father Israel! May we prostrate and humble ourselves before the Lord our God, in our sacred and glorious temple! That these blessings may be verified in your days and in ours, and in the days of all Israel our brethren, is the sincere and ardent prayer of us, dear brethren, who reside in this city of London, in the kingdom of England, on the twenty-fourth day of the Eleventh month called Sebat, in the year 5520 from the creation of the world, Amen.

"The prophet Jeremiah likewise assures us in the time when the Lord pleases, that he will save his people, the remnant of Israel; that he will bring them from the north, and gather them from the four corners of the earth, in great bodies, to re-establish them in the Holy Land, for he is a father unto Israel, and Ephriam is his beloved son."

This letter was sent by some respectable persons, who on their return from China brought an answer in the Chinese and Hebrew languages, which was afterwards translated into the English language for the Portuguese Jewish congregation; and the original was left in the museum at the India House. I could not find the copy, and suppose it has been lost; however, I have brought forward a sufficient proof of the discovery of the Ten Tribes, therefore I have written enough about this subject, and produced sufficient proofs of the existence of

the Ten Tribes, and also of the wonderful river Sambatyon, and all the Jews who dwell behind that river, and the twenty-four kings, their palaces, buildings, riches, customs, &c., which I hope will be sufficient satisfaction to the public. I hope the public will excuse my language, as I am a foreigner, and therefore not sufficiently acquainted with English. Wise and learned men, however, look to the subject, and the meaning; and sometimes it happens that they find an author who writes on a good subject, but uses inferior language, and sometimes also they find to the contrary. There is a rabbinical maxim in *Perky Abot*, which says, you must not judge by the looks, or by the outside beauty of a bottle; it is the inside of a thing or the inside of a bottle, which is the principal virtue of the subject, but not the language or the vehicle in which it is conveyed.

I have now finished my researches as to the Ten Tribes, &c., and I pray to the Almighty God who is merciful, to preserve their lives and their existence, and to bring near the time of our redemption; to bring them to us from that remote place, and perform in them the prophecy of Isaiah.

As this work treats on miraculous history, &c., I bring here the history of the miracle which will happen in the latter of the future days, according to the promise of the Lord God, by his faithful prophets, which will be before the end of the world, viz., the coming of our king the Messiah, the building of the third temple, according to the prophecy of Ezekiel, and the restoration of the dead.

For the certainty of these coming miracles I shall adduce proofs sufficient from the holy text, and from the promise of the Divinity, by his holy and true prophets, and I hope for, and pray to the Almighty that he may grant me his assistance, to help me, and give me a right understanding of the law of God and the law of Moses, that in describing the things I may not make any mistake. I hope the Almighty will affirm in my person the holy text which was said unto Moses the prophet, Exod. xii. "And I will be with thy mouth, and I will instruct thee and teach thee what thou shalt say." In the holy name of

the Lord God of Israel, he will be my help and my assistance, Amen.

The promise of the future redemption of the nation was begun from the time of our father the patriarch Jacob, and on that account he made his prayers to the Almighty, and he said, "I have waited for thy salvation, O Lord." Gen. xlix. 18. It is true that some of our Rabbins explain this to be an allusion to Samson, that he saw that Samson should fall into the hands of his enemies the Philistines. But it appears to me that it can be explained also for the future time of the King Messiah, which may be seen from comparison of another part, viz. the blessing which Jacob pronounced on the children of Joseph. 4 Gen. xlviii. 15.

Now we shall follow our subject. There is a striking variety in the character and circumstances of the three illustrious fathers of the chosen people of God. In Abraham we have seen the man of powerful faith, magnanimity, and valor; in Isaac we are led to admire the pensive, retired, and domestic character. His son Jacob presents himself to us with different qualities, and his life exhibits a number of striking incidents. Yet each of these pious men claims our veneration by an unshaken fidelity to God, by the example of a virtuous life, by various prominent excellencies of character, and by being the appointed means of preserving the great doctrines of religion, especially the promise of the King Messiah, who was to descend from them.

The patriarch perceiving that his dissolution was near, sent for Joseph, and bound him by a solemn promise to bury him with his father in the Holy Land. Shortly after this, Jacob was taken sick, and it being reported to Joseph, he hastened to the bed-side of his father, taking with him his two sons, Manasseh and Ephriam. On hearing that his dutiful son was come, Jacob exerted his failing strength, and sat up in his bed to receive him, and to impart that blessing which in the spirit of prophecy, was revealed unto him. He blessed the children of Joseph, but as he placed his hands upon their heads, he crossed them, putting his right hand upon Ephraim the young-

er, and his left upon Manasseh the elder. Joseph wished to correct the mistake of his father; but Jacob persisted, being guided by a divine impulse, and he gave to each of the lads a portion in Israel, at the same time declaring that the younger should be greater than the elder.

When this interview was ended, Jacob caused all his sons to assemble round his dying bed, that he might inform them what would befall them in the last days of the future time of the King Messiah.

According to this introduction, it would appear that the patriarch Jacob had the intention to discover to his sons the time of the coming of the King Messiah, therefore he says, "what will happen to you in the last days," that is to say, at the end of the world; because it cannot be before that time, which is the signification of these words in the Hebrew, in the sixth thousand years of the existence of the world; that is, according to my opinion founded on that of the most eminent Hahamin, this word and this explanation, means that he would discover the end of the days. But the Divinity did not allow it to be discovered for different reasons, till the time appointed by the Divinity, "I am the Lord thy God, in the time appointed I will make it to come quickly." The meaning of this is shown by what the Almighty says to the children of Israel, by his prophet Isaiah, "I am the Lord God, and have promised that surely I shall bring redemption and salvation to my chosen people, if they are obedient, and do those things which are good, I will make it come quickly, even before the time; and if not, I will bring it in the time appointed," which is known only to him, (blessed be his holy name,) Amen. There is no doubt or uncertainty in the word of God.

Therefore when the patriarch wished to discover the appointed time, the spirit of prophecy departed from him, and he begun with other strange discourses, for he says, Reuben, my first born, &c., we know very well that Reuben, he is the first-born, but it was not allowed to discover the time, &c.

Of all the predictions which the patriarch pronounced, the most remarkable and the most interesting is that to Judah: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until *Shiloh* come, and unto him shall the gathering of the people be."

The promised seed of the patriarch was the constant object of faithful expectation. All the patriarchal ordinances, institutions, and predictions, had allusion, either positive or incidental, to the promise of the King Messiah, that from his seed the glorious blessing should arise, and from the tribe of Judah; and he shall have the possession of the whole universe by the blessing and promises of the Divinity to his faithful patriarch. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix. 10.

I have waited for thy salvation, O Lord. GEN. xlix. 18.

The restoration of the Jewish nation and the coming of the Messiah in the latter days, is appointed and promised by the Lord God, and will no doubt come to pass, as I will show by the words of his prophets. Is. ix. 8. And the word of our God will be affirmed for ever, and it will be by the help of our Lord God, according to his promise. Is. lx. 22, on account of the love which he had for his chosen people the patriarchs. It is well known that the Lord made choice of Abraham for his faith, for which he promised to reward his posterity in aftertimes; for before his faith was put to the test, God, by his foreknowledge, had previously declared to him that he would make of him a great nation. According to these words, "And I will make of thee a great nation, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed." Gen. xii. 23. "And he brought him forth abroad, and said, Look now towards

heaven, and count the stars, if thou be able to number them; and he said unto him, So shall thy seed be; and he believed in the Lord, and he counted it unto him for righteousness." Gen. xv. 5, 6.

It is known that nowhere in the scripture is it asserted or intimated that the Judaical law is the adumbration or figure of any other law; on the contrary, it is everywhere said that the law of Moses is to be eternal, and that every prophet who should work miracles to change any part of the law should be punished with death: the prophets predicted to the Jews in their calamities that they should be one day delivered, but that their deliverer would be the supporter and not the destroyer of the Mosaic law. A great proof of the verity of the Jewish religion is its immutability; the Jews of Barbary, Turkey, Germany, Poland, England, Holland, France, Italy, India, Persia, China, and every other country, have always, since the taking of Jerusalem by Titus, held the same doctrines; no contradictory sects, and no schisms distract them, all agree and are in unison; there is no variation in the observance of the commandments delivered from the Mount Sinai. The preservation of the Jewish nation through so many ages, and the total destruction of their enemies, are wonderful events, and are made still more wonderful by being signified beforehand by the spirit of prophecy, as it is particularly denoted in the prophet Jeremiah, xxx. 10. "Fear not thou, O Jacob, my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make an end of thee." The preservation of the Jewish nation is a signal and illustrious act of Divine Providence; they are dispersed among all nations, and not confounded with them; the drops of rain that fall, and the great rivers which flow into the ocean, are mingled and lost in that great and immense body of water; and such would have been the fate of the Jewish nation: in the ordinary course of nature, they would have been mingled and lost in the common mass of mankind, but they flow in all parts, blended with all nations, and yet are religiously and

civilly separated from all; they still remain in their faith a distinct people, they are unable to live conformable to their laws, they nowhere elect their own magistrates, nowhere exercise the whole of their religion, intolerance restrains them; they are checked, bruised, and contemned, yet they are wonderfully saved, they are preserved from oppression like their ancestors, Moses in the bulrushes, or Daniel in the lions' den; human power is frustrated, and there is no destroying whom God chooses to preserve.

1. The first prophecy concerning the future restoration and salvation of the Jewish nation by the Messiah, in the Old Testament (Numb. xxiv. 15–24), was uttered by Balaam, the son of Beor. It must be observed that Balaam delivered four prophecies concerning Israel, each one referring to a period of time more remote than the former, and more approximate to the latter days. For in the first, he shows the noble descent of the nation from the ancient patriarchs, that they were God's portion, his chosen people and his inheritance.

Our ancestors therefore multiplied in a most extraordinary and wonderful manner, without the junction of any other people; and were ordained to the participation of immortality, all which is expressed in Numb. xxiii. 11, 12, 13, for in verse 12 he says, "How shall I curse those whom God hath not cursed; and how shall I defy whom the Lord hath not defied?" Having thus shown that it was not in his power to curse those whom God so highly favored, he explains, in verse 13, the reason of that favor; "Because I see him sprung from the ancient rocks, and from the hills I behold him;" that is, I see him derive his descent from the ancient patriarch and matrons whose faith was as firm as the rocks: in this manner he shows the descent of Israel; and it is really worthy of observation that the prophet Isaiah makes use of the very same image of a rock, to show the descent of the nation, Isaiah xlix. 1. "Look unto the rock from whence ye were hewn, and to the hole of the pit whence ye were digged; look unto Abraham your father, and unto Sarah who bare you." Having thus shown the descent of the nation, he further

observes that the descent was pure, without any mixture of other nations: "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Numb. xxiii., &c. But as might be inferred that by their being thus separated from all other nations, their number would be extremely small, he observes that they were very numerous; "Who can count the dust of Jacob, and number the fourth part of Israel." He then proceeds to show that they would inherit immortality in the following sentence: "Let my soul die the death of the righteous amongst them, and let my latter end be like his."

2. In the second, he foretells the victories which the Israelites should gain over the Canaanites, their possession and quiet enjoyment of the land, &c., afterwards their virtue and righteousness, and their enjoyment of the gift of prophecy. This he declares, in Numb. xxiii. 21, 33 and 34. For in regard of their piety he says, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." In verse 23, he speaks of the gift of prophecy, observing, "Surely there is no enchantment in Jacob, neither is their any divination against Israel, for, as at this time, so shall it be said to Jacob and Israel, What God hath wrought;" that is, they surely have no occasion to use enchantments and divinations as other nations do, in order to be informed of future events, or the will of God, for as they are at present informed thereof, by means of the gift of prophecy to Moses, so shall they continue to be thus informed, either by the spirit of prophecy, or by means of the Urim and Thummim, as was actually the case during all the time that they continued in the land prior to the Babylonish captivity. In verse 24, he speaks of their victories, "Behold the people shall rise up as a great lion, and lift up themselves as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain."

3. In the third prophecy, he speaks of a remoter period of time, for he there declares that they should have a king who should be exalted above Agag, which clearly points out Saul, who overcame Agag, king of the Amalekites, and that their

kingdom should be still more exalted, which denotes the prosperous reign of David and Solomon, and the building of the temple; as in the twenty-fourth chap., verses 5, 6, 7, 8, 9, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" In this verse, he speaks of the temple, and the different tabernacles where the ark rested before it was brought to Jerusalem. In verse 7, he speaks of the exaltation of their kingdom; "And his king shall be higher than Agag, and his kingdom shall be still exalted," &c.

4. In the fourth prophecy, he foretells the coming of the king Messiah, and the restoration of the Jewish nation to their own land; and as this was not to be accomplished till the latter days, he therewith consoles Balak, by informing him that he would not at present receive any injury from this people, for that the thorough subjection of Moab by them would not take place till the latter days. And as this embraced so great a distance of time, he ushers it in with great solemnity, by a remarkable preface, "Balaam, the son of Beor, &c., who heareth the words of God, and is made acquainted with the purpose of the Most High, who seeth the vision of the Almighty, falling down in a trance, but having his eyes open." He here shows that his visions were real prophecies; and although he was so far overpowered by the force of the vision that his corporeal faculties were deprived of their proper functions, yet, his intellectual powers were in full force, which he beautifully describes by the falling down in a trance, but having his eyes open; and as he clearly saw the vision with his intellectual eye, he makes use of that image to show the nature of his prophecy, and therefore observes, "I see him, but not now; I view him, but not nigh." That is, I plainly see the thing I foretell, although it be at such a distance of time. "A star shall come forth from Jacob, and a sceptre shall rise out of Israel, who shall smite the corners of Moab, and break down the walls of all the children of Seth." He here informs Balak of the entire subjection of Moab to the Israelites, and not only Moab, but the whole world; for all mankind are included in the general

term, the children of Seth; for the posterity of Cain, and all Adam's other sons, perished in the deluge, so that the line of Seth only were preserved in Noah and his family.

The second who prophesied concerning the future restoration and happiness of the Jewish nation, was our legislator Moses, from whose writings I shall select two prophecies, which plainly foretell the future restoration of the Jews, and the destruction of their enemies. The first is Deut. xxx. 1. "And it shall come to pass, when all these things are come upon thee, the blessing and curse which I have set before thee, and thou shalt bring them to thy heart, among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thy heart and with all thy soul; that then the Lord thy God will turn thy captivity and compassionate thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee, if any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee." In chapter 28 of Deuteronomy, we find that Moses set before them the blessing and the curses; in chapter 24, he causes them to enter into the Covenant, and fully informs them of the dreadful consequence of its breach. Having thus clearly shown them the consequence of their obedience or disobedience, and drawn a lively picture of their miserable state in case of the latter, he proceeds to inform them of their future redemption, which is to take place after all their sufferings; for the prophet having a prescience of their disobedience, and of course the evil which would befall them; he, in order to prevent their despair in the greatest of their affliction, assures them of the certainty of their future redemption, and the destruction of their enemies, in this chapter. For he assures them, as if it were a certainty, that when all these afflictions shall come upon them, and they shall return unto their God, and obey his voice, that then their redemption will follow of course. That the reader may be able fully to comprehend

the force and meaning of the prophecy, according to the idiom of the Hebrew language, it will be necessary to take notice of the terms used by the prophet, both in regard to the nation's repentance, and the return to God's favor; for, on the people's part, he mentions their return to God by observing, first, "And thou shalt bring them to thine heart;" i. e. shalt fully consider in thine heart the state of thy case secretly, and repent. And in the next verse he says, "And thou shalt return unto the Lord thy God;" on the part of the Supreme Being, he says, "And the Lord thy God will turn thy captivity, and compassionate thee, and will return and gather thee," &c., so that he makes use of a duplicate expression, as well on God's part as on the people's; we also find that in verses 8 and 10, he again mentions the return of the people to God: so that the people's return to God is mentioned four times, and God's return to the people twice; but the reason of this is, that Moses, by divine inspiration, had a prescience of all that was to happen to us in this long and dreadful captivity, &c. We find also that Moses informs us, that these three most important and wonderful events, which will happen in the future, are to take place at the coming of the King Messiah; viz., the resurrection of the dead, the restoration of the Jews, and the punishment of their enemies. The first is expressed by his saying, in the fifth book, chapter xxxii. 39, "I kill, and I will make alive;" the second is intimated by the expression, "I have wounded, and will heal," for the captivity is called the wound of Israel; the third is implied by the expression, "Neither is there any that can deliver out of my hand." And it is really very remarkable that the Prophet Ezekiel hath also thus arranged them; for in chapter 37, verse 1 to verse 14, he speaks of the resurrection of the dead; and in verse 14 he speaks of the future restoration of Israel, when they are all to be united into one kingdom, under one prince. After which, in chapter xxxviii. he speaks of vengeance, which God will take on their enemies. This is a strong corroboration of the explanation which I have given. Moses then proceeds, verse 40, "For I lift up

my hands to heaven, and say, I live for ever." This is to be considered as the conclusion of the preceding sentence, and the beginning of the succeding one; and ought to be thus explained: — "As sure as I lift up my hand to heaven, and swear that I live for ever, so sure is there none that can deliver out of my hand: and as sure as I live forever, when I whet my glittering sword, and my hand takes hold of judgment, will I render vengeance to mine enemies, and I will requite them that hate me." This is certainly spoken of the punishment of our enemies, predicted to be as certain as the eternal existence of the Supreme Being. He then proceeds to inform us, that the punishment of the nations will not be by a long captivity, as was that of the Jews, but by a sudden slaughter and destruction, as he says, verse 42, "I will make my arrows drunk with blood, and my sword shall devour flesh." He also shows the cause of their deserving this severe punishment, as mentioned in the latter part of the said verse: "And that for the blood of the slain, and the captives, from the beginning of the revenges of the enemy," from the time that the enemy first began to slay the captives of Israel, and to persecute them with the keenest revenge. In verse 43, he concludes the poem, saying, "Cause his people to rejoice, O ye nations: for he will revenge the blood of his servants, and will render vengeance to his adversaries;" for as the nation have hitherto been the sole cause of all their trouble and sorrow, by cruelly persecuting them, he informs us that at the coming of Messiah the case will be reversed, for then the nations will be the cause of joy and triumph to God's chosen people, when they see how he will revenge the blood of his servants who have been most cruelly put to death during this long captivity; and thus says the Psalmist, "The righteous shall rejoice when he seeth the vengeance." Ps. viii. 10. He also informs us of another cause of their joy. "And he will be reconciled to his land and to his people." He will pardon his people, and clear his land of all the many abominations with which it hath been polluted by the nations who possessed it at different times during their captivity.

The explanation here given of this part of the prophetic

poem of Moses, leaves the sixth and last part of the poem, according to the divine above mentioned, as the only one that remains to be fulfilled, the others having been all accomplished, as will be shown presently. Hence the seven following fundamental truths are evidently deduced:—First, the future restoration. Secondly, that the punishment of the nations and the redemption of Israel, hath a certain and determinate period, which God hath never imparted to any prophet whatever, as mentioned verse 34 and 35, "Is not this laid up in store with me, and sealed up among my treasures, at the time when their foot shall slide," &c. And thus was it said to the prophet Daniel, chapter xii, verse 9, "For the words are closed up and sealed till the time of the end." But this was not the case at their return from Babylon, for all the people publicly knew that they were to be visited at the end of seventy years, according to what the prophet Jeremiah said, chapter xxix, verse 1, neither was any punishment inflicted upon their enemies when that visitation took place; on the contrary, their return was by leave of Cyrus, king of Persia, by whose decrees and those of the other Kings of Persia, the Temple, &c., was rebuilt. Of course this prophecy could not be said to be fulfilled at their return from Babylon. Thirdly, that the true redemption will take place after the nation hath received the full measure of its punishment, as mentioned in verse 36. "For the Lord shall judge his people," &c., when he shall see their power is gone, &c., when they in justice will deserve to be redeemed, agreeably to what the prophet Isaiah says, "Zion shall be redeemed in judgment." Is. i. 27. After he had, in verse 25, foretold her severe chastisement, "And I will bring again my hand over thee, and I will clearly purge away thy dross, and I will remove all thine alloy." But this was not accomplished at their return from Babylon: on the contrary, their sins were not yet done away, and they greatly added to them, so that they were doomed to a future captivity; as the angel observed to Daniel, in Dan. ix. 24, to finish, or more properly to consume transgression, and to make an end of sins, and to make expiation for iniquity.

4. Fourthly, that our deliverance from the present captivity will not be in consequence of our merit, or that of our ancestors, but merely for the sake of his holy name, which hath been profaned among the nations, as mentioned in the 37th verse, "And the enemy shall say, Where is their God, their rock, in whom they trusted?" &c. And this agrees with what the prophet Ezekiel says, chapter xx. 34 and 41, "And I will gather you out of the countries whither ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out," &c. "And I will gather you out of the countries wherein ye have been scattered, and I will be sanctified because of you in the sight of the nations." And in Ezekiel xxxvi. 22, he says, "Thus saith the Lord God, Not for you do I this, O house of Israel, but for my holy name, which ye have profaned among the nations whither ye are gone. And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you in their sight." Hence it is manifest that our redemption will take place in consequence of God being jealous for his holy name, which hath been profaned among the nations, as our legislator Moses and the prophet Ezekiel have prophesied, and not for any merit of ours.

5. Fifthly, that the redemption and reconciliation which Moses hath assured us of in this prophetic poem, is not conditional, to take place only in consequence of our repentance and hearkening to the voice of God, by obeying his commandments; on the contrary, this song is nothing more than a written evidence that we should in process of time, be exceedingly wicked, forsaking the Lord's commandments, and committing all manner of crimes, for which God would punish us severely by a long and dreadful captivity, scattering us in all corners of the world, &c., yet would not suffer us to be annihilated so that our name should perish from off the earth; but that after we had thus been severely punished, the Supreme Being, for the sake of his holy name, which had been profaned

among the nations, as already mentioned, would turn from his fierce anger, and repent him of the evil, and punish our enemies with his great, well-tempered, strong sword, pardon our sins, have compassion on us, and cover our iniquities and redeem us; for which reason he called heaven and earth to witness the truth of what he predicted, as well in regard to our sins and exemplary punishment, as our future redemption. Yet the prophet does not consider or mention it in the poem as the condition of our future redemption, but absolutely declares, without any restriction, that after we have received the due reward of our sins, God would punish our enemies, and be reconciled to his land and to his people; so that, properly speaking, this prophetic poem must be considered as an historical anticipation of all that was to happen to the nation from their first redemption from Egypt, to their latter redemption by the Messiah.

6. Sixthly, that the resurrection of the dead will be very near the time of the redemption, as mentioned in verse 39, "I kill, I will make alive; I have wounded, I will heal," as already explained; and thus said the angel to Daniel (xii. 1, 2), "And at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake," &c. Hence it is clear, that all the prophets agree, with one accord, in prophesying that the resurrection of the dead is an event that will take place near the time of the restoration of the nation.

7. Seventhly, the first five parts of this prophetic poem have been fully accomplished, viz., The kindness and beneficence of the Supreme Being towards Israel, in giving them possession of the Holy Land, and their prosperity under the kings David and Solomon; their sins of idolatry, &c., their captivity, and the several punishments that followed, and their preservation as a distinct nation to this very day, notwithstanding all their sufferings. And it is very remarkable that the prophet Jeremiah has clearly evinced the truth of this position in the following words, which he produced as an argument in support of what he had delivered as a prophecy, fore-

telling the future restoration of the nation, "For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Jer. xxxii. 42.

The third who prophesied of the redemption and future restoration of the Jews, was Isaiah; and, in pointing out the character and coming of the King Messiah, he mentions that the restoration of the Jews, the punishment of their enemies, and the resurrection of the dead, are ordained to take place in succession after each other.

The first of his prophecy is in chapter ii. 3, 4; but before I bring the explanation of this prophecy, it is necessary to premise that the prophet Micah (iv. 1–4) has delivered the same prophecy concerning the kingdom of the King Messiah, with scarcely any material variation, except that he has embellished it by the addition of a sentence, "And they shall sit every man under his vine," &c., and this fully evinces that this prophecy foretells the kingdom of the Messiah. For as the prophet makes use of the expression, "in the latter days," it is clear that he hereby meant the days of the King Messiah; and thus says the eminent Abarbanel, and Rabbi David Kimchi, wherever "the latter time" is mentioned in the Scripture, the days of the King Messiah are always meant. For in the prophecy, the prophet has assured us of five things, or events, that are to take place, and be accomplished in the latter days, i. e., at the coming of the Messiah. First, the temple shall be rebuilt and continue so as not to be destroyed any more; as he says in verse 2, "It shall come to pass in the latter days that the mountain of the house of the Lord shall be established on the top of the mountains." By the word "established" it is plain that he meant it was to be fixed unalterably; of course, it was not to be destroyed any more. Secondly, it should be exalted above the hills; but this exaltation will not be merely an exaltation of place, or consist in the greatness of the building, but in its holiness and sanctity, as mentioned; and all nations shall fly or flow unto it. For this is not to be effected by individuals only, but by whole

nations; as the prophet says, "And many people shall go, and shall say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob. Thirdly, all nations will then acknowledge the true unity of God, and that their fathers inherited lies, as the prophet Jeremiah says (xvi. 19), "Lies and vanity, and things wherein there is no profit." They, therefore, will all be desirous of being instructed in the true law of God, as the prophet says, "And he will teach us of his ways; and he will walk in his path." Also the prophet Zephaniah (iii. 9) says, "For thee I will turn the heart of the people to a pure language, that they may all call upon the name of the Lord, to serve him with one consent." The prophet Zechariah (xiv. 9) says, "And the Lord shall be king over all the earth: in that day the Lord alone shall be acknowledged, and his name shall also be one." And, therefore they will all come up to the mountain of the Lord, in order to be taught, as mentioned presently after, "For from Zion shall go forth the law, and the word of the Lord from Jerusalem." Fourthly, the Messiah, who is to teach the nations the word of the Lord, which is to go forth from Zion, will judge and plead with the nations concerning different sentiments in religion; for a great part of the wars and animosities are owing to the difference of religious opinions. The prophet informs us that in those days all those disputes will be finally terminated; because the nations will all unanimously embrace the word of God, which will be the cause of universal peace in the world; and that, in such a complete and perfect manner, as to induce them to destroy the very weapons of war, as mentioned in verse 4, "And he shall judge among the nations, and he shall plead with many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

That none of the five events pointed out by this prophecy have as yet been fulfilled, is evident from history; for the temple built at the return from the Babylonish captivity, was so far from being established, that it was destroyed by the

Romans; neither was it exalted by its holiness and sanctity, so as to cause whole nations to fly to it; nor have all the nations hitherto acknowledged the true unity of God. An exalted prophetic spirit was to mark the King Messiah, as mentioned in verse 2, "And the spirit of the Lord shall rest upon him;" and this will be in such an eminent degree, that he will be fully informed of the secret thoughts of mankind, so that he will not judge according to the sight of his eyes, nor approve according to the hearing of his ears, as is mentioned in verse 3, and as the prophet had declared, "Behold my servant, whom I will uphold, my chosen, in whom my soul hath delight: I have caused my spirit to rest upon him." Isaiah xii. 1. But this exalted degree of prophecy was far from being bestowed on any person during the continuance of the second temple. The Messiah was to possess extraordinary wisdom, verse 2, "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding; the spirit of counsel and strength; the spirit of knowledge and the fear of the Lord." In the preceding part of this verse, the prophet speaks of the prophetic spirit of the Messiah by the appellation of "the spirit of the Lord;" and in the latter part, he speaks of his extraordinary wisdom. And it is really worthy of remark, that he does not use the term "spirit" for every quality, as the spirit of wisdom, the spirit of understanding, &c., but only uses the term spirit to every two qualities; but if we carefully examine the form of this sentence, so as to be able to enter into the spirit of the language of the prophet, we shall clearly perceive that, by this mode of expression, he has endeavored to impress on our minds a most useful and instructive principle, viz.: First, that those who excel in speculation or theory are generally deficient in practice; are not knowing or skillful in the arts or ways of mankind; for as the mind is continually occupied with the speculative, it can pay but little attention to the practical. Secondly, that he who is able to counsel, and plan great designs in war, &c., is seldom endowed with strength of body, or courage sufficient to execute the plan he has

counselled; for it is a phenomenon in nature to find the faculties of both body and mind thus qualified united in one and the same person. Thirdly, that philosophical minds are seldom sound in belief, but generally become sceptics in religion, which made the wise King Solomon say, Eccles. vii. 15, "Neither make thyself otherwise; why shouldest thou destroy thyself?" The prophet therefore informs us that as the excellent endowments of the King Messiah will all be supernatural, he, of course, will not be subject to any of the defects incident to those qualities in other men; for which reason he observes, first, that the Messiah will be endowed with the spirit of wisdom, and will at the same time be possessed of the spirit of understanding, that is, both speculative and practical; second, that being endowed with the spirit of counsel, he will also be possessed of strength and courage, so as to be able to execute whatever he counsels or plans; thirdly, that though endowed with the spirit of knowledge, he will nevertheless exercise that knowledge in the fear of the Lord, and not in the promulgation of sceptical opinions derogatory to the revealed will of God. Hence it is manifest that the wisdom of the Messiah is to be of the most exalted kind; and free from all the defects and blemishes incident to the rest of mankind. And as wisdom in general is included in the three terms, wisdom, counsel, and knowledge, the prophet mentioned the term spirit but three times, appertaining to the three species only, in order to show that he should be perfect in every part of wisdom, and be entirely free from opposite defects; but the promise of this perfect and exalted degree of wisdom, united with extraordinary power and strength was never accomplished; neither in the endowments of any person at their return from Babylon, or during the continuance of the second temple; fourthly, that the extraordinary piety of the King Messiah, will be pre-eminent and different from that of other princes; that he will abstain from every corporeal pleasure, as the prophet says (Isa. chap. xii. verse 1), "I have made my spirit rest upon him, and he shall bring forth judgment to the nations." Verse 3, "He shall pro-

nounce judgment unto truth;" verse 4, "until he hath firmly seated judgment in the earth; for the distant nations shall earnestly wait for his law." From all which it is clear, that the Messiah is to be invested with the office of judge; and that, not for his own nation only, but for all the nations of the earth; and, in the passage now under consideration, the prophet plainly points out to us the great distinction between the Messiah in his character of judge, and that of all other judges; for, although it is the duty of every judge to pronounce judgment, according to what he sees and hears given in evidence before him, yet it is possible that he may be imposed upon by the false representations of advocates and witnesses, and thus be induced to deliver an unjust sentence; but the Messiah will not judge according to the sight of his eyes, nor reprove according to the hearing of his ears, for he will be perfectly acquainted with the true state of all things, by means of the prophetic spirit he will be gifted with, so that it will be impossible to impose upon him; he, therefore, "will judge the poor with righteousness, and with equity will he reprove the meek of the earth." The other condition is the miraculous power which the Messiah is to be endowed with, by means of his exalted prophetic spirit and extraordinary piety, agreeably to what the prophet says, "And he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked." The meaning of this is, that he will not be under the necessity of raising an army, in order to punish a nation that may be guilty of disobedience to his commands, or the laws of God; for with the rod of his mouth shall he smite the earth, by means of his miraculous power he will be able to command the elements, and punish them with fire, pestilence, and famine, &c., without being obliged to use the sword or spear; for all the weapons of war will be destroyed, as mentioned chap. ii. 4.

Neither will there be any occasion for executioners to put the guilty individuals to death; for he will slay the wicked with the breath of his lips, so that whether it be individuals or whole nations that should be guilty, and deserving of pun-

ishment, he will be able to punish them by supernatural means, such as commanding the earth to open and swallow them up, as it did Korah, or by calling down fire from heaven, as did Elijah, or by ordering wild beasts to devour them, as was done to Elisha; so that, strictly speaking, the rod with which he will punish them will be his mouth, for he will need no other weapon than the breath of his lips. Now as it is manifest that this extraordinary miraculous power hath not been possessed by any person whatever, either at their return from Babylon, or during the continuance of the second temple, it is clear that it remains to be fulfilled in the person of the true Messiah.

Another circumstance that is to attend the advent of the King Messiah is the universal peace that is to take place in the world, in the days of the Messiah, as mentioned in verses 6, 7, 8 and 9; "And righteousness shall be the girdle of his loins, and faithfulness the cincture of his reins. Then shall the wolf take up his abode with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling shall come together, and a little child shall lead them. And the heifer and the she-bear shall feed together; together shall their young ones lie down; and the lion shall eat straw like an ox, and the suckling shall play upon the hole of the asp; and upon the den of the basilisk shall the new-weaned child lay his hand. They shall not hurt nor destroy in all my holy mountain; for the earth is full of the knowledge of the Lord, as the waters cover the depths of the sea." In these verses, the prophet, by a variety of the most animated, beautiful, and elegant imagery, hath finely expressed, not only the peace, harmony, and happiness that are to exist in the days of the Messiah, but has also clearly pointed out to us the immediate causes of this universal peace; for if we duly consider the cause of the wars which have hitherto distracted and desolated so many parts of the known world, we shall find that the motives thereto have been of two kinds: namely, either a thirst for power and dominion; and which may not improperly be styled legal robbery; or on

account of the difference of religious tenets and opinions. The prophet, therefore, in order to show us that these causes will then cease, says in regard of the first, "And righteousness shall be the girdle of his loins." The meaning of which is that justice and righteousness will be as conspicuous in the character of the Messiah, as if they adhered to his loins as a girdle; and as it is plain, from the fifth condition, that he will be invested with the office of universal judge, he of course will not suffer any depredation or usurpation to be committed by any nation, however powerful it may be, over its weaker neighbors; for by his authority he will oblige every one to be contented with his own portion, without encroaching on that of his neighbor.

As the second cause, he observes, "And faithfulness the cincture of his reins." By faithfulness he properly means, a strict adherence to the true faith, and the worship of one true God, for that, and that only, will then take place in the world, as it is clear from the words of the prophet, verse 9, and the several prophecies cited in the course of this work. And therefore when these two causes of war and bloodshed will be thus finally removed, the consequence will be, universal love and peace among the human race.

But let us now pause for a moment, and carefully and attentively examine whether these great and glorious promises have ever yet been fulfilled; if they have, I, as well as every rational person, fairly acknowledge that the individual, by means of whose appearance these wonderful predictions have been accomplished, is truly the Messiah foretold by the prophet; if, on the contrary, we find that these events have never yet taken place at any time in the world, then certainly it must be clear, even to the meanest capacity, that the true Messiah hath never yet appeared. That these promises were not fulfilled at their return from the Babylonish captivity, nor during the existence of the second temple, need not be insisted on, as is obvious, from both sacred and profane history; which is a manifest proof that that was not the true redemp-

tion, which was to take place in the latter days, i. e., at the time of the Messiah.

Another condition is, that the nations will all repair to the Messiah, in order to submit to his authority, and be instructed by him, agreeably to what the prophet says (verse 10); "And it shall come to pass in that day, that the root of Jesse shall stand (or which standeth) for an ensign to the people, to him shall the the nations seek, and his rest shall be glorious." Here the prophet informs us, that the nations will all seek the Messiah, in order to submit to his government and instruction, according to what the prophet has declared elsewhere of the Messiah, "Until he hath firmly seated judgment in the earth, and the distant nations shall earnestly wait for his law." Is. xlii. 4. The prophet therefore observes, that "his rest shall be glorious;" that is, according to the idiom of the Hebrew, his rest will be his glory; i. e. his glory will not proceed from his being a warrior, and performing great feats in battle, as is the case of other kings, but in consequence of the rest and peace which the world will enjoy in his days; so that, properly speaking, his quiet and peaceful disposition, which will be diffused over all the world, will be the cause of his glory. But this condition hath never yet been accomplished, either at their return from Babylon, or during the continuance of the second temple.

Another condition which is to characterize the Messiah is, that he will gather the outcasts of Israel, and collect the dispersed of Judah from the four extremities of the earth; whom he will form into one kingdom, and reign over, which perfectly coincides with what the prophet Ezekiel says (xxvii. 21–24, 25, 26). And therefore the prophet says (verse 11), "And it shall come to pass in that day, that the Lord shall again put forth his hand the second time, to recover the remnant of his people which shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the isles of the sea. And he shall lift up a signal to the nations, and he shall

gather the outcasts of Israel; and the dispersed of Judah will he collect from the four extremities of the earth. And the jealousy of Ephraim shall cease; and the enmity of Judah shall be no more: Ephraim shall not be jealous of Judah, and Judah shall not be at enmity with Ephraim; but they shall invade the borders of the Philistines westward; together they shall spoil the children of the East, on Edom and Moab shall they lay their hand, and the children of Ammon shall obey them."

On this passage it is necessary to observe, first, that the prophet calls the future redemption, "the second time," in respect to the redemption from Egypt: for their return from Babylon was not a perfect redemption, but only a slight visitation. But the future redemption will be entirely conformable to that of Egypt in every respect, according to the prophecy of the prophets, &c.

When the nation was brought out of Egypt, and had kings, they were (excepting Saul) of the tribe of Judah, as David and Solomon, and their posterity; but during the Temple, there was no king of the tribe of Judah, or the house of David, &c., as we have already mentioned; all of which is a manifest proof that the return from Babylon had not the least semblance to the redemption from Egypt. But the future redemption by the Messiah will fully resemble it in every instance, for then all the tribes will be gathered together, and they will be entirely free from subjection; the spirit of prophecy, and the holy things, will be restored to them; miracles will be again performed amongst them; and one from the posterity of David and the root of Jesse will reign over them. And as the future redemption will thus strictly resemble that of Egypt, the prophet justly calls it "the second time;" as the prophet says "that the Lord shall again put forth his hand a second time to recover the remnant of his people," &c.

It is plain, that those only who had been already once before redeemed by God, could be the subject of this prophecy.

And who are they, but the temporal Israel, who have been carried into captivity, and are at this present time dispersed into the four extremities of the earth?

Another condition is, that at the coming of the Messiah, the Supreme Being will, by his means, work a miracle exactly resembling the division of the Red Sea by Moses, as in verse 15, "And the Lord will utterly destroy the tongue of the Egyptian sea; and he shall shake his hand over the river, with his vehement wind; and he shall strike it into seven streams, and make them pass over dry-shod. And there shall be a highway for the remnant of his people, which shall remain from Assyria; as it was unto Israel, in the day when he came up from the land of Egypt." The prophet here informs us of two important events that are to take place at the coming of the Messiah, and the restoration of the Jews. First, that God would utterly destroy the tongue of the Egyptian sea; this is a very apposite and descriptive expression for such a river as the Nile, the destruction of which will be a great punishment to the Egyptians, as the fertility of Egypt depends upon its overflow. Secondly, by the expression "he shall shake his hand over the river," is meant the river Euphrates, so that it would be divided into seven streams, forming seven paths, or highways for those that remain from Assyria, in the same manner as the children of Israel went through the Red Sea, when they came out of Egypt; and the reason the prophet makes mention of Assyria only, without taking notice of any of the other kingdoms or nations where they have been carried captive, is, that in this passage he speaks particularly of the return of the Ten Tribes, who were carried away by Assyria, and placed in Halah, 2 Kings, xvii. 6, and Habor, &c., beyond the Euphrates. And therefore God will divide that river, that on their return they may pass over dry-shod. But this miracle, it must be acknowledged, hath at no time whatever yet taken place, not even at their return from the Babylonish captivity; for nothing like it came to pass at that time. The prophet then observes that, at the time of the restoration and salvation, Israel will

offer thanks unto the Lord, (xii. 1,) "And in that day thou shalt say, I will give thanks unto thee, O Lord, for thou hast been angry with me, thine anger is turned away, and thou hast comforted me." "For according to the length of the captivity, (says the nation,) I might have thought that my hope was cut off; and my enemies actually told me so; therefore now that thou hast redeemed me, I will give thanks and praise thy name, for though thou hast been angry with me, yet is thine anger now turned away, and thou hast comforted me." And though when the nation came out of Egypt, they were in fear of a pursuit of the Egyptians, the prophet observes that, at the future redemption, this will not be the case, but, on the contrary, they will say, "Behold, God is my salvation: I will trust, and will not be afraid;" and as Moses and the children of Israel, in their song at the Red Sea, said, "The Lord is my strength and my song," &c., the prophet informs us that at the future redemption Israel will also say, "For the Lord is my strength and my song, and he has become my salvation." For as the future redemption is called "the second time," in regard to that of Egypt, so it is to resemble it in every degree, as we have mentioned. For by reason of the general redemption that will then take place, it will be made known in all the earth, as above mentioned, (ii. 2,) "And all nations shall flow unto it;" so that it will be publicly known throughout the earth by all nations. He then proceeds, (verse 6,) "Cry aloud, and shout for joy, O inhabitant of Zion, for great in the midst of thee is the Holy One of Israel;" by which he informs us that the nation of the Jews will have greater cause to rejoice and exult than the rest of the nations, although they will be brought to the true knowledge of God, because his divine presence will dwell in the midst of them, so that then we may truly say, the glory of the latter house will be greater than that of the former.

After so many arguments as I have adduced in proof of the future redemption and happiness of the Israelitish nation, and the building of the third temple in the time of the coming

Messiah, it will scarcely be necessary to bring any more proofs, yet I will venture to cite a few more from the writings of the prophets, as contained in the Holy Scripture.

Isaiah, without question, has spoken more at length and with greater distinctness concerning the Messiah, than any other of the prophets; and we will just notice, beyond what we have already stated, those of his prophecies which are the most clear and unequivocal in pointing out the character and coming of the King Messiah, the restoration of Israel, the punishment of their enemies, and the resurrection of the dead. These three remarkable events are, as we have seen, to take place in the order we have named them, as is already shown from the words of Moses, and the arrangement of them by Ezekiel.

In the first place it is stated, that when the Messiah shall come, there will be peace and prosperity throughout the world, "There will be no more war." Now it is evident that hitherto the sword has never been sheathed, and the history of all nations shows us scenes of violence, bloodshed, rapine, and treachery; and even the annals of religion present us with little else than intolerance, bigotry, malice, persecution, and massacre, a state of things which is obviously diametrically opposite to that universal peace so touchingly described by the prophet.

The second prophecy of Isaiah, concerning the Messiah, begins at the 33d verse of the 10th chapter, and continues to the end of the 12th chapter. It is there stated in the commencement, that God will punish the nations in an exemplary manner. "Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickest of the forests with iron, and Lebanon shall fall by a mighty one." In this remarkable passage, the prophet shows, that those who during the captivity of the Israelites should be in the most flourishing condition, and through the intoxication of prosperity should become proud, haughty, and overbearing, shall all be humbled, brought low, and cut down; but that the Jewish nation, whose power and

splendor should be decayed, and almost entirely extinguished, shall then spring forth afresh and flourish under the government of the Messiah; and that peace, plenty and prosperity shall pervade the land, as is most beautifully and poetically described in chap. 11. The prophet has also pointed out the great events which shall peculiarly characterize the days of the true Messiah, and distinguish him from all other men.

These events are described in the prophecy we are now considering; and on a close review it must be evident that none of them have yet taken place, neither at the return of the Jews from the Babylonish captivity nor at any other time. It is first said, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots," by which we understand that the King Messiah is to be the lineal descendant of David, the son of Jesse, according to the divine promise, that the throne of David should be established for ever (2 Sam. vii. 16, and Jer. xxxiii. 17); and that his throne may be established for ever, the nation will no longer be permitted to remain in captivity. Further, it is declared that a standard shall be lifted up, and a trumpet sounded, which shall be seen and heard in every portion of the habitable globe. The true and hidden meaning of these expressions is, that the dead shall be raised up at the coming of the Messiah, and this astonishing event is the standard which shall be lifted up and the trumpet which shall be heard; for by the sight of those who rise from the dead, and the testimony which they will bear to the truth of revelation and the unity of God, the whole human race will be brought to the true knowledge of the Lord. At the same time the tyrants of the earth will be punished, see Psalm xliv.; and Isaiah says, "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth (ii. 17—19). But "the Lord of Hosts shall reign in Mount Zion,

and in Jerusalem, and before his ancients gloriously," (xxiv. 2, 3;) that is, before the ancients of his people Israel, for the prophet could not mean the ancients of any other people.

The prophet proceeds to describe to us the happiness of the nation at its restoration. "He will swallow up death in victory, and the Lord God will wipe away tears from all faces; and the rebuke of his people shall he take away from all the earth," (Ps. xxv. 8,) and see Hosea xiii. 14; that is to say, he will put a stop to all violent death, such as the nation had suffered from their enemies, during their long and dreadful captivity; and so obviously will the Divine hand appear in bringing about this happy change, that the nations in their rejoicing will exclaim with one voice, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation!" (xxv. 9.) As if they had said, "This is our living and existing God, in whom we have trusted, notwithstanding all the afflictions heaped upon us by our enemies for our constancy; yet through all calamities we have persevered in our hope, we still trusted in his great name; and he hath not deceived us, but he hath abundantly fulfilled our highest expectations: he hath saved us, and caused us to rejoice in his salvation."

The doctrine of the resurrection of the dead is clearly taught by the prophets; and that it is not a mere metempsychosis or transmigration of souls, but a literal resurrection of the same soul with the same body, is obvious from death being described as a sleep, and indeed the body itself being mentioned as to arise: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Is. xxvi. 19.) The angel also expressly declared to Daniel, (xii. 2:) "And many of them that sleep in the dust of the earth shall awake." The dead are spoken of as sleeping, to show us that we are not to consider them as eternally dead, and past revivification; but that, as during sleep there is a suspension of the mental facul-

ties, which is ended on waking, even so will those who sleep in the dust awake, and be restored to life, resuming all their faculties. "For so," says the prophet, "the Lord said unto me; I shall take my rest, and look towards my dwelling-place." Is. xviii. 4. By this image, the prophet intimates that after he should die, and be removed from the tumult and violence of this world, he should still look towards his body in hope of a reunion with it.

Many persons of profane and sceptical minds have objected to the resurrection of the dead as an impossibility. I have not time here to recite the whole of the various arguments which can be brought forward in refutation of their impious objections, but nevertheless I shall quote what the eminent and learned Don Isaac Abarbanel has stated on this interesting subject.

He asks, "In what state and condition are the dead to rise?" The human body even in life is in a state of continual change, both from the nutriment it receives, and in its transition from infancy to age; and, bearing this in mind, it is interesting and important to inquire in what state or condition the dead are to arise; whether it is to be in youth or in manhood."

To these questions Abarbanel replies, "The dead will rise exactly in the same condition in which they died; nay, even with their very defects; for instance, if they were lame, deformed, or otherwise, they will arise in precisely the same condition: and this indeed is necessary to ascertain them to be the same persons, and to prove their identity."

This consideration leads us to inquire into the great mystery, why the soul, after being separated from the body, and having entered within the pale of heavenly bliss, should be obliged to enter it again? To this some have replied, that the object of the resurrection is, that the soul and body of which man is compounded, may receive either the reward or the punishment due to him for his good or his evil deeds. The futility of this answer is obvious; for, as the learned Abarbanel observes, future reward or punishment is only for the

soul and not for the body; as, if both soul and body are to be jointly rewarded or punished, that might have been accomplished in this world, and so there would have been no necessity for this miraculous operation of Divine power. Abarbanel is of opinion, therefore, that there are two great and important objects to be gained by the resurrection, the one particular and the other general; that which is particular is for the Jews, and the other which is general, is for all nations.

The first great end which concerns the Jewish nation in particular is, that those who have been persecuted and slain in their long captivity for adhering to the true faith, may enjoy the salvation of the Lord, according to the words of the prophet Isaiah, (xxvi. 19,) "Thy dead men shall live," &c.; and lxvi. 10, "Rejoice with Jerusalem, and exult on her account, all ye that mourn over her." "And ye shall see it, and your heart shall rejoice, and your bones shall flourish like the green herb; and the hand of the Lord shall be manifest unto his servants." From these passages it is clear, that those who mourned for Jerusalem during this long captivity are the same persons who are to rejoice with her at the restoration, which the prophet tells them they are to see; but this would be impossible, unless by means of the resurrection, which the prophet, by a beautiful metaphor, calls "the flourishing of their bones as a green herb," which is to be effected by the hand of the Lord being made manifest unto his servants in the accomplishment of this amazing miracle, which men at present cannot comprehend on account of its immensity.

The second great end may be called a general one, because it affects alike all mankind, whether Jews, Gentiles, or Christians. It is universally acknowledged that the world was at a very early period sunk in the most gross and debasing idolatry: and that one nation alone maintained the doctrine of the Divine unity. This nation, it is also well known, has been in captivity for a long time, dispersed throughout the world amongst all nations. During this period, different religious sects have sprung up, and the Jews have been cruelly

persecuted for their adherence to this great truth; and it is one of the most singular wonders of Providence, that they now exist as a distinct nation, nothwithstanding all their sufferings.

As it is the design of the Almighty that all men should thus acknowledge him, it is not to be supposed that his intention can be frustrated, or that his purposes can be put aside. This end he will, in his consummate wisdom, accomplish, and will show to all mankind the way wherein they are to walk; so that sin may cease in the earth, and all idols be utterly abolished; that all mankind may acknowledge the dominion to be the Lord's, and confess that he only is the supreme governor of the nations; that the recognition of his unity may be unalterably universal; and that the whole human race may fulfil the design for which they were created, and honor and glorify God, instead of filling the earth with abomination and sin, as has hitherto been the case.

This great, this important, this glorious end is to be effected by means of the resurrection; for, when mankind shall see the dead arise in the different parts of the globe; even all the most distinguished personages who have lived on earth; the most eminently righteous men, the ancient patriarchs, prophets, and other distinguished persons; some of the most famous heathen princes, philosophers and law-givers; together with some of the most eminently wicked princes and tyrants, as likewise those who shall recently have left the world,— when all these shall arise, and with one voice unanimously testify and declare that the Lord God is ONE, and his name is also ONE; when the Gentiles shall say, "Surely our fathers have inherited lies, vanity, and things wherein there are no profit," (Jeremiah xvi. 19,) and that, on the contrary, the law of Moses is the only true revelation; I say, when men shall thus see the wonderful works of God, and hear all those who shall arise declare the immortal bliss that is prepared as a reward for the righteous; the punishment and torment prepared for the wicked; and explain to them the nature of the true worship of the one true God, and the

falsity and vanity of every other doctrine; the hearts of mankind will naturally be greatly affected by what they will see and hear of those who arise; and being then fully convinced of the truth, (for it is impossible that any should be able to withstand such evidence as this,) the consequences will be that they all will forsake their idols and false doctrines, sincerely acknowledge the Lord, and no more follow vanity; but all will worship the one true God, according to what the prophet Isaiah says, (ii. 2:) "And it shall come to pass in the latter days, the mountain of the house of the Lord shall be established in the top of the mountains, and all nations shall flow unto it. And many people shall go, and shall say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths," &c. Thus also, (xxv. 7,) "And this mountain shall he destroy, the covering that covered the face of all the people; and the veil that was spread over all the nations;" which denotes the erroneous doctrines maintained and inculcated by the different nations, in opposition to the true word of God; operating as a covering or veil, and preventing their seeing the light of truth, as hath been already observed. This is properly, the "great and terrible day of the Lord," mentioned by several prophets.

Though we have already waited with patient expectation for so many ages for the coming of this glorious consummation of our hopes, and though the advent of the Messiah has been so long delayed, yet let us still have confidence, and still look forward to his coming, the certainty of which is clearly and expressly borne testimony to by the prophets.

1. First, the prophet Isaiah says, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." Is. ii. 2.

This prophecy evidently relates to a future period, when there shall be but one king established, and the third temple

shall be erected, agreeably to prophecy of Zechariah; when, as Isaiah adds, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Is. ii. 3.

2. Secondly, the prophet Jeremiah testifies, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute justice and judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord our Righteousness."

This prophecy also evidently relates to the future, and proves that the Messiah shall be of the seed of David. It cannot be applied to the period when the second temple existed, for at that time there were no kings of the house of David, but of the house of Hasmony; and moreover it is said in this prophecy, "In his days Judah shall be saved, and Israel shall dwell safely." And yet a stronger proof than this follows in the words of the same prophet, "It shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the North, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." Jer. xvi. 14.

As these events have not yet taken place, it is obviously certain that the prophecy alludes to a future period.

3. Thirdly, the prophet Ezekiel speaks of the coming of the Messiah in the latter days; of the gathering together of the Israelitish nation; of the building of the third temple; and of the establishment of one king, as the following verses indicate.

"Take thee one stick, and write upon it for Judah, and for

the children of Israel his companion; then take another stick and write upon it for Joseph, the stick of Ephraim, and for all the house of Israel his companions. And I will make them one nation in the land, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be king over them." Ezek. xxxvii. 16, 22, 24.

As the events spoken of by the prophet, have not yet taken place, it is evident the prophecy alludes to a future period; and as in the time of the second temple there was no king reigning over Israel of the house of David, as before mentioned, it cannot be referred to the period when that temple existed, but must relate to the temple to be built when the Lord shall again a second time stretch forth his hand to gather together the outcasts of Israel.

4. Fourthly, the prophet Hosea says: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hosea iii. 4, 5.

From this also is seen clearly that a future period is alluded to; we cannot say this prophecy has been accomplished, because in the time of the second temple there were no sacrifices, nor kings of the house of David, and therefore it must refer to the latter days, as is indicated in the text.

5. Fifthly, the prophet Joel says: "And it shall come to pass afterwards, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel ii. 23.

It is well known that since the time of the prophets Haggai and Malachi, there has been no prophecy, nor prophet; and moreover it is expressly stated, in Joel iii. 17, "Then shall

Jerusalem be holy, and there shall no strangers pass through her any more." But at the present time there are many strangers there; nor can the prophecy be referred to the time of the second temple for the same reason.

6. Sixthly, the prophet Amos says: "And I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. In that day will I raise up the tabernacle of David that is fallen. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them." Amos ix. 9, 11, 15.

It is certain this prophecy can only be explained by the present captivity, since in the Babylonish captivity they were only scattered in Babylon, Halach, and Habor, as appears very clearly from the letters before referred to.

7. Seventhly, the prophet Obadiah says: "But upon Mount Zion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions. And the captivity of the host of the children of Israel shall possess that of the Canaanites, even unto Zarephath, (France,) and the captivity of Jerusalem, which is in Sepharad, (Spain,) shall possess the cities of the South." Obadiah xvii. 23.

This prophecy can only be explained by the present captivity; for in the Babylonish captivity, the children of Israel were neither in France nor in Spain. And that the prophecy relates to the future is evident from the words, "And saviours shall come up on Mount Zion, to judge the mount of Esau," (verse 21.) But the promise of the Deity, declared by the mouth of his prophet, cannot be disbelieved, therefore that the Messiah shall come, cannot be doubted. And the same prophet observes, "And the kingdom shall be the Lord's," which must refer to the latter days.

8. Eighthly, the prophet Micah says: "But in the last days it shall come to pass that the mountain of the house of

the Lord shall be established in the top of the mountains; and it shall be exalted above the hills, and all people shall flow unto it."

This prophecy, as well as the preceding, relates to the future, and will be accomplished, with Divine permission, when all the world shall be in a state of peace and tranquillity.

9. Ninthly, the prophet Nahum says, (ii. 1,) "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace. O Judah, keep thy solemn feasts, perform thy vows, for the wicked shall no more pass through thee; he is utterly cut off."

This is evidently also for the future, as it is well known that in the time of the second temple there were many wicked passing through. Neither can we say that this is a conditional prophecy, that unless there are some good it will not happen; for if we explain it in this manner, then it is nothing new which the prophet tells us. Therefore it must relate to the future, and has reference to the coming of the Messiah.

10. Tenthly, the prophet Habbakuk says: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." Hab. ii. 3.

Here we have a clear proof that the prophet speaks of the future, concerning the Redeemer, and of his coming, which must take place; it may delay, but cannot fail, which we expect of a certainty. Therefore, in the time of the second temple we did not look for his coming, as we expect him now.

11. Eleventhly, the prophet Zephaniah says: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jeru-

salem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly who are of thee, to whom the reproach of it was a burden. Behold, at that time, I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame." Zeph. iii. 14.

This prophecy will admit of explanation but for the future, and cannot be applied to the time of the second temple, because in that time they had troubles, as is evident from the text; so that it can only refer to the future; and moreover it is said, "At that time will I bring you, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." And this is evidently a promise of the Deity to gather together the whole Israelitish nation from the four parts of the world.

12. Twelfthly, the prophet Haggai says: "The glory of this latter house shall be greater than that of the former." Haggai ii. 9.

We cannot explain this by the second temple, for the glory thereof was not great, for different nations ruled and governed in it.

13. Thirteenthly, the prophet Zechariah says, (ix. 9,) "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

14. Fourteenthly, in Malachi iv. 4, 5, we have an evident proof that the future is indicated, and that before the coming of the Messiah, the prophet Elijah shall come to announce the

tidings to the Israelitish nation, and to comfort them with the coming of the Redeemer; for he says: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgments. Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord." This also shows that the coming of the Redeemer depends upon meditation and observation of the holy and divine law, to render us worthy of the coming of the Messiah before his time, as appears from the words of the prophet, with a rabbinical maxim, as above, implying that if the nation merit it, his coming will be hastened, but if they do not merit it, he will be sent in his time, that is to say, in the time determined by and known to God, which cannot fail, for such is the promise of the Creator of the universe.

As we have here so many clear and certain proofs from fourteen divine prophets concerning the Redeemer, it is unnecessary to adduce more, although more might be adduced. It remains for me to pray to the powerful and sovereign God of Israel, the Creator of this great universe, that he will assist us with his divine grace, and that he will render us worthy that he should favor us with his divine grace, with the confirmation of the prophecy promised by means of his great prophet Moses: "That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee." And that he will confirm to us the promise of his prophet Zephaniah: "Behold at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame." And that he will hasten the prophecy of the prophet Zephaniah: "For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent." And that he will ordain that we may be rendered worthy of the promises of his prophets, that it may be in our days. Amen.

With all this clearness, the truth cannot be denied, though some critical and blind persons may not acknowledge the truth, but twist the text of the sacred writings with strange and false explanations, because they do not understand what they read, &c. Of such people the prophet Isaiah says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

It is certain that the time is very near to come, when God will give his influence to the world, to open their eyes with illumination of understanding, to know truly their Creator, the only God, who created this great universe, and they shall be all capable and wise in knowledge without wanting to learn one of the other; for thus has declared the prophet: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." The earth shall be full of all sorts of sciences and wisdom, which shall cause great tranquillity; and there shall be no jealousy one of the other, nor ambition one of the other, but peace in all the universe, as is affirmed by the royal Psalmist: "The Lord will give strength unto his people; the Lord will bless his people with peace." Ps. xxix. 11. "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name One."

"So shalt thou find favor and good understanding in the sight of God and man." Prov. iii. 4.